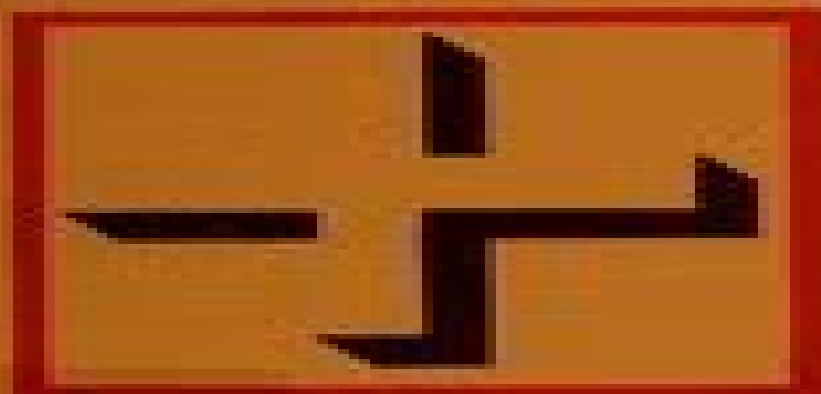


Fred J. Hood

Reformed America

The Middle and Southern States,
1783-1837



Reformed America The Middle And Southern States 17 83 1837

Fred J. Hood



Reformed America The Middle And Southern States 17 83 1837:

America, History and Life ,1991 Article abstracts and citations of reviews and dissertations covering the United States and Canada **The Religious Formation of John Witherspoon** Kevin DeYoung,2020-02-05 This book explores in unprecedented detail the theological thinking of John Witherspoon during his often overlooked ministerial career in Scotland In contrast to the arguments made by other historians it shows that there was considerable continuity of thought between Witherspoon s Scottish ministry and the second half of his career as one of America s Founding Fathers The book argues that Witherspoon cannot be properly understood until he is seen as not only engaged with the Enlightenment but also firmly grounded in the Calvinist tradition of High to Late Orthodoxy embedded in the transatlantic Evangelical Awakening of the eighteenth century and frustrated by the state of religion in the Scottish Kirk Alongside the titles of pastor president educator philosopher should be a new category John Witherspoon as Reformed apologist This is a fresh re examination of the intellectual formation of one of Scotland s most important churchman from the eighteenth century and one of America s most influential early figures The volume will be of keen interest to academics working in Religious History American Religion Reformed Theology and Calvinism as well as Scottish and American history more generally Edwards on the Will Allen C. Guelzo,2008-03-17 Jonathan Edwards towered over his contemporaries a man over six feet tall and a figure of theological stature but the reasons for his power have been a matter of dispute Edwards on the Will offers a persuasive explanation In 1753 after seven years of personal trials which included dismissal from his Northampton church Edwards submitted a treatise Freedom of the Will to Boston publishers Its impact on Puritan society was profound He had refused to be trapped either by a new Arminian scheme that seemed to make God impotent or by a Hobbesian natural determinism that made morality an illusion He both reasserted the primacy of God s will and sought to reconcile freedom with necessity In the process he shifted the focus from the community of duty to the freedom of the individual Edwards died of smallpox in 1758 soon after becoming president of Princeton as one obituary said he was a most rational and exemplary Christian Thereafter for a century or more all discussion of free will and on the church as an enclave of the pure in an impure society had to begin with Edwards His disciples the New Divinity men principally Samuel Hopkins of Great Barrington and Joseph Bellamy of Bethlehem Connecticut set out to defend his thought Ezra Stiles president of Yale tried to keep his influence off the Yale Corporation but Edwards s ideas spread beyond New Haven and sparked the religious revivals of the next decades In the end old Calvinism returned to Yale in the form of Nathaniel William Taylor the Boston Unitarians captured Harvard and Edwards s troublesome ghost was laid to rest The debate on human freedom versus necessity continued but theologians no longer controlled it In Edwards on the Will Guelzo presents with clarity and force the story of these fascinating maneuverings for the soul of New England and of the emerging nation *Reformed America* Fred J. Hood,1980 Analyzes the success of the Reformed in the middle and southern states The success of the Reformed of the middle and southern states at shaping a

distinctly American ideology of the relationship of religion and government was truly amazing Unlike their New England counterparts many of whom continued to enjoy some sort of establishment well into the nineteenth century these Reformed entered the national experience with a backlog of experience in religious diversity and practical disestablishment and even in the South as religious dissenters They would have preferred a religious establishment that would have essentially recognized the validity of their understanding of Christianity It was perhaps their own rigidity that caused them to fail in that attempt especially in Virginia But for such a rigid people and they were rigid they demonstrated a remarkable flexibility When it became apparent that the American legal settlement would be one in which the state disengaged from the support of religion the Reformed of the middle and southern states welcomed it and declared it to be the solution that would be most conducive to the spread and ultimate domination of Reformed Christianity Unlike twentieth century liberals the Reformed interpreted disestablishment as the legal and official recognition of the twin Reformation doctrines of the priesthood of all believers and the absolute and unquestioned authority of the Christian Scriptures And to a very large degree it was their definition rather than the thinking of Jefferson and Madison that captured the imagination of the American people and became the dominant popular opinion in the land But perhaps of even greater significance the Reformed of the middle and southern states forged an ideology that ultimately based American national prosperity on national adherence to Reformed Christianity Under the tutelage of John Witherspoon and Samuel Stanhope Smith the Reformed captured the Enlightenment and brought it into the service of Reformed Christianity altering traditional Calvinism in the process Witherspoon and Smith declaring that the truth of the law of nations could be devised by observation and reason alone propounded a doctrine of natural law and political science that substantially reinforced the Calvinistic doctrine of providence in an era of skepticism and enlightenment All history they argued proved beyond any reasonable doubt that those nations that adhered to the moral principles taught by Christianity had prospered and those that had taken a contrary route had fallen into ruin The Reformed preachers of whatever denomination picked up this message and proclaimed it throughout the land The United States if it were to prosper was required to be a Christian nation

The Catholic Periodical and Literature Index, 1983 *Social and Moral Reform in the Old North and the Old South* John W. Quist, 1992 *The Eighteenth Century*, 1974 **Arts & Humanities Citation Index**, 1994 *Reformed America* Fred J. Hood, 1980-01-01 **The Century Dictionary and Cyclopedia: Cyclopedia of names** William Dwight Whitney, 1904 **Historiography** Susan K. Kinnell, 1987 *Critical Dictionary of English Literature, and British and American Authors, Living and Deceased, from the Earliest Accounts to the Middle of the Nineteenth Century* Samuel Austin Allibone, 1870 **The Century Dictionary and Cyclopedia**, 1906 **The Way We Never Were** Stephanie Coontz, 2016-03-29 The definitive edition of the classic myth shattering history of the American family Leave It to Beaver was not a documentary a man's home has never been his castle the male breadwinner marriage is the least traditional family in history and rape and sexual assault were far higher in the 1970s than they are today In The Way

We Never Were acclaimed historian Stephanie Coontz examines two centuries of the American family sweeping away misconceptions about the past that cloud current debates about domestic life The 1950s do not present a workable model of how to conduct our personal lives today Coontz argues and neither does any other era from our cultural past This revised edition includes a new introduction and epilogue exploring how the clash between growing gender equality and rising economic inequality is reshaping family life marriage and male female relationships in our modern era More relevant than ever The Way We Never Were is a potent corrective to dangerous nostalgia for an American tradition that never really existed

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