

CONRAD CHERRY

NATURE AND  
RELIGIOUS  
IMAGINATION

FROM EDWARDS  
TO BUSHNELL

# Nature And Religious Imagination From Edwards To Bushnell

**Allen C. Guelzo**



## **Nature And Religious Imagination From Edwards To Bushnell:**

**Nature and Religious Imagination** Conrad Cherry,1980

**Horace Bushnell on Christian Character**

**Development** Lee J. Makowski,1999 Horace Bushnell on Christian Character Development examines the issue of character development in the speculative works and sermons of Horace Bushnell in relation to Orthodox Calvinist Unitarian and contemporary Catholic considerations of the same The author emphasizes the practical purpose of theological investigation to promote the universal cause of personal growth and development He systematically presents Bushnell's thought on that popular issue by way of a critical analysis of his language theory his rhetoric and his understanding of theology as a kind of persuasive art Bushnell proposed a theological alternative to the typical understanding of character development conversion espoused by Orthodox Calvinism Unitarianism and secular humanism His alternative incorporated the strengths of those historically influential bodies of thought and compensated for what he thought to be deficient in them In this book the reader is introduced to a theology that is remarkable for its insights into human interiority its soundness as a proposal for wholesome human living and its ecumenical spirit

**The Theology of Jonathan Edwards** Conrad Cherry,1990-02-22 the Edwards of Cherry sits for a n intellectual portrait done with concepts as colors and with reason as the brush It is a picture faithfully and competently drawn New York Times Book Review 1967 this is a very good book It stresses the integral relationship of heart and mind intellect and will throughout Edwards an important book required reading for any student of Edwards Church History 1967

*Methodism in the American Forest* Russell E. Richey,2015-03-02 Winner of the 2015 Saddleback Selection Award from the Historical Society of The United Methodist Church During the nineteenth century camp meetings became a signature program of American Methodists and an extraordinary engine for their remarkable evangelistic outreach Methodism in the American Forest explores the ways in which Methodist preachers interacted with and utilized the American woodland and the role camp meetings played in the denomination's spread across the country Half a century before they made themselves such a home in the woods the people and preachers learned the hard way that only a fool would adhere to John Wesley's mandate for preaching in fields of the New World Under the blazing American sun Methodist preachers sought and found a better outdoor sanctuary for large gatherings under the shade of great oaks a natural cathedral where they held forth with fervid sermons The American forests argues Russell E Richey served the preachers in several important ways Like a kind of Gethesemane the remote garden like solitude provided them with a place to seek counsel from the Holy Spirit They also saw the forest as a desolate wilderness and a means for them to connect with Israel's years after the Exodus and Jesus's forty days in the desert after his baptism by John The dauntless preachers slashed their way through following America's expanding settlement and gradually sacralizing American woodlands as cathedral confessional and spiritual challenge as shady grove as garden and as wilderness The threefold forest experience became a Methodist standard The meeting of Methodism's basic governing body the quarterly conference brought together leadership

of all levels The event stretched to two days in length and soon great crowds were drawn by the preaching and eventually the sacraments that were on offer Camp meetings if not a Methodist invention became the movement's signature a development that Richey tracks throughout the years that Methodism matured to become a central denomination in America's religious landscape *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

**Off the Menu** Rita Nakashima Brock, 2007-01-01 Asian American Christianity is one of the fastest growing forms of American Christianity and it has already proven to be one of the richest and most innovative movements in North American religion With a deep understanding of their roots in classic Christianity as well as the diversity of Asian culture these theological voices have contributed some of the freshest and most provocative work of recent decades This volume brings together women who are searching for authentic Christian dialogue in a world of hybridity and changing context and it represents one of the most significant areas of growth and vitality in contemporary Christianity *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

**Rally the Scattered Believers** Shelby M. Balik, 2014-05-30 An important new interpretation of how religious change shaped American cultural identity in the early republic *Journal of American History* Northern New England a rugged landscape dotted with transient settlements posed challenges to the

traditional town church in the wake of the American Revolution Using the methods of spatial geography Shelby M Balik examines how migrants adapted their understanding of religious community and spiritual space to survive in the harsh physical surroundings of the region The notions of boundaries place and identity they developed became the basis for spreading New England s deeply rooted spiritual culture even as it opened the way to a new evangelical age I strongly recommend Balik s book for those studying colonial religious landscapes and heritages not only in New England but in the nineteenth century religious diasporas that swept the continent with varying mixes of European colonials and also African and Asian heritages Stanley D Brunn University of Kentucky In this beautifully written and richly researched work Shelby Balik shows how the travels of early nineteenth century Methodists Universalists and freewill Baptist itinerant missionaries and congregations recreated the geography of New England Protestantism setting in motion literally a tension between religious rootedness and religious uprootedness center and periphery that endures to today Early American religious history in Balik s retelling of it is one of bodies in constant movement in and out and around the city on the hill The delight Balik takes in maps and journeys is infectious This is a wonderful addition to American religious historiography Robert Orsi Northwestern University

*Law and Providence in Joseph Bellamy's New England* Mark R. Valeri,1994 Bellamy was New England s consummate theologian of evangelical Calvinism He conceived the New Divinity movement based on innovations on Edwards s teachings and from 1750 to 1775 enjoyed renown as a popular preacher controversialist leader of church affairs in New England and influential teacher of other pastors Set in the context of an emergent market economy the war against France and the politics of rebellion Bellamy s story illuminates the relationship between religion and public issues in colonial New England and shows how Calvinism spoke to the concerns of ordinary New Englanders during momentous transformations in America s religious social and political life

**American Religious History** Amanda Porterfield,2008-04-15 In this outstanding historical reader the editor has gathered nine essays and over thirty primary documents to present a coherent picture of the history of American religion

*Three Golden Ages* Alf J. Mapp,1998-11-13 In this intriguing book best selling author Alf Mapp Jr explores three periods in Western history that exploded with creativity Elizabethan England Renaissance Florence and America s founding What enabled these societies to make staggering jumps in scientific knowledge develop new political structures or create timeless works of art

**Jonathan Edwards and the Catholic Vision of Salvation** Anri Morimoto,1995 Jonathan Edwards 1703 1758 has been acclaimed as the quintessential puritan of eighteenth century America who defined not only what Puritanism was but also what American Christianity would become Anri Morimoto finds that Edwards s theology once regarded as disarrayed precarious and dangerously unorthodox is in fact consistent and integral to his general ontology and natural philosophy By presenting Edwards s vision of salvation as a dynamic process of sharing God s excellence and holiness Morimoto presents a new paradigm that is radically inclusive yet theologically responsible By discussing Edwards in relation to Roman Catholic traditions Morimoto places him in the context

of a broader Christian tradition rather than that of New England Puritanism Morimoto argues that this view of salvation was not new to the Protestant tradition in fact this view was present in Luther Calvin and much of the Reformed tradition but Edwards accented it more clearly and emphatically than anyone else Morimoto concludes that one does not have to surrender or compromise one's theology to promote ecumenical harmony This study will be of interest to scholars teachers and students of theology and religion church leaders and lay persons of all denominations evangelical or liberal and especially those interested in Edwards Puritanism and early American intellectual history *Saving Paradise* Rebecca Ann Parker, Rita Nakashima Brock, 2008-07-01 A fascinating theological study of how early Christianity's message of love and community has evolved into one of punishment and empire During their first millennium Christians filled their sanctuaries with images of Christ as a living presence as a shepherd teacher healer or an enthroned god He is serene and surrounded by lush scenes depictions of this world as paradise Yet once he appeared as crucified dying was virtually all Jesus seemed able to do and paradise disappeared from the earth *Saving Paradise* turns a fascinating new lens on Christianity from its first centuries to the present day asking how its early vision of beauty evolved into a vision of torture and what changes in society and theology marked that evolution It also retrieves for today a life affirming Christianity that the world sorely needs *The Scandal of the Evangelical Mind* Mark A. Noll, 2022-03-15 Winner of the Christianity Today Book of the Year Award 1995 The scandal of the evangelical mind is that there is not much of an evangelical mind So begins this award winning intellectual history and critique of the evangelical movement by one of evangelicalism's most respected historians Unsparing in his indictment Mark Noll asks why the largest single group of religious Americans who enjoy increasing wealth status and political influence have contributed so little to rigorous intellectual scholarship While nourishing believers in the simple truths of the gospel why have so many evangelicals failed to sustain a serious intellectual life and abandoned the universities the arts and other realms of high culture Over twenty five years since its original publication *The Scandal of the Evangelical Mind* has turned out to be prescient and perennially relevant In a new preface Noll lays out his ongoing personal frustrations with this situation and in a new afterword he assesses the state of the scandal showing how white evangelicals embrace of Trumpism their deepening distrust of science and their frequent forays into conspiratorial thinking have coexisted with surprisingly robust scholarship from many with strong evangelical connections **Princeton Seminary in American Religion and Culture** James H. Moorhead, 2012-08-31 The story of Princeton Theological Seminary the Presbyterian Church's first seminary in America begins in 1812 shortly after the United States had entered into its second war against Great Britain Princeton went on to become a model of American theological education setting the standard for subsequent seminaries and other religious higher education institutions Princeton's story is uniquely intertwined with American religious and cultural history the history of theological education the Presbyterian church and conceptions of ministry in general Thus this volume will interest not only those with links to Princeton but also historians of religion Presbyterians leaders within

seminaries and Christian colleges and all who are interested in the history of Christian thought in America

**The Spirit of the Appalachian Trail** Susan Power Bratton, 2012-05-30 Want to know what wilderness means to people who live it for over two thousand miles Then read this extremely interesting informative intelligent and thoughtful book Roger S Gottlieb author of Engaging Voices Tales of Morality and Meaning in an Age of Global Warming There is no doubt that Bratton's book will be of value to students and scholars of leisure studies recreation and religion Those who are familiar with the Appalachian Trail sense intuitively that a journey along its length kindles spiritual awakening this book provides the hard data to prove it's true David Brill author of As Far as the Eye Can See Reflections of an Appalachian Trail Hiker The Appalachian Trail covers 2 180 miles passing through fourteen states from Georgia to Maine Each year an estimated 2 3 million people visit the trail and almost two thousand attempt a thru hike walking the entire distance of the path For many the journey transcends a mere walk in the woods and becomes a modern day pilgrimage In The Spirit of the Appalachian Trail Community Environment and Belief Susan Power Bratton addresses the spiritual dimensions of hiking the Appalachian Trail AT Hikers often comment on how their experience as thru hikers changes them spiritually forever but this is the first study to evaluate these religious or quasireligious claims critically Rather than ask if wilderness and outdoor recreation have benefits for the soul this volume investigates specifically how long distance walking might enhance both body and mind Most who are familiar with the AT sense intuitively that a trek along its length kindles spiritual awakening Using both a quantitative and qualitative approach this book provides the hard data to support this notion Bratton bases her work on five sources an exhaustive survey of long distance AT hikers published trail diaries and memoirs hikers own logs and postings her own personal observations from many years on the trail and conversations with numerous members of the AT community including the trail angels residents of small towns along the path who attend to hikers need for food shelter or medical attention The abundant photographs reinforce the text and enable visualization of the cultural and natural context This volume is fully indexed with extensive reference and notes sections and detailed appendixes Written in an engaging and accessible style The Spirit of the Appalachian Trail presents a full picture of the spirituality of the AT Susan Power Bratton is professor of environmental studies She is the author of Six Billion and More Human Population Regulation and Christian Ethics Environmental Values in Christian Art and Christianity Wilderness and Wildlife The Original Desert Solitaire

**The Culture of Calamity** Kevin Rozario, 2007-08-15 Turn on the news and it looks as if we live in a time and place unusually consumed by the specter of disaster The events of 9 11 and the promise of future attacks Hurricane Katrina and the destruction of New Orleans and the inevitable consequences of environmental devastation all contribute to an atmosphere of imminent doom But reading an account of the San Francisco earthquake of 1906 with its vivid evocation of buildings crumbling as one might crush a biscuit we see that calamities whether natural or man made have long had an impact on the American consciousness Uncovering the history of Americans responses to disaster from their colonial past up to the present Kevin Rozario reveals the vital role that

calamity and our abiding fascination with it has played in the development of this nation Beginning with the Puritan view of disaster as God's instrument of correction Rozario explores how catastrophic events frequently inspired positive reactions He argues that they have shaped American life by providing an opportunity to take stock of our values and social institutions Destruction leads naturally to rebuilding and here we learn that disasters have been a boon to capitalism and paradoxically indispensable to the construction of dominant American ideas of progress As Rozario turns to the present he finds that the impulse to respond creatively to disasters is mitigated by a mania for security Terror alerts and duct tape represent the cynical politician's attitude about 9/11 but Rozario focuses on how the attacks registered in the popular imagination how responses to genuine calamity were mediated by the hyperreal thrills of movies how apocalyptic literature like the best selling *Left Behind* series recycles Puritan religious outlooks while adopting Hollywood's style and how the convergence of these two ways of imagining disaster points to a new postmodern culture of calamity *The Culture of Calamity* will stand as the definitive diagnosis of the peculiarly American addiction to the spectacle of destruction

**Making Nature Sacred** John Gatta, 2004-10-14 This book argues that the religious import of American environmental literature has yet to be fully recognized or understood *Making Nature Sacred* explores how the quest for natural revelation has been pursued through successive phases of American literary and intellectual history

*The Open Secret* Alister E. McGrath, 2011-09-23 Natural theology in the view of many is in crisis In this long awaited book Alister McGrath sets out a new vision for natural theology re-establishing its legitimacy and utility A timely and innovative resource on natural theology the exploration of knowledge of God as it is observed through nature Written by internationally regarded theologian and author of numerous bestselling books Alister McGrath Develops an intellectually rigorous vision of natural theology as a point of convergence between the Christian faith the arts and literature and the natural sciences opening up important possibilities for dialogue and cross fertilization Treats natural theology as a cultural phenomenon broader than Christianity itself yet always possessing a distinctively Christian embodiment Explores topics including beauty goodness truth and the theological imagination how investigating nature gives rise to both theological and scientific theories the idea of a distinctively Christian approach to nature and how natural theology can function as a bridge between Christianity and other faiths

**The Savage Side** B. Jill Carroll, 2001 In this book B. Jill Carroll uses the nature writing of Annie Dillard and the philosophical categories of Emmanuel Levinas to critique the models of God that drive contemporary political theologies especially feminist and liberation theologies These political theologies ignore the amoral and often harsh aspects of our existence in the natural world even though they often align God with the cosmos Political theologies excise from their models of God all notions of violence indifference to social justice or general amorality in favor of models that support and advance specific social political and economic ideologies Such domestication of God does not do justice to the hard facts of our existence in the natural world nor does it fully plumb the depths of using nature to metaphorize God Furthermore Carroll argues that current political models of

God do not survive the most important critiques of religion in the modern era namely those leveled by Feuerbach Freud and Nietzsche Instead the God of the oppressed stands tall among any number of gods that exist primarily as projections of our best selves illusions rooted in wish fulfillment and attempts to further our own personal goals by claiming the universe is on our side The Savage Side offers us a glimpse of a natural theology uninterested in apologetics but thoroughly obsessed with using the natural world as a springboard for describing God The God that emerges is wildly beautiful terrifyingly indifferent to political or moral ideology the consummate Other and the ultimate ground of our being This book demands to be read by anyone interested in the relationship between religion and politics especially those who have given themselves to the cause of social justice in the name of God Readers will be challenged to let go of comfortable but outdated notions of deity despite their convenience for the advancement of certain social and political goals like gay and lesbian rights women s rights or third world liberation Indeed the claim that God is on our side emerges as the most problematic claim of contemporary constructive theology

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