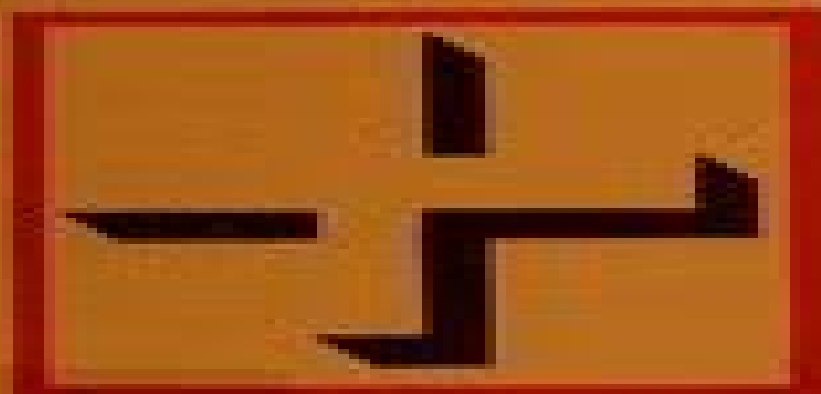


Fred J. Hood

Reformed America

The Middle and Southern States,
1783-1837



Reformed America The Middle And Southern States 1783 1837

Robert Scott Davis



Reformed America The Middle And Southern States 1783 1837:

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

Reformed America Fred J. Hood, 1980-01-01 *America's God* Mark A. Noll, 2002-10-03 Religious life in early America is often equated with the fire and brimstone Puritanism best embodied by the theology of Cotton Mather Yet by the nineteenth century American theology had shifted dramatically away from the severe European traditions directly descended from the Protestant Reformation of which Puritanism was in the United States the most influential In its place arose a singularly American set of beliefs In America's God Mark Noll has written a biography of this new American ethos In the 125 years preceding the outbreak of the Civil War theology played an extraordinarily important role in American public and

private life Its evolution had a profound impact on America s self definition The changes taking place in American theology during this period were marked by heightened spiritual inwardness a new confidence in individual reason and an attentiveness to the economic and market realities of Western life Vividly set in the social and political events of the age America s God is replete with the figures who made up the early American intellectual landscape from theologians such as Jonathan Edwards Nathaniel W Taylor William Ellery Channing and Charles Hodge and religiously inspired writers such as Harriet Beecher Stowe and Catherine Stowe to dominant political leaders of the day like Washington Jefferson and Lincoln The contributions of these thinkers combined with the religious revival of the 1740s colonial warfare with France the consuming struggle for independence and the rise of evangelical Protestantism to form a common intellectual coinage based on a rising republicanism and commonsense principles As this Christian republicanism affirmed itself it imbued in dedicated Christians a conviction that the Bible supported their beliefs over those of all others Tragically this sense of religious purpose set the stage for the Civil War as the conviction of Christians both North and South that God was on their side served to deepen a schism that would soon rend the young nation asunder 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 It is a story of a flexible and creative theological energy that over time forged a guiding national ideology the legacies of which remain with us to this day

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 **A Kingdom Not of this World** Preston D. Graham, 2002 Stuart Robinson was a prominent Presbyterian newspaper editor who took upon himself the dangerous task of distinguishing between the spiritual world and within a border state city of conflict during the Civil War Presently historians tend to depict religion during the American Civil War as domesticated under sectional nationalism where theologizing was directed at justifying the war in order to forge either a northern or southern Zion Graham argues that such one sided depictions do not sufficiently account for either the existence of a border state phenomenon during the civil war or the kind of theologizing that was being propagated from out of the border states against the domestication of religion to sectional politics In *A Kingdom Not of This World* Stuart Robinson s *Struggle to Distinguish the Sacred from the Secular* During the Civil War Preston D Graham Jr presents a case study of a rather sizeable movement among border state Presbyterians with special attention given to their most celebrated and influential leader the Dr Rev Stuart Robinson of

Louisville Kentucky Given the significance of Robinson's theologizing relative to the American doctrine of the separation of church and state several primary resources are included in a reader portion of the appendix

Books on Early American History and Culture, 1971-1980 Raymond D. Irwin, 2004-11-30 Books on Early American History and Culture 1971 1980 An Annotated Bibliography continues a series of bibliographies listing book length works on North America and the Caribbean prior to 1815 Essential for scholars librarians and students of early America the book surveys nearly 1 200 monographs essay collections exhibition catalogues and reference works published between 1971 and 1980 In addition to bibliographic information each entry includes brief annotations which describe the scope and approach to each item and the book's main thesis Also included are lists of journals where each work has been reviewed and the number of times the book has been cited in professional literature and the number of OCLC member libraries holding the work In 31 thematic sections the book covers such topics as exploration and colonialization Native Americans the American Revolutionary War the Constitution race and slavery gender religion

Family, Slavery, and Love in the Early American Republic Jan Ellen Lewis, 2021-10-26 One of the finest historians of her generation Jan Ellen Lewis 1949 2018 transformed our understanding of the early U S Republic Her groundbreaking essays defined the emerging fields of gender and emotions history and reframed traditional understandings of the founding fathers and the U S Constitution As significant as her work was within each of these subfields her most remarkable insights came from the connections she drew among them Gender and race slavery and freedom feelings and politics ran together in the hearts minds and lives of the men and women she studied Lewis's brilliant research revealed these long buried connections and illuminated their importance for America's past and present *Family Slavery and Love in the Early American Republic* collects thirteen of Lewis's most important essays Distinguished scholars shed light on the historical and historiographical contexts in which Lewis and her peers researched wrote and argued But the real star of this volume is Lewis herself confident unconventional erudite and deeply imaginative

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

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

A Controversial Spirit Philip N. Mulder, 2002-04-18 A Controversial Spirit offers a new perspective on the origins and nature of southern evangelicalism Most recent historians have focused on the differences between evangelicals and non evangelicals This has led to the perception that during the Era of Awakenings mid 18th and early 19th century American evangelicals constituted a united front Philip N Mulder dispels this illusion by examining the internal dynamics of evangelicalism He focuses on the relationships among the Presbyterians Baptists and Methodists who introduced the new religious mood to the South between 1740 and 1820 Although the denominations shared the goal of saving souls he finds they disagreed over the correct definition of true religion and conversion The Presbyterians and Baptists subordinated the freedom innovation and experience of the awakenings to their particular denominational concerns The Methodists on the other hand were more aggressive and innovative advocates of the New Light awakenings They broke through the insularity of the other two groups and revolutionized the religious culture of the emerging nation The American Revolution exacerbated the growing competition and jealousy among the denominations by displacing their common enemy the established Anglican church Former dissenters now turned to face each other Free religious competition was transformative Mulder argues The necessity of competing for converts forced the Presbyterians and Baptists out of their narrow confines More importantly however competition compromised the Methodists and their New Light ideals Methodists had presented themselves as an ecumenical alternative to the rigid and rancorous denominations of England and America Now they turned away from their open message of salvation and began using their distinctive characteristics to separate themselves from other denominations The Methodists thus succumbed to the evangelical pattern set by others a pattern of distinction insularity and divisive competition Examining conversion narratives worship polity and rituals as well as more formal doctrinal statements in creeds and sermons Mulder is able to provide 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

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.

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 *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

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 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

Evangelicalism and Karl Barth Phillip R. Thorne, 1995-01-01 This long standing series provides the guild of religion

scholars a venue for publishing aimed primarily at colleagues It includes scholarly monographs revised dissertations Festschriften conference papers and translations of ancient and medieval documents Works cover the sub disciplines of biblical studies history of Christianity history of religion theology and ethics Festschriften for Karl Barth Donald W Dayton James Luther Mays Margaret R Miles and Walter Wink are among the seventy five volumes that have been published Contributors include C K Barrett Francois Bovon Paul S Chung Marie Helene Davies Frederick Herzog Ben F Meyer Pamela Ann Moeller Rudolf Pesch D Z Phillips Rudolf Schnackenburgm Eduard Schweizer John Vissers *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 **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 **Unity in Christ and Country** William Harrison Taylor, 2017-06-06 Examines the interdenominational pursuits of the American Presbyterian Church from 1758 to 1801 In Unity in Christ and Country American Presbyterians in the Revolutionary Era 1758 1801 William Harrison Taylor investigates the American Presbyterian Church s pursuit of Christian unity and

demonstrates how through this effort the church helped to shape the issues that gripped the American imagination including evangelism the conflict with Great Britain slavery nationalism and sectionalism When the colonial Presbyterian Church reunited in 1758 a nearly twenty year schism was brought to an end To aid in reconciling the factions church leaders called for Presbyterians to work more closely with other Christian denominations Their ultimate goal was to heal divisions not just within their own faith but also within colonial North America as a whole Taylor contends that a self imposed interdenominational transformation began in the American Presbyterian Church upon its reunion in 1758 However this process was altered by the church s experience during the American Revolution which resulted in goals of Christian unity that had both spiritual and national objectives Nonetheless by the end of the century even as the leaders in the Presbyterian Church strove for unity in Christ and country fissures began to develop in the church that would one day divide it and further the sectional rift that would lead to the Civil War Taylor engages a variety of sources including the published and unpublished works of both the Synods of New York and Philadelphia and the General Assembly of the Presbyterian Church in the United States as well as numerous published and unpublished Presbyterian sermons lectures hymnals poetry and letters Scholars of religious history particularly those interested in the Reformed tradition and specifically Presbyterianism should find Unity in Christ and Country useful as a way to consider the importance of the theology s intellectual and pragmatic implications for members of the faith

Reformed America The Middle And Southern States 1783 1837 Book Review: Unveiling the Magic of Language

In an electronic digital era where connections and knowledge reign supreme, the enchanting power of language has become much more apparent than ever. Its ability to stir emotions, provoke thought, and instigate transformation is really remarkable. This extraordinary book, aptly titled "**Reformed America The Middle And Southern States 1783 1837**," published by a very acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound impact on our existence. Throughout this critique, we shall delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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