

Reformed America

THE MIDDLE
AND SOUTHERN STATES
1783-1847

Fred J. Hood

Reformed America The Middle And Southern States 1783 1837

Jack R. Davidson



Reformed America The Middle And Southern States 1783 1837:

Reformed America Fred J. Hood,1980-01-01 *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 *America's God* Mark A. Noll,2002-10-03 Religious life in early America is often equated with fire and brimstone Puritanism yet by the nineteenth century Americans had moved away from the severe European traditions of which Puritanism was the most influential In its place arose a singularly American set of beliefs marked by heightened spiritual inwardness a new confidence in individual reason and an attentiveness to the economic and market realities of Western life In America s God Mark Noll has given us the definitive history of Christian theology in America from the time of Jonathan Edwards to the presidency of Abraham Lincoln **Tracing Your Alabama Past** Robert

Scott Davis,2011-09-06 Searching for your Alabama ancestors Looking for historical facts Dates Events This book will lead you to the places where you ll find answers Here are hundreds of direct sources governmental archival agency online that will help you access information vital to your investigation Tracing Your Alabama Past sets out to identify the means and the methods for finding information on people places subjects and events in the long and colorful history of this state known as the crossroads of Dixie It takes researchers directly to the sources that deliver answers and information This comprehensive reference book leads to the wide array of essential facts and data public records census figures military statistics geography studies of African American and Native American communities local and biographical history internet sites archives and more For the first time Alabama researchers are offered a how to book that is not just a bibliography Such complex sources as Alabama s biographical genealogical materials federal land records Civil War era resources and Native American sources are discussed in detail along with many other topics of interest to researchers seeking information on this diverse Deep South state Much of the book focuses on national sources that are covered elsewhere only in passing if at all Other books only touch on one subject area but here for the first time are directions to the Who What When Where and Why

The Oxford History of Protestant Dissenting Traditions, Volume III Timothy Larsen,Michael Ledger-Lomas,2017-04-28 The five volume Oxford History of Dissenting Protestant Traditions series is governed by a motif of migration out of England It first traces organized church traditions that arose in England as Dissenters distanced themselves from a state church defined by diocesan episcopacy the Book of Common Prayer the Thirty Nine Articles and royal supremacy but then follows those traditions as they spread beyond England and also traces newer traditions that emerged downstream in other parts of the world from earlier forms of Dissent Secondly it does the same for the doctrines church practices stances toward state and society attitudes toward Scripture and characteristic patterns of organization that also originated in earlier English Dissent but that have often defined a trajectory of influence independent ecclesiastical organizations The Oxford History of Protestant Dissenting Traditions Volume III considers the Dissenting traditions of the United Kingdom the British Empire and the United States in the nineteenth century It provides an overview of the historiography on Dissent while making the case for seeing Dissenters in different Anglophone connections as interconnected and conscious of their genealogical connections The nineteenth century saw the creation of a vast Anglo world which also brought Anglophone Dissent to its apogee Featuring contributions from a team of leading scholars the volume illustrates that in most parts of the world the later nineteenth century was marked by a growing enthusiasm for the moral and educational activism of the state which plays against the idea of Dissent as a static purely negative identity This collection shows that Dissent was a political and constitutional identity which was often only strong where a dominant Church of England existed to dissent against

Princeton and the Republic, 1768-1822 Mark A. Noll,2004 Widely viewed during the Revolutionary period as a champion of both republicanism and evangelical Calvinism the College of New Jersey nonetheless experienced great inner

turmoil as its leaders tried to support the stability of the new nation by integrating sound principles of science and faith. Focusing on three presidencies those of John Witherspoon, Samuel Stanhope Smith, and Ashbel Green, Mark Noll relates the dramatic institutional history of what is now Princeton University, a history closely related to the intellectual development of the early republic. Noll examines in detail the student rebellions and the trustees' disillusionment with the college, which, despite Witherspoon's and Stanhope Smith's efforts to harmonize traditional Reformed faith with a moderate Scottish enlightenment, led to the establishment of a separate Presbyterian seminary in 1812. As a cultural and intellectual history of the early United States, this book deepens our understanding of how science, religion, and politics interacted during the period. Close attention is given to the Scottish philosophy of common sense which Stanhope Smith developed into an educational vision that he hoped would encourage a stable social order. Mark A. Noll, PhD, Vanderbilt University, teaches Christian thought and church history at Wheaton College. He is author of more than ten books, including *Religion and American Politics*. Christian

Reforming Men and Women Bruce Dorsey, 2006. Before the Civil War, the public lives of American men and women intersected most frequently in the arena of religious activism. Bruce Dorsey broadens the field of gender studies, incorporating an analysis of masculinity into the history of early American religion and reform. His is a holistic account that reveals the contested meanings of manhood and womanhood among antebellum Americans, both black and white, middle class and working class. Urban poverty, drink, slavery, and Irish Catholic immigration, for each of these social problems that engrossed Northern reformers, Dorsey examines the often competing views held by male and female activists and shows how their perspectives were further complicated by differences in class, race, and generation. His primary focus is Philadelphia, birthplace of nearly every kind of benevolent and reform society, and emblematic of changes occurring throughout the North. With an especially rich history of African American activism, the city is ideal for Dorsey's exploration of race and reform. Combining stories of both ordinary individuals and major reformers with an insightful analysis of contemporary songs, plays, fiction, and polemics, Dorsey exposes the ways race, class, and ethnicity influenced the meanings of manhood and womanhood in nineteenth-century America. By linking his gendered history of religious activism with the transformations characterizing antebellum society, he contributes to a larger quest to engender all of American history.

An Able and Faithful Ministry James M. Garretson, 2014-03-03. Samuel Miller, 1769-1850, played an integral part in founding Princeton Theological Seminary, which became one of the most influential training grounds for Presbyterian ministers in the nineteenth century. While Miller is most commonly remembered for his writings on church office, he also played a significant role instructing students and shaping their theology of preaching and pastoral ministry. In the present volume, Jim Garretson highlights the narrative of Miller's life and the major ministerial emphases found in his published writings, sermons, and unpublished lecture notes. As a result, readers will come to know the spiritual convictions of Miller's heart and understand the theology of ministry he imparted over the course of his lifetime.

Still Letting My People Go Jack R. Davidson, 2018-07-11. Eli Washington

Caruthers's unpublished manuscript *American Slavery and the Immediate Duty of Southern Slaveholders* is the arresting and authentic alternative to the nineteenth century hermeneutics that supported slavery. On the basis of Exodus 10:3, "Let my people go that they may serve me," Caruthers argued that God was acting in history against all slavery. Unlike arguments guided largely by the New Testament, Caruthers believed that the Exodus text was a privileged passage to which all thinking on slavery must conform. As the most extensive development of the Exodus text within the field of antislavery literature, Caruthers's manuscript is an invaluable primary source. It is especially relevant to historians' current appraisal of the biblical sanction for slavery in nineteenth century America because it does not correspond to characterizations of antislavery literature as biblically weak. To the contrary, an analysis of Caruthers's manuscript reveals a thoroughly reasoned biblical argument unlike any other produced during the nineteenth century against the hermeneutics supporting slavery.

The Jefferson Lies David Barton, 2012-04-10 America in so many ways has forgotten Its roots its purpose its identity all have become shrouded behind a veil of political correctness bent on twisting the nation's founding and its founders to fit within a misshapen modern world. The time has come to remember again. In *The Jefferson Lies*, prominent historian David Barton sets out to correct the distorted image of a once beloved founding father, Thomas Jefferson. To do so, Barton tackles seven myths head on, including: Did Thomas Jefferson really have a child by his young slave girl Sally Hemings? Did he write his own Bible, excluding the parts of Christianity with which he disagreed? Was he a racist who opposed civil rights and equality for black Americans? Did he, in his pursuit of separation of church and state, advocate the secularizing of public life? Through Jefferson's own words and the eyewitness testimony of contemporaries, Barton repaints a portrait of the man from Monticello as a visionary, an innovator, a man who revered Jesus, a classical Renaissance man, and a man whose pioneering stand for liberty and God-given inalienable rights fostered a better world for this nation and its posterity. For America, the time to remember these truths again is now.

Thomas Jefferson's Image of New England Arthur Scherr, 2016-10-03 Writers often depict Thomas Jefferson as a narrow-minded defender of states' rights and Virginia's interests despite his authorship of the Declaration of Independence and vigorous defense of the young republic's sovereignty. Some historians claim he was particularly hostile to the New England states whose Federalist electorate he regarded as enemies of his Democratic Republican Party. This study of Jefferson's lifelong relationship with New England reveals him to be a consistent nationalist and friend of the region from his first visit to Boston in 1784 to his recruiting of Massachusetts scholars to teach at the University of Virginia. His nationalist point of view is most evident where some historians claim to see it least: in his opinions of the people and politics of New England. He admired New Englanders' Revolutionary patriotism, especially that of his friend John Adams, and considered their direct democracy and town meeting traditions a model for the rest of the Union.

A Controversial Spirit Philip N. Mulder, 2002-04-18 Mulder examines the internal dynamics of evangelicalism to dispel the illusion that early evangelicals constituted a united front. Researching formal doctrinal statements, worship, and rituals, he

provides a far more nuanced portrait of southern evangelicals than previously available revealing the deep differences between denominations that the homogenization of religious history has until now obscured

Ideas, Ideologies, and Social Movements Peter A. Coclanis, Stuart Weems Bruchey, 1999 This volume uncovers the role of ideas and ideologies in some of the most important social movements in US history The book examines attempts to bring about or to thwart social or institutional change from political democratization and feminism to animal rights and civil rights

The Founders on God and Government Daniel L. Dreisbach, Mark D. Hall, Jeffrey H. Morrison, 2004-10-08 In God We Trust The separation of church and state is a widely contested topic in the American political arena Whether for or against debaters frequently base their arguments in the Constitution and the principles of the American founding However Americans perception of the founding has narrowed greatly over the years focusing on a handful of eminent statesmen By exploring the work of nine founding fathers including often overlooked figures like John Carroll and George Mason *The Founders on God and Government* provides a more complete picture of America s origins The contributors all noted scholars examine the lives of individual founders and investigate the relationship between their religious beliefs and political thought Bringing together original documents and analytical essays this book is an excellent addition to the library of literature on the founding and sheds new light on religion s contributions to American civic culture

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

Children of Wrath Leo Hirrel, 2021-12-14 In an exciting reinterpretation of the early nineteenth century

Leo Hirrel demonstrates the importance of religious ideas by exploring the relationship between religion and reform efforts during a crucial period in American history. The result is a work that moves the history of antebellum reform to a higher level of sophistication. Hirrel focuses upon New School Congregationalists and Presbyterians who served at the forefront of reform efforts and provided critical leadership to anti-Catholic temperance, antislavery, and missionary movements. Their religion was an attempt to reconcile traditional Calvinist language with the prevalent intellectual trends of the time. New School theologians preserved Calvinist language about depravity but they incorporated an assertion of nominal human ability to overcome sin and a belief in the fixed immutable nature of truth. Describing both the origins of New School Calvinism and the specific reform activities that grew out of these beliefs, Hirrel provides a fresh perspective on the historical background of religious controversies.

Faith and Slavery in the Presbyterian Diaspora William Harrison Taylor, Peter C. Messer, 2016-01-28. *Faith and Slavery in the Presbyterian Diaspora* considers how in areas as diverse as the New Hebrides, Scotland, the United States, and East Central Africa, men's and women's shared Presbyterian faith conditioned their interpretations of and interactions with the institution of chattel slavery. The chapters highlight how Presbyterians' reactions to slavery, which ranged from abolitionism to indifference to support, reflected their considered application of the principles of the Reformed Tradition to the institution. Consequently, this collection reveals how the particular ways in which Presbyterians framed the Reformed Tradition made slavery an especially problematic and fraught issue for adherents to the faith. *Faith and Slavery*, by situating slavery at the nexus of Presbyterian theology and practice, offers a fresh perspective on the relationship between religion and slavery. It reverses the all too common assumption that religion primarily served to buttress existing views on slavery by illustrating how groups and individuals' reactions to slavery emerged from their understanding of the Presbyterian faith. The collection's geographic reach, encompassing the experiences of people from Europe, Africa, America, and the Pacific, filtered through the lens of Presbyterianism, also highlights the global dimensions of slavery and the debates surrounding it. The institution and the challenges it presented, *Faith and Slavery* stresses, reflected less the peculiar conditions of a particular place and time than the broader human condition as people attempt to understand and shape their world.

God and Mammon Mark A. Noll, 2002. This collection of essays offers a close look at the connections between American Protestants and money in the Antebellum period. They provide essential background to an issue that continues to generate controversy in the Protestant community today.

Empire and Nation Eliga H. Gould, Peter S. Onuf, 2015-08-31. A look at America's revolution in the context of the larger British empire. Many interesting essays, a valuable scholarly contribution. *Journal of Colonialism and Colonial History*. How did events and ideas from elsewhere in the British empire influence development in the thirteen American colonies? And what was the effect of the American Revolution on the wider Atlantic world? In *Empire and Nation*, leading historians reconsider the American Revolution as a transnational event with many sources and momentous implications for Ireland, Africa, the West Indies, Canada, and Britain itself. The opening section of

the book situates the origins of the American Revolution in the commercial ethnic and political ferment that characterized Britain's Atlantic empire at the close of the Seven Years War. The empire experienced extraordinary changes ranging from the first stirrings of nationalism in Ireland to the dramatic expansion of British rule in Canada, Africa, and India. The second part focuses on the rebellion of the thirteen colonies touching on slavery and ethnicity, the changing nature of religious faith, and ideas about civil society and political organization. Finally, contributors examine the changes wrought by the American Revolution both within Britain's remaining imperial possessions and among the other states in the emerging concert of Europe. These essays challenge assumptions about the exceptional character of the republic's founding moment even as they invite readers to think anew about the complex ways in which the Revolution reshaped both American society and the Atlantic world.

Presbyterians and American Culture Bradley J. Longfield, 2013-01-01. This book provides a history of Presbyterians in American culture from the early eighteenth to the late twentieth century. Longfield assesses both the theological and cultural development of American Presbyterianism with particular focus on the mainline tradition that is expressed most prominently in the Presbyterian Church U.S.A. He explores how Presbyterian churches and individuals rooted in those churches influenced and were influenced by the values, attitudes, perspectives, beliefs, and ideals assumed by Americans in the course of American history. The book will serve as an important introduction to Presbyterian history that will interest historians, students, and church leaders alike.

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