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**Souldiery Spiritualized**
James Levernier 1979 A valuable source of information about American attitudes toward violence, war, & the military at the time when many national values were being formulated.

**Protestantism and the American Founding**
Thomas S. Engeman 2004 "This important collection of essays will help all Americans to
consider anew the relationship between the 'spirit of liberty' and the 'spirit of religion' at work in the American Founding. Michael Zuckert's masterful response establishes him as one of the leading scholars of the period." --Jean Yarbrough, author of American Virtues: Thomas Jefferson on the Character of a Free People

"Protestantism and the American Founding is an extraordinarily rich and thought provoking dialogue on the religious dimension of the nation's foundations." --Thomas L. Pangle, University of Texas at Austin

"This collection of essays by some of the most eminent scholars in the field will have a wide-ranging influence on both academic and political debate on the vital interaction of religion and politics in historical and contemporary America." --Garrett Ward Sheldon, University of Virginia's College at Wise

This welcome new textbook explores the relationship between Protestant theology and American political thought of the founding era. It gathers together both new and well-known essays by scholars and outstanding thinkers in political philosophy and is enriched by classic selections from Alexis de Tocqueville's Democracy in America. Protestantism and the American Founding will serve as a valuable classroom guide for discussion and debate about issues in American and modern political philosophy.

Abraham in Arms-Ann M. Little 2013-03-01 In 1678, the Puritan minister Samuel Nowell preached a sermon he called "Abraham in Arms," in which he urged his listeners to remember that "Hence it is no wayes unbecoming a Christian to learn to be a Souldier." The title of Nowell's sermon was well chosen. Abraham of the Old Testament resonated deeply with New England men, as he embodied the ideal of the householder-patriarch, at once obedient to God and the unquestioned leader of his family and his people in war and peace. Yet enemies challenged Abraham's authority in New England: Indians threatened the safety of his household, subordinates
in his own family threatened his status, and wives and daughters taken into captivity became baptized Catholics, married French or Indian men, and refused to return to New England. In a bold reinterpretation of the years between 1620 and 1763, Ann M. Little reveals how ideas about gender and family life were central to the ways people in colonial New England, and their neighbors in New France and Indian Country, described their experiences in cross-cultural warfare. Little argues that English, French, and Indian people had broadly similar ideas about gender and authority. Because they understood both warfare and political power to be intertwined expressions of manhood, colonial warfare may be understood as a contest of different styles of masculinity. For New England men, what had once been a masculinity based on household headship, Christian piety, and the duty to protect family and faith became one built around the more abstract notions of British nationalism, anti-Catholicism, and soldiering for the Empire.

Based on archival research in both French and English sources, court records, captivity narratives, and the private correspondence of ministers and war officials, Abraham in Arms reconstructs colonial New England as a frontier borderland in which religious, cultural, linguistic, and geographic boundaries were permeable, fragile, and contested by Europeans and Indians alike.

**Subject Catalog**-Library of Congress

**Sermons and Cannonballs**-James Levernier 1982

**National Union Catalog**-Includes entries for maps and atlases.

**The Myth of Cincinnatus**-James Joseph Schramer 1987

Throughout the colonial era, New England's only real public spokesmen were the Congregational ministers. One result is that the ideological origins of the American Revolution are nowhere more clearly seen than in the sermons they preached. The New England Soul is the first comprehensive analysis of preaching in New England from the founding of the Puritan colonies to the outbreak of the Revolution. Using a multi-disciplinary approach—including analysis of rhetorical style and concept of identity and community—Stout examines more than two thousand sermons spanning five generations of ministers, including such giants of the pulpit as John Cotton, Thomas Shepard, Increase and Cotton Mather, George Whitefield, Jonathan Edwards, Jonathan Mayhew, and Charles Chauncy. Equally important, however, are the manuscript sermons of many lesser known ministers, which never appeared in print. By integrating the sermons of ordinary ministers with the printed sermons of their more illustrious contemporaries, Stout reconstructs the full import of the colonial sermon as a multi-faceted institution that served both religious and political purposes, and explicated history and society to the New England Puritans for one and a half centuries.
Guide to Reprints-K. G. Saur
Editorial Staff 2006-10-27

Books in Print- 1986

Weekly Record- 1978

American Book Prices Current- 1919 A record of literary properties sold at auction in the United States.

Religious Books 1876 - 1982- 1983

Catalogue of the American Library of the Late Mr. George Brinley-George Brinley 1878

The Reprint Bulletin- 1980

The Reprint Bulletin Book Reviews- 1980

Catalogue of the American library of ... George Brinley [by J.H. Trumbull]. (Special ed.).-James Hammond

Trumbull 1878

MLA International Bibliography of Books and Articles on the Modern Languages and Literatures- 1986 Vols. for 1969- include ACTFL annual bibliography of books and articles on pedagogy in foreign languages 1969-

Reference Guide to English Literature: Works; title index-D. L. Kirkpatrick 1991 Concise discussions of the lives and principal works of writers from Britain, Ireland, Australia, Canada, New Zealand and English-speaking Africa, Asia, and the Caribbean. Written by subject experts.

American Book Publishing Record- 1979

of individuals that comprise an important group of American novelists, poets, dramatists and essayists. Entries include expanded multi-ethnic representation and profile more African Americans, and for the first time, Asian, Hispanic and Native American writers and works, as well as writers who concentrate on women's and gay and lesbian issues.

The New England Soul-
Harry S. Stout 2012-01-05
Harry Stout's groundbreaking study of preaching in colonial New England changed the field when it first appeared in 1986. Here, twenty-five years later, is a reissue of Stout's book: a reconstruction of the full import of the colonial sermon as a multi-faceted institution that served both religious and political purposes and explained history and society to the New England Puritans for one and a half centuries.

Titles of Books Added to the Public Library of the City of Boston- Boston Public Library 1893

Titles of Books Added to the Public Library of the City of Boston from April 17 ... 1893 to April 14, 1894. V.1 No. 1-52, Apr. 24, 1893-Apr. 16, 1894-Boston Public Library 1893

Sibley's Harvard Graduates- 1873


Sporting with the Gods-
Michael Oriard 1991-02-22
"Sporting with the Gods examines the rhetoric of "game" and "play" and "sport" in American culture from the time of the Puritans to the 1980s. Focusing on writers and public figures who dominated public discourse, Oriard shows how the trope of game and play in fiction and in religious, social, and economic writings can be used to graph changes in the religious and social climate
from the Puritans through the Transcendentalists to the Social Darwinists and from the Beats and hippies to the New Age spiritualists of the present decade. He also uses the trope to graph the shifting attitudes toward work (and play) in the game of business, as the United States moved to industrial capitalism and then to a postindustrial society of consumerism and leisure. The result is a history of this country from its inception, through the lens of a single trope, resonating with implications at every strata of American culture." --from back cover.

Library of Congress Catalogs


The Name of War-Jill Lepore 2009-09-23 Winner of the Bancroft Prize King Philip's War, the excruciating racial war—colonists against Indians—that erupted in New England in 1675, was, in proportion to population, the bloodiest in American history. Some even argued that the massacres and outrages on both sides were too horrific to "deserve the name of a war."
The war's brutality compelled the colonists to defend themselves against accusations that they had become savages. But Jill Lepore makes clear that it was after the war—and because of it—that the boundaries between cultures, hitherto blurred, turned into rigid ones. King Philip's War became one of the most written-about wars in our history, and Lepore argues that the words strengthened and hardened feelings that, in turn, strengthened and hardened the enmity between Indians and Anglos. Telling the story of what may have been the bitterest of American conflicts, and its reverberations over the centuries, Lepore has enabled us to see how the ways in which we remember past events are as important in their effect on our history as were the events themselves.
For too long, scholars have published new research on Edwards without paying due attention to the work he took most seriously: biblical exegesis. Edwards is recognized as an innovative theologian who wielded tremendous influence on revivalism, evangelicalism, and New England theology. What is often missed is how much time he devoted to studying and understanding the Bible. He kept voluminous notebooks on Scripture and died with unrealized plans for major treatises on the Bible. More and more experts now recognize the importance of this aspect of his life; this book brings together the insights of leading Edwards scholars on this topic. The essays in Jonathan Edwards and Scripture set Edwards' engagement with Scripture in the context of seventeenth-century Protestant exegesis and eighteenth-century colonial interpretation. They provide case studies of Edwards' exegesis in varying genres of the Bible and probe his use of Scripture to develop theology. The authors also set his biblical interpretation in perspective by comparing it with that of other exegetes. This book advances our understanding of the nature and significance of Edwards' work with Scripture and opens new lines of inquiry for students of early modern Western history.
Langdon Sibley 1642