

Reformed America

THE MIDDLE
AND SOUTHERN STATES
1783-1837

Fred J. Hood

Reformed America The Middle And Southern States 17 83 1837

Michal Rosen-Zvi



Reformed America The Middle And Southern States 17 83 1837:

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 *The Catholic Periodical and Literature Index* ,1986 **Social and Moral Reform in the Old North and the Old South** John W. Quist, 1992 *The Eighteenth Century* ,1974 *Arts & Humanities Citation Index* ,1998 *America, History and Life* ,1993 Provides historical coverage of the United States and Canada from prehistory to the

present Includes information abstracted from over 2 000 journals published worldwide *Reformed America* Fred J.
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