

# “Pedlar in Divinity”

## George Whitefield *and the Transatlantic Revivals*

BY FRANK LAMBERT



# Pedlar In Divinity George Whitefield And The Transatlantic Revivals 1737 177

**Bruce J. Evensen**



## **Pedlar In Divinity George Whitefield And The Transatlantic Revivals 1737 1777:**

**Pedlar in Divinity** Frank Lambert, 1994-01 A pioneer in the commercialization of religion Whitefield 1714 1770 is seen by many as the most powerful leader of the Great Awakening in America uniting local religious revivals into a national movement before there was a nation Here Lambert focuses not so much on Whitefield's oratorical skills as on the marketing techniques he borrowed from his contemporaries in the commercial world 10 halftone illustrations **"Pedlar in Divinity"** Frank Lambert, 2018-06-05 A pioneer in the commercialization of religion George Whitefield 1714 1770 is seen by many as the most powerful leader of the Great Awakening in America through his passionate ministry he united local religious revivals into a national movement before there was a nation An itinerant British preacher who spent much of his adult life in the American colonies Whitefield was an immensely popular speaker Crossing national boundaries and ignoring ecclesiastical controls he preached outdoors or in public houses and guild halls In London crowds of more than thirty thousand gathered to hear him and his audiences exceeded twenty thousand in Philadelphia and Boston In this fresh interpretation of Whitefield and his age Frank Lambert focuses not so much on the evangelist's oratorical skills as on the marketing techniques that he borrowed from his contemporaries in the commercial world What emerges is a fascinating account of the birth of consumer culture in the eighteenth century especially the new advertising methods available to those selling goods and services or salvation Whitefield faced a problem similar to that of the new Atlantic merchants how to reach an ever expanding audience of anonymous strangers most of whom he would never see face to face To contact this mass congregation Whitefield exploited popular print especially newspapers In addition he turned to a technique later imitated by other evangelists such as Dwight L Moody Billy Sunday and Billy Graham the deployment of advance publicity teams to advertise his coming presentations Immersed in commerce themselves Whitefield's auditors appropriated him as a well publicized English import He preached against the excesses and luxuries of the spreading consumer society but he drew heavily on the new commercialism to explain his mission to himself and to his transatlantic audience Saints and Strangers Joseph A. Conforti, 2006-01-09 In the first general history of colonial New England to be published in over twenty five years Joseph A Conforti synthesizes current and classic scholarship to explore how Puritan saints and strangers to Puritanism participated in the making of colonial New England Massachusetts Governor John Winthrop's famous description of New England as a city upon a hill has tended to reduce the region's history to an exclusively Pilgrim Puritan drama a world of narrow minded founders the First Thanksgiving steepled churches and the Salem witchcraft trials Conforti shows that New England was neither as Puritan nor as insular as most familiar stories imply As the region evolved into British America's preeminent maritime region the Atlantic Ocean served as a highway of commercial and cultural encounter connecting white English settlers to different races and religious communities of the transatlantic world *Anglicans, Dissenters and Radical Change in Early New England, 1686-1786* James B. Bell, 2017-10-10 This book considers three defining movements driven from

London and within the region that describe the experience of the Church of England in New England between 1686 and 1786. It explores the radical imperial political and religious change that occurred in Puritan New England following the late seventeenth century introduction of a new charter for the Massachusetts Bay Colony, the Anglican Church in Boston, and the public declaration of several Yale apostates at the 1722 college commencement exercises. These events transformed the religious circumstances of New England and fuelled new attention and interest in London for the national church in early America. The political leadership, controversial ideas, and forces in London and Boston during the run up to and in the course of the War for Independence were witnessed by and affected the Church of England in New England. The book appeals to students and researchers of English History, British Imperial History, Early American History, and Religious History.

*A History of the Book in America* Hugh Amory, David D. Hall, 2009-09-15. The *Colonial Book in the Atlantic World* carries the interrelated stories of publishing, writing, and reading from the beginning of the colonial period in America up to 1790. Three major themes run through the volume: the persisting connections between the book trade in the Old World and the New, evidenced in modes of intellectual and cultural exchange; the dominance of imported, chiefly English books; the gradual emergence of a competitive book trade in which newspapers were the largest form of production; and the institution of a culture of the Word organized around an essentially theological understanding of print authorship and reading, complemented by other frameworks of meaning that included the culture of republicanism. The *Colonial Book in the Atlantic World* also traces the histories of literary and learned culture, censorship, and freedom of the press, and literacy and orality.

Contributors: Hugh Amory, Ross W. Beales, The College of the Holy Cross, John Bidwell, Princeton University Library, Richard D. Brown, University of Connecticut, Charles E. Clark, University of New Hampshire, James N. Green, Library Company of Philadelphia, David D. Hall, Harvard Divinity School, Russell L. Martin, Southern Methodist University, E. Jennifer Monaghan, Brooklyn College of The City University of New York, James Raven, University of Essex, Elizabeth Carroll Reilly, Hardwick, Massachusetts, A. Gregg Roeber, Pennsylvania State University, David S. Shields, University of South Carolina, Calhoun, Winton, University of Maryland.

God's Man for the Gilded Age Bruce J. Evensen, 2003-09-25. At his death on the eve of the 20th century, D. L. Moody was widely recognized as one of the most beloved and important of men in 19th century America. A Chicago shoe salesman with a fourth grade education, Moody rose from obscurity to become God's man for the Gilded Age. He was the Billy Graham of his day; indeed, it could be said that Moody invented the system of evangelism that Graham inherited and perfected. Bruce J. Evensen focuses on the pivotal years during which Moody established his reputation on both sides of the Atlantic through a series of highly popular and publicized campaigns. In four short years, Moody forged the bond between revivalism and the mass media that persists to this day. Beginning in Britain in 1873 and extending across America's urban landscape, first in Brooklyn and then in Philadelphia, New York, Chicago, and Boston, Moody used the power of prayer and publicity to stage citywide crusades that became civic spectacles. Modern newspapers, in the grip of economic depression,

needed a story to stimulate circulation and found it in Moody's momentous mission. The evangelist and the press used one another in creating a sense of civic excitement that manufactured the largest crowds in municipal history. Critics claimed this machinery of revival was man-made. Moody's view was that he'd rather advertise than preach to empty pews. He brought a businessman's common sense to revival work and became much against his will a celebrity evangelist. The press in city after city made him the star of the show and helped transform his religious stage into a communal entertainment of unprecedented proportions. In chronicling Moody's use of the press and their use of him, Evensen sheds new light on a crucial chapter in the history of evangelicalism and demonstrates how popular religion helped form our modern media culture.

**A Nation of Agents** James E. BLOCK, James E. Block, 2009-06-30. In this sweeping reinterpretation of American political culture, James Block offers a new perspective on the formation of the modern American self and society. Block roots both self and society in the concept of agency rather than liberty and dispenses with the national myth of the sacred cause of liberty with the Declaration of Independence as its American scripture. Instead, he recovers the early modern conception of agency as the true synthesis emerging from America's Protestant and liberal cultural foundations. Block traces agency doctrine from its pre-Commonwealth English origins through its development into the American mainstream culture on the eve of the twentieth century. The concept of agency that prevailed in the colonies simultaneously released individuals from traditional constraints to participate actively and self-reliantly in social institutions while confining them within a new set of commitments. Individual initiative was now firmly bounded by the modern values and ends of personal Protestant religiosity and collective liberal institutional authority. As Block shows, this complex relation of self to society lies at the root of the American character. *A Nation of Agents* is a new reading of what the first new nation did and did not achieve. It will enable us to move beyond long-standing national myths and grasp both the American achievement and its legacy for modernity.

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*A Nation of Agents* is a work of extravagant erudition and originality. James E. Block has read voraciously in the sources, seen things that few have seen before, and put them together as none have done before. He sets forth a new view of American culture, threading his thesis through three centuries of American thought and the preceding century of English thinking, besides Michael Zuckerman.

Journal of American History Reviews of this book What a wonder then is James Block's book a daring master narrative and bracing theoretical exercise of the first order It promises and delivers nothing less than a fundamental recasting of the American path to a modern self and society Robert Westbrook Christian Century Reviews of this book James Block's big ambitious *A Nation of Agents* leaves no doubt about its aspirations in the contest to solve the Gordian knot of the relationship between the one and the many in American social thought The subtlety and acuity with which Block develops these themes through scores of thinkers and over 500 pages can scarcely be exaggerated *A Nation of Agents* is a genuinely prodigious work of scholarship Daniel T Rodgers Modern Intellectual History This is an original and exciting work of scholarship in which the idea of agency takes on the characteristics of a deep cultural imperative in American life Block's agency thesis is at once a genealogy of modern American identity and a theoretical exploration of the horizon within which American political and moral self reflection is conducted Eldon J Eisenach The University of Tulsa The most remarkable aspect of this book is the author's ability to weave a single thread the thread of agency through four centuries of Anglo American intellectual history Block's great achievement is to propound a new common theme to American history *A Nation of Agents* is a beacon for scholars seeking a usable past If ever intellectual history is to regain its prominence in the field of American history it will require works like this Harry S Stout Yale University [American Lazarus](#) Joanna Brooks, 2003 This book explores the means by which the very first Black and Indian authors rose up to transform their communities and the course of American literary history It argues that the origins of modern African American and American Indian literatures emerged at the revolutionary crossroads of religion and racial formation [The Georgians](#) Penelope J. Corfield, 2022-02-08 A comprehensive history of the Georgians comparing past views of these exciting turbulent and controversial times with our attitudes today The Georgian era is often seen as a time of innovations It saw the end of monarchical absolutism global exploration and settlements overseas the world's first industrial revolution deep transformations in religious and cultural life and Britain's role in the international trade in enslaved Africans But how were these changes perceived by people at the time And how do their viewpoints compare with attitudes today In this wide ranging history Penelope J Corfield explores every aspect of Georgian life politics and empire culture and society love and violence religion and science industry and towns People's responses at the time were often divided Pessimists saw loss and decline while optimists saw improvements and light Out of such tensions came the Georgian culture of both experiment and resistance Corfield emphasizes those elements of deep continuity that persisted even within major changes and shows how new developments were challenged if their human consequences proved dire *Benjamin Franklin and His Gods* Kerry S. Walters, 1999 Against the religious backdrop of pre and postcolonial America stands the towering figure and mind of Benjamin Franklin A Renaissance man in a Revolutionary time Franklin had interests and knowledge not only in religion but in literature philosophy politics publishing history and scientific inquiry among many other disciplines Kerry S Walters examines Franklin's search for the Divine using a similar

multifaceted approach and in so doing has created the first extended treatment of Franklin's religious thought in thirty years. Walters brings the same intellectual range and depth to the understanding of Franklin's beliefs that Franklin brought to his own quest. What emerges from this pilgrimage into the soul of one of America's greatest figures is a very human Benjamin Franklin who grew with the accumulation of knowledge to arrive at a theistic perspectivism which provided him with a philosophical explanation for the diversity of religious faiths and a justification for the liberty of conscience he advocated throughout his life. *Benjamin Franklin and His Gods* is an original and beautifully challenging spiritual and intellectual biography. Destined to be a classic.

**The Princeton Seminary Bulletin** Princeton Theological Seminary, 1996 Vols for 1907 1908 1936 1937 no 1 Commencement issue no 2 Necrology report no 3 News no 4 Catalogue v for 1937 1938 1938 1939 no 1 3 News no 2 Bulletin of courses no 4 Catalogue v for 1939 1940 1944 1945 no 1 4 News no 2 Bulletin of courses no 3 Catalogue v for 1945 1946 no 1 Bulletin of courses no 2 4 News no 3 Catalogue v for 1946 1947 1952 1953 no 1 3 4 News no 2 Catalogue

**Hope's Promise** S. Scott Rohrer, 2014-04 A fresh perspective on the interaction of religious ideals and social change in rural settlements of the Moravian colony of Wachovia

**Memory's Daughters** Susan Stabile, 2018-09-05 A renowned literary coterie in eighteenth century Philadelphia Elizabeth Fergusson Hannah Griffiths Deborah Logan Annis Stockton and Susanna Wright wrote and exchanged thousands of poems and maintained elaborate handwritten commonplace books of memorabilia. Through their creativity and celebrated hospitality they initiated a salon culture in their great country houses in the Delaware Valley. In this stunningly original and heavily illustrated book Susan M Stabile shows that these female writers sought to memorialize their lives and aesthetic experience a purpose that stands in marked contrast to the civic concerns of male authors in the republican era. Drawing equally on material culture and literary history Stabile discusses how the group used their writings to explore and at times replicate the arrangement of their material possessions including desks writing paraphernalia mirrors miniatures beds and coffins. As she reconstructs the poetics of memory that informed the women's lives and structured their manuscripts Stabile focuses on vernacular architecture penmanship souvenir collecting and mourning. Empirically rich and nuanced in its readings of different kinds of artifacts this engaging work tells of the erasure of the women's lives from the national memory as the feminine aesthetic of scribal publication was overshadowed by the proliferating print culture of late eighteenth century America.

*Teaching the Transatlantic Eighteenth Century* Jennifer Frangos, Cristobal Silva, 2010 The central axiom of *Teaching the Transatlantic Eighteenth Century* is that the classroom functions as a site for research and collaboration not only as a space that reflects the research of individual teacher scholars but as a generative site to put ideas theories and methodologies into play. Whereas transatlanticism has transformed research practices over the last decade the present collection is concerned with exploring what this transformation looks like in the classroom and how the classroom continues to shape research practices in the field. Contributors address issues such as how the traffic in ideas people and commodities between Europe Africa and the New

World are considered in classroom settings how inter and intra departmental collaborations reshape our approaches to teaching the eighteenth century how and why Transatlantic Studies can function as an introduction to college study and how it can help more advanced students to revise their notions of nation place and identity By now there are a number of anthologies available to help instructors determine what transatlantic material to teach but none that engage why and how to teach it or what teaching it can do for us our students and our profession Rather than simply providing reading lists or a collection of anecdotes about lesson plans Teaching the Transatlantic Eighteenth Century emphasizes theorizing critical engagements with interdisciplinary focus on and the transformative potential of Transatlantic Studies The primary market for Teaching the Transatlantic Eighteenth Century is university college and community college professors researchers and students with three specific subgroups 1 Teachers new to Transatlantic Studies Teachers coming to Transatlantic Studies for the first time will find both suggestions for materials or topical units to be integrated into existing courses e g a unit on transatlantic exchange that could figure in an eighteenth century literature survey course and ideas for developing new courses altogether 2 Teachers already teaching and or researching in the field of Transatlantic Studies Such scholars will find material to broaden their approach to familiar courses and subjects inter or cross disciplinary focus new texts successful clusterings of texts or themes or approaches and ideas for team teaching or linking courses with other faculty 3 Teachers involved in Transatlantic Studies programs especially those that focus on contemporary Post WWII context e g at the University of Dundee the University of North Carolina Chapel Hill and the University of Birmingham Teaching the Transatlantic Eighteenth Century will provide historical context for current geopolitical studies perspective on the dynamics and historical and political forces occurring in the eighteenth century and contributing to 19th 20th and 21st century politics nations and paradigms

*Benjamin Franklin* Thomas S. Kidd, 2017-05-23 A major new biography illuminating the great mystery of Benjamin Franklin's faith Renowned as a printer scientist and diplomat Benjamin Franklin also published more works on religious topics than any other eighteenth century American layperson Born to Boston Puritans by his teenage years Franklin had abandoned the exclusive Christian faith of his family and embraced deism But Franklin as a man of faith was far more complex than the thorough deist who emerges in his autobiography As Thomas Kidd reveals deist writers influenced Franklin's beliefs to be sure but devout Christians in his life including George Whitefield the era's greatest evangelical preacher his parents and his beloved sister Jane kept him tethered to the Calvinist creed of his Puritan upbringing Based on rigorous research into Franklin's voluminous correspondence essays and almanacs this fresh assessment of a well known figure unpacks the contradictions and conundrums faith presented in Franklin's life

*Situation Critical* Max Cavitch, Brian Connolly, 2024-02-26 The contributors to *Situation Critical* argue for the continued importance of critique to Early American studies pushing back against both reductivist neo empiricism and so called postcritique

**America, History and Life**, 1997 Article abstracts and citations of reviews and dissertations covering the United States



and Canada     The Puritan Tradition in Revolutionary, Federalist, and Whig Political Theory Dean Hammer, 1998 The Puritan Tradition examines how a Puritan past historically reconstructed as a founding legend gave meaning to early American political culture In tracing the rhetorical invocations of this Puritan legacy this study lends important insight into how this constructed past helped shape the political thought that underlies revolutionary Federalist and Whig political discourse This emphasis on the changing political uses of this puritan Past is an important departure from scholarship that identifies an enduring Puritan essence that is read forward into American culture Where such scholarship has often yielded either unpersuasive genealogies or a view of Puritanism as dissolving into irrelevance The Puritan Tradition demonstrates how a Puritan past continues to play a critical role in American political identity     **Index to Book Reviews in Religion**, 1998     *Ewangelikalna duchowość nowego narodzenia a tradycja katolicka* Andrzej Henryk Siemieniewski, 1997

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