



The Great Awakening In New England

John Gorham Palfrey



The Great Awakening In New England:

The Great Awakening in New England Edwin Scott Gaustad, 1957 Perhaps the most profound religious revival in the history of the New World took place in New England three centuries ago between 1740 and 1742 this tremendous spiritual upheaval had an effect upon the American colonies comparable to those produced by the great Methodist revival in England and the pietistic revolution in Germany somewhat earlier Dr Gaustad considers the Great Awakening in New England one of the most significant cultural phenomena in American colonial history and has written a significant book that makes clear its theological intellectual and institutional effects in American life Now for the first time in a century this epoch is studied in full detail and with an objectivity impossible then It is seen that for all its excesses and errors this period in colonial life exhibited many aspects of the religious problem of this country Its examination in the light of present day theology is vital to an understanding of America's religious heritage Jonathan Edwards George Whitefield Solomon Stoddard and others were the prime movers of this revival that fused two disparate strains in New England life The Enlightenment which was sober and straitlaced and Revivalism which was emotional and intense Never before has this watershed in early American life been so thoroughly researched from the sociological the theological and the historical point of view publisher **Law and**

Providence in Joseph Bellamy's New England Mark Valeri, 1994-10-13 This study of religious thought and social life in early America focuses on the career of Joseph Bellamy 1719-1790 a Connecticut Calvinist minister noted chiefly for his role in originating the New Divinity the influential theological movement that evolved from the writings of Bellamy's teacher Jonathan Edwards Tracing Bellamy's contributions as a preacher noted controversialist and church leader from the Great Awakening to the American Revolution Mark Valeri explores why the New Divinity was so immensely popular Set in social contexts such as the emergent market economy the war against France and the politics of rebellion Valeri shows Bellamy's story reveals much about the relationship between religion and public issues in colonial New England NEW ENGLAND AND THE GREAT AWAKENING, A STUDY IN THE THEORY AND PRACTICE OF NEW ENGLAND CALVINISM. HENRY BAMFORD PARKES, 1929 **Tenacious of Their Liberties** James F. Cooper Jr., 1999-02-04 Although the importance of Congregationalism in early Massachusetts has engaged historians' attention for generations this study is the first to approach the Puritan experience in Congregational church government from the perspective of both the pew and the pulpit For the past decade author James F. Cooper Jr. has immersed himself in local manuscript church records These previously untapped documents provide a fascinating glimpse of lay clerical relations in colonial Massachusetts and reveal that ordinary churchgoers shaped the development of Congregational practices as much as the clerical and elite personages who for so long have populated histories of this period Cooper's new findings will both challenge existing models of church hierarchy and offer a new dimension to our understanding of the origins of New England democracy Refuting the idea of clerical predominance in the governance of colonial Massachusetts churches Cooper shows that the laity were both informed and

empowered to rule with ministers rather than beneath them From the outset of the Congregational experiment ministers articulated and lay people embraced principles of limited authority higher law and free consent in the conduct of church affairs These principles were codified early on in the Cambridge Platform which the laity used as their standard in resisting infringements upon their rights By neglecting the democratic components of Congregationalism Cooper argues scholars have missed the larger political significance of the movement Congregational thought and practice in fact served as one indigenous seedbed of several concepts that would later flourish during the Revolutionary generation including the notions that government derives its legitimacy from the voluntary consent of the governed that governors should be chosen by the governed that rulers should be accountable to the ruled and that constitutional checks should limit both the governors and the people By examining the development of church government through the perspective of lay clerical interchange Cooper comes to a fresh understanding of the sometimes noble sometimes sordid and sometimes rowdy nature of church politics His study casts new light upon Anne Hutchinson and the Antinomian Controversy the Cambridge Platform the Halfway Covenant the Reforming Synod of 1679 and the long standing debate over Puritan declension Cooper argues that in general church government did not divide Massachusetts culture along lay clerical lines but instead served as a powerful component of a popular religion and an ideology whose fundamentals were shared by churchgoers and most ministers throughout much of the colonial era His is a book that will interest students of American culture religion government and history *The English and French in North America, 1689-1763*. 1887 Justin Winsor, 1887 Narrative and Critical History of America: The English and French in North America, 1689-1763 Justin Winsor, 1887 **History of New England: From the revolution of the seventeenth century to the revolution of the eighteenth century** John Gorham Palfrey, 1890 The accompanying map is a fac simile on a reduced scale of that published by Smith in the first edition of his Description of New England 616 volume 1 page 94 note 1 The Great Awakening in New England Edwin S. Gaustad, 2003-01-01 **A Puritan Wooing** Frank Samuel Child, 1898 **Strangers & Pilgrims** Catherine A. Brekus, 1998 Margaret Meuse Clay who barely escaped a public whipping in the 1760s for preaching without a license Old Elizabeth an ex slave who courageously traveled to the South to preach against slavery in the early nineteenth century Harriet Livermore who spoke in front of Congress four times between 1827 and 1844 these are just a few of the extraordinary women profiled in this the first comprehensive history of female preaching in early America Drawing on a wide range of sources Catherine Brekus examines the lives of more than a hundred female preachers both white and African American who crisscrossed the country between 1740 and 1845 Outspoken visionary and sometimes contentious these women stepped into the pulpit long before twentieth century battles over female ordination began They were charismatic popular preachers who spoke to hundreds and even thousands of people at camp and revival meetings and yet with but a few notable exceptions such as Sojourner Truth these women have essentially vanished from our history Recovering their stories Brekus shows forces us to rethink many of our common assumptions about

eighteenth and nineteenth century American culture
North America, 1689-1763. 1887 Justin Winsor, 1887

Narrative and Critical History of America: The English and French in
Puritan Rhetoric Eugene E. White, 2009-10-01 The nature of
 Puritanism in America and the role of emotion in religion is the subject of this important and useful collection of five religious
 orations discussed and appraised by Professor White for students of Puritanism and rhetoric The five orations presented here
 consist of three by Jonathan Edwards Future Punishment Distinguishing Marks and The Nature of the Affections one by
 Charles Chauncy Enthusiasm Described and Caution d Against and one by Ebenezer Gay Natural Religion as Distinguished
 from Revealed In the first or introductory part of the book Professor White discusses in considerable detail the broader
 implications of the confrontation between rationalists and revivalists in New England represented by the following orations
 during this most important upheaval in the Colonies prior to the Revolution The orations themselves are arranged to
 represent the force and counterforce of reason versus emotionalism and the precarious balance maintained momentarily and
 eventually lost And in the third part of the book Professor White provides critical analysis and suggested appraisal for further
 interpretation and inquiry

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History of New England ...: History of New England from the revolution of
the seventeenth century, to the revolution of the eighteenth John Gorham Palfrey, 1890

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The New England Town in Fact and Fiction Perry D. Westbrook, 1982 The
 author examines the institution and mystique of the New England town as it has impinged upon and molded the American
 imagination for two hundred years through the works of such writers as Thoreau Dickinson Cheever and Updike

The
Clergy and the Great Awakening in New England David Harlan, 1980

Great Awakening in New England Edwin S.
 Gaustad, 1972-01-01

The First Great Awakening John Howard Smith, 2014-12-18 The First Great Awakening an
 unprecedented surge in Protestant Christian revivalism in the Eighteenth Century sparked enormous of controversy at the
 time and has been a source of scholarly debate ever since Few historians have sought to write a synthetic history of the First
 Great Awakening and in recent decades it has been challenged as having happened at all being either an exaggeration or an
 invention The First Great Awakening expands the movement s geographical theological and sociopolitical scope Rather than
 focus exclusively on the clerical elites as earlier studies have done it deals with them alongside ordinary people and includes
 the experiences of women African Americans and Indians as the observers and participants they were It challenges
 prevailing scholarly opinion concerning what the revivals were and what they meant to the formation of American religious
 identity and culture Cover image NPG 131 George Whitefield by John Wollaston oil on canvas circa 1742 National Portrait
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