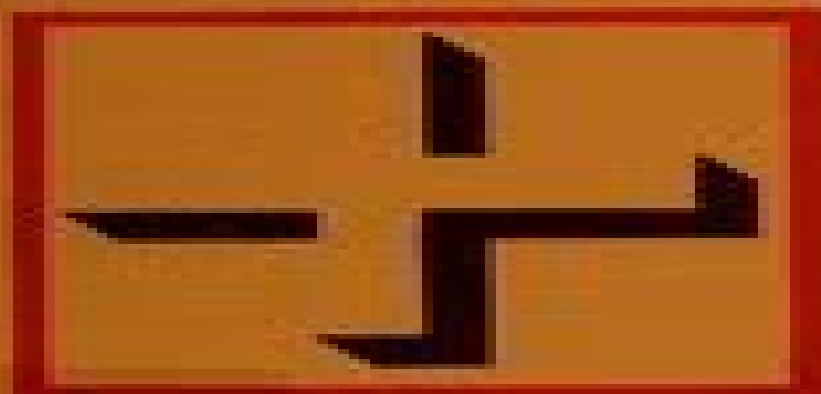


Fred J. Hood

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# Reformed America

The Middle and Southern States,  
1783-1837



# Reformed America The Middle And Southern States 17 83 1837

**Liying Dong**



## **Reformed America The Middle And Southern States 17 83 1837:**

*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     *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     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

#### **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      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      Women in American History Cynthia Ellen Harrison,1979  
Star Almanac for ... ,1882      **Rage for Order** Lauren Benton,Lisa Ford,2016-10-03 International law burst on the scene as a new field in the late nineteenth century Where did it come from Rage for Order finds the origins of international law in empires especially in the British Empire s sprawling efforts to refashion the imperial constitution and use it to order the world in the early part of that century Rage for Order is a book of exceptional range and insight Its successes are numerous

At a time when questions of law and legalism are attracting more and more attention from historians of 19th century Britain and its empire but still tend to be considered within very specific contexts its sweep and ambition are particularly welcome. *Rage for Order* is a book that deserves to have major implications both for international legal history and for the history of modern imperialism. Alex Middleton, *Reviews in History*. *Rage for Order* offers a fresh account of nineteenth century global order that takes us beyond worn liberal and post colonial narratives into a new and more adventurous terrain. Jens Bartelson, *Australian Historical Studies*. *Who's who in America* John William Leonard, Albert Nelson Marquis, 1919 Vols 28 30 accompanied by separately published parts with title Indices and necrology. ***The Nation***, 1894. ***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. *Bibliography of the History of Medicine*, 1984. ***Who was who in America***, 1963. ***Who's who*** Henry Robert Addison, Charles Henry Oakes, William John Lawson, Douglas Brooke Wheelton Sladen, 1906. An annual biographical dictionary with which is incorporated Men and women of the time.

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