

## New Apostolic Church Hymn Collection Songs

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this book originated in a conference music cultural history and the wesleys hosted by chombec centre for the history of music in britain the empire and the commonwealth and held at the university of bristol in july 2007 pref

in John Bunyan's *The Pilgrim's Progress* the pilgrims cannot reach the celestial city without passing through Vanity Fair where everything is bought and sold. In recent years there has been much analysis of commerce and consumption in Britain during the long eighteenth century and of the dramatic expansion of popular publishing. Similarly much has been written on the extraordinary effects of the evangelical revivals of the eighteenth century in Britain, Europe and North America. But how did popular religious culture and the world of print interact? It is now known that religious works formed the greater part of the publishing market for most of the century. What religious books were read and how? Who chose them? How did they get into people's hands? *Vanity Fair and the Celestial City* is the first book to answer these questions in detail. It explores the works written, edited, abridged and promoted by evangelical dissenters, Methodists, both Arminian and Calvinist, and Church of England evangelicals in the period 1720 to 1800. Isabel Rivers also looks back to earlier sources and forward to the continued republication of many of these works well into the nineteenth century. The first part is concerned with the publishing and distribution of religious books by commercial booksellers and not for profit religious societies and the means by which readers obtained them and how they responded to what they read. The second part shows that some of the most important publications were new versions of earlier nonconformist, Episcopalian, Roman Catholic and North American works. The third part explores the main literary kinds including annotated Bibles, devotional guides, exemplary lives and hymns. Building on many years' research into the religious literature of the period, Rivers discusses over two hundred writers and provides detailed case studies of popular and influential works.

Before the American Civil War, men and women who imagined a multiracial American society, social visionaries, included Protestant sacred music in their speeches and writings. Music affirmed the humanity and equality of Indians, whites and blacks and validated blacks and Indians as Americans. In contrast to dominant voices of white racial privilege, social visionaries criticized republican hypocrisy and Christian hypocrisy. Many social visionaries wrote hymns transcending racial lines and creating a sense of equality among singers and their audience. Singing and reading Protestant sacred music encouraged community formation that led to American human rights activism in the 19th and 20th centuries.

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Rogal surveys the specifics of American Methodist hymnody from 1878 through 1966. He provides a table of hymnals with full bibliographic data and traces the background and development of the six official Methodist hymnals. This book also serves as a reference guide to the 3,901 hymns and tunes included in the most recent editions of the six major Methodist hymnals.

Tracing the continuing story of hymn writing and hymn singing in the Christian church, this text follows the historical thread through successive generations of Christians. It sets out to trace the development of English hymnody and the continuing link between the muse of poetry and the

inspiration required in hymnody

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