

**THE SEEDS OF
SECULARIZATION**

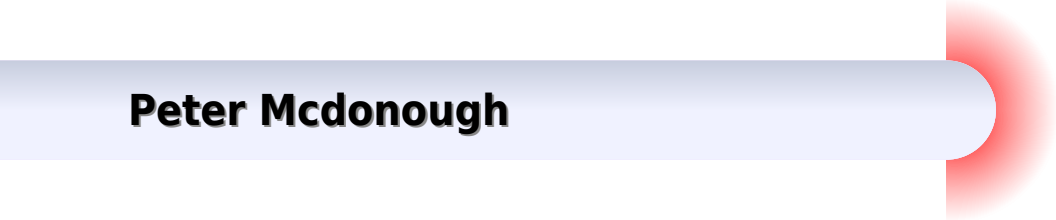
**CALVINISM, CULTURE,
AND PLURALISM
IN AMERICA
1870-1915**



GARY SCOTT SMITH

Seeds Of Secularization Calvinism Culture And Pluralism In America 1870 1915

Peter Mcdonough



Seeds Of Secularization Calvinism Culture And Pluralism In America 1870 1915:

The Seeds of Secularization Gary Scott Smith, 1985 The Oxford Handbook of Calvin and Calvinism Bruce Gordon, Carl R. Trueman, 2021 John Calvin was a leader of the European Reformation of the sixteenth century and the influence of his thought remains crucial in our world This collection explores the origins of Calvin's thought and the theological historical and cultural circumstances in which they have evolved from Geneva to our times *The Origins of Christian Anti-Internationalism* Markku Ruotsila, 2007-12-18 The roots of conservative Christian skepticism of international politics run deep In this original work Markku Ruotsila artfully unearths the historical and theological origins of evangelical Christian thought on modern day international organizations and U S foreign policy particularly in the fierce debates over the first truly international body the League of Nations After describing the rise of the Social Gospel movement that played a vital foundational role in the movement toward a League of Nations *The Origins of Christian Anti Internationalism* examines the arguments and tactics that the most influential confessional Christian congregations in the United States dispensational millennialists Calvinists Lutherans and to a lesser extent Methodists Episcopalians and Christian Restorationists used to undermine domestic support for the proposed international body Ruotsila recounts how these groups learned to co opt less religious minded politicians and organizations that were likewise opposed to the very concept of international multilateralism In closely analyzing how the evangelical movement successfully harnessed political activism to sway U S foreign policy he traces a direct path from the successful battle against the League to the fundamentalist modernist clashes of the 1920s and the present day debate over America's role in the world This exploration of why the United States ultimately rejected the League of Nations offers a lucid interpretation of the significant role that religion plays in U S policymaking both at home and abroad Ruotsila's analysis will be of interest to scholars and practitioners of theology religious studies religion and politics international relations domestic policy and U S and world history **Protestants and American Conservatism** Gillis J. Harp, 2019-07-19 The rise of the modern Christian Right starting with the 1976 Presidential election and culminating in the overwhelming white evangelical support for Donald Trump in the 2016 election has been one of the most consequential political developments of the last half century of American history And while there has been a flowering of scholarship on the history of American conservatism almost all of it has focused on the emergence of a conservative movement after World War II Likewise while much has been written about the role of Protestants in American politics such studies generally begin in the 1970s and almost none look further back than 1945 In this sweeping history Gillis Harp traces the relationship between Protestantism and conservative politics in America from the Puritans to Palin Christian belief long shaped American conservatism by bolstering its critical view of human nature and robust skepticism of human perfectibility At times Christian conservatives have attempted to enlist the state as an essential ally in the quest for moral reform Yet Harp argues while conservative voters and activists have often professed to be motivated by their religious faith in fact the connection between

Christian principle and conservative politics has generally been remarkably thin Indeed with the exception of the seventeenth century Puritans and some nineteenth century Protestants few American conservatives have constructed a well reasoned theological foundation for their political beliefs American conservatives have instead adopted a utilitarian view of religious belief that is embedded within essentially secular assumptions about society and politics Ultimately Harp claims there is very little that is distinctly Christian about the modern Christian Right *America's Secret War against Bolshevism* David S.

Foglesong, 2014-02-01 From the Russian revolutions of 1917 to the end of the Civil War in 1920 Woodrow Wilson's administration sought to oppose the Bolsheviks in a variety of covert ways Drawing on previously unavailable American and Russian archival material David Foglesong chronicles both sides of this secret war and reveals a new dimension to the first years of the U S Soviet rivalry Foglesong explores the evolution of Wilson's ambivalent attitudes toward socialism and revolution before 1917 and analyzes the social and cultural origins of American anti Bolshevism Constrained by his espousal of the principle of self determination by idealistic public sentiment and by congressional restrictions Wilson had to rely on secretive methods to affect the course of the Russian Civil War The administration provided covert financial and military aid to anti Bolshevik forces established clandestine spy networks concealed the purposes of limited military expeditions to northern Russia and Siberia and delivered ostensibly humanitarian assistance to soldiers fighting to overthrow the Soviet government In turn the Soviets developed and secretly funded a propaganda campaign in the United States designed to mobilize public opposition to anti Bolshevik activity promote American Soviet economic ties and win diplomatic recognition from Washington **The Modernist Impulse in American Protestantism** William R. Hutchison, 1992-04-30 This

landmark study of American religion recipient of the National Religious Book Award in 1976 is being brought back into print with an updated bibliography The Modernist Impulse in American Protestantism traces the history of American Protestant thought from the early part of the nineteenth century to the present William R Hutchison deals especially with the modernist movement that flourished in the years around 1900 and with the colorful personalities and disputes associated with that movement **Selling the Old-time Religion** Douglas Carl Abrams, 2001 The relationship between Protestant

fundamentalists and mass culture is often considered complex and ambiguous Selling the Old Time Religion examines this relationship and shows how the first generation of fundamentalists embraced the modern business and entertainment techniques of marketing advertising drama film radio and publishing to spread the gospel Selectively and with more sophistication than has been accorded to them fundamentalists adapted to the consumer society and popular culture with the accompanying values of materialism and immediate gratification despite the seeming conflict between these values and certain tenets of their religious beliefs Selling the Old Time Religion is written by a fundamentalist who is based at the country's foremost fundamentalist institute of higher education It is a candid and remarkable piece of scholarship that reveals from the inside the movement's first encounters with some of the media methods it now wields with well documented

virtuosity Carl Abrams draws extensively on sermons popular journals and educational archives to reveal the attitudes and actions of the fundamental leadership and the laity Abrams discusses how fundamentalists outlook toward contemporary trends and events shifted from aloofness to engagement as they moved inward from the margins of American culture and began to weigh in on the day's issues from jazz to flappers in large numbers Fundamentalists in the 1920s and 1930s were willing to compromise certain traditions that defined the movement such as premillennialism holiness and defense of the faith Abrams concludes but their flexibility with forms of consumption and pleasure strengthened their evangelistic emphasis perhaps the movement's core Contrary to the myth of fundamentalism's demise after the Scopes Trial the movement's uses of mass culture help explain their success in the decades following it In the end fundamentalists imitated mass culture not to be like the world but to evangelize it

The Tragedy of American Compassion Marvin Olasky, 2022-10-25 Can a man be content with a piece of bread and some change tossed his way from a passerby Today's modern welfare state expects he can Those who control the money in our society think that giving a dollar at the train station and then appropriating a billion dollars for federal housing can cure the ails of the homeless and the poor But the crisis of the modern welfare state is more than a crisis of government Private charities that dispense aid indiscriminately while ignoring the moral and spiritual needs of the poor are also to blame Like animals in the zoo at feeding time the needy are given a plate of food but rarely receive the love and time that only a person can give Poverty fighters 100 years ago were more compassionate in the literal meaning of suffering with than many of us are now They opened their own homes to deserted women and children They offered employment to nomadic men who had abandoned hope and human contact Most significantly they made moral demands on recipients of aid They saw family work freedom and faith as central to our being not as life style options No one was allowed to eat and run Some kind of honest labor was required of those who needed food or a place to sleep in return Woodyards next to homeless shelters were as common in the 1890s as liquor stores are in the 1990s When an able bodied woman sought relief she was given a seat in the sewing room and asked to work on garments given to the helpless poor To begin where poverty fighters a century ago began Marvin Olasky emphasizes seven ideas that recent welfare practice has put aside affiliation bonding categorization discernment employment freedom and most importantly belief in God In the end not much will be accomplished without a spiritual revival that transforms the everyday advice we give and receive and the way we lead our lives It's time we realized that there is only so much that public policy can do That only a richness of spirit can battle a poverty of soul The century old question does any given scheme of help make great demands on men to give themselves to their brethren is still the right one to ask Most of our 20th century schemes have failed It's time to learn from the warm hearts and hard heads of the 19th century

Understanding Fundamentalism and Evangelicalism George Marsden, 1991 A balanced overview and narrative survey of American fundamentalism and Evangelicalism as well as an interpretive analysis of several important themes PB 208 pages suitable as a supplemental text for colleges seminaries or

church study **The Undiscovered Dewey** Melvin L. Rogers, 2009 The Undiscovered Dewey explores the profound influence of evolution and its corresponding ideas of contingency and uncertainty on John Dewey's philosophy of action particularly its argument that inquiry proceeds from the uncertainty of human activity Dewey separated the meaningfulness of inquiry from a larger metaphysical story concerning the certainty of human progress He then connected this thread to the way in which our reflective capacities aid us in improving our lives Dewey therefore launched a new understanding of the modern self that encouraged intervention in social and natural environments but which nonetheless demanded courage and humility because of the intimate relationship between action and uncertainty Melvin L. Rogers explicitly connects Dewey's theory of inquiry to his religious moral and political philosophy He argues that contrary to common belief Dewey sought a place for religious commitment within a democratic society sensitive to modern pluralism Against those who regard Dewey as indifferent to moral conflict Rogers points to Dewey's appreciation for the incommensurability of our ethical commitments His deep respect for modern pluralism argues Rogers led Dewey to articulate a negotiation between experts and the public so that power did not lapse into domination Exhibiting an abiding faith in the reflective and contestable character of inquiry Dewey strongly engaged with the complexity of our religious moral and political lives **The Search for Social Salvation**

Gary Scott Smith, 2000-01-01 In their studies of social Christianity scholars of American religion have devoted critical attention to a group of theologically liberal pastors primarily in the Northeast Gary Scott Smith attempts to paint a more complete picture of the movement Smith's ambitious and thorough study amply demonstrates how social Christianity which included blacks women Southerners and Westerners worked to solve industrial political and urban problems reduce racial discrimination increase the status of women curb drunkenness and prostitution strengthen the family upgrade public schools and raise the quality of public health In his analysis of the available scholarship and case studies of individuals organizations and campaigns central to the movement Smith makes a convincing case that social Christianity was the most widespread long lasting and influential religious social reform movement in American history **Religion and Politics in the Early**

Republic Daniel Dreisbach, 2021-12-14 The church state debate currently alive in our courts and legislatures is strikingly similar to that of the 1830s A secular drift in American culture and the role of religion in a pluralistic society were concerns that dominated the controversy then as now In Religion and Politics in the Early Republic Daniel L. Dreisbach compellingly argues that the issues in our current debate were framed in earlier centuries by documents crucial to an understanding of church state relations the First Amendment and our present concern with the constitutional role of religion in American public life Reflection on this national discussion of more than 150 years ago casts light on both past and future relations between church and state in America In an 1833 sermon The Relation of Christianity to Civil Government in the United States the Reverend Jasper Adams of Charleston South Carolina an eminent educator and moral philosopher offered valuable insight into the social and political forces that shaped church state relations in his time Adams argued that the Christian

religion is indispensable to social order and national prosperity Although he opposed the establishment of a state church he believed that a Christian ethic should inform all civil legal and political institutions Adams's remarkably prescient discourse anticipated the emergence of a dominant secular culture and its inevitable conflict with the formerly ascendant religious establishment His treatise was the first major work from the embattled religious traditionalists controverting Thomas Jefferson's vision of a secular polity and strict church state separation Eager to confirm his analysis Adams sent copies of the sermon to scores of leading intellectuals and public figures of his day In this volume Dreisbach brings together for the first time Adams's sermon a critical review of the treatise and transcripts of previously unpublished letters written in response to it by James Madison John Marshall Joseph Story and J S Richardson These letters provide a rare glimpse into the minds of several influential statesmen and jurists who were central in shaping the republic and its institutions The Story and Madison letters are among their authors' final and most perceptive pronouncements on church state relations The documents that Dreisbach has assembled in this edition provide a vivid portrait of early nineteenth century thought on the constitutional role of religion in public life Our ongoing national discussion of this topic is illuminated by the debate encapsulated in these pages

The Presbyterian Controversy Bradley J. Longfield, 1993-11-25 From 1922 to 1936 the Presbyterian Church in the U S A was torn by conflict Fundamentalists led by Clarence E Macartney William Jennings Bryan and J Gresham Machen modernists guided by Henry Sloane Coffin and moderates directed by Charles R Erdman and Robert E Speer struggled over theological questions and their implications for such issues as ordination requirements the role of Princeton Theological Seminary and foreign missions The church managed to maintain its institutional unity at the height of the conflict in the mid 1920s but the struggle resulted in a loosening of the church's doctrinal standards the reorganization of Princeton Seminary the founding of Westminster Theological Seminary and the eventual birth of the Presbyterian Church of America Weaving together the history of this ecclesiastical conflict with biographies of the six leaders Longfield shows that theological concerns though primary were not the only issues in the struggle He demonstrates that social and cultural considerations profoundly contributed to the roles of the leaders and to the outcome of the conflict Finally Longfield traces the current decline of the Presbyterian Church and other mainline denominations back to this period arguing that by embracing doctrinal pluralism they undermined the very foundations of their mission to the world He concludes that renewal can only be based on a biblical and creedal faith distinct from the values and norms of the surrounding culture

Men Astutely Trained Peter McDonough, 2008-06-30 A perceptive provocative analysis of the transformation that swept through American Catholicism in the decades leading up to Vatican II The Jesuits have been the carriers of a culture borne along by a fruitful often frustrating tension between their dual commitment to ancient virtues to the pursuit of the free play of ideas This book explains developments among the Jesuits and sets them in the larger context of the sea changes that shook the world and the Catholic Church in the world during the mid 20th century

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 of 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. *Science Fiction and the Dismal Science* Gary Westfahl, Gregory Benford, Howard V. Hendrix, 2019-12-10 Despite the growing importance of economics in our lives, literary scholars have long been reluctant to consider economic issues as they examine key texts. This volume seeks to fill one of these conspicuous gaps in the critical literature by focusing on various connections between science fiction and economics, with some attention to related fields such as politics and government. Its seventeen contributors include five award-winning scholars, five science fiction writers, and a widely published economist. Three topics are covered: what noted science fiction writers like Robert A. Heinlein, Frank Herbert, and Kim Stanley Robinson have had to say about our economic and political future; how the competitive and ever-changing publishing marketplace has affected the growth and development of science fiction from the nineteenth century to today; and how the scholars who examine science fiction have themselves been influenced by the economics of academia. Although the essays focus primarily on American science fiction, the traditions of Russian and Chinese science fiction are also examined. A comprehensive bibliography of works related to science fiction and economics will assist other readers and critics who are interested in this subject. A.J. Gordon Scott M. Gibson, 2001 This is a biographical study which surveys the life and career of Boston Baptist Adoniram Judson Gordon, 1836-1895, and examines pre-millennialism as his motivation and source of his theological understanding. The study examines a moderate Calvinistic Baptist, tracing his theological development and analyzing his embrace of pre-millennialism and its substantial impact on his pastorate.

denominational work relationships and enterprises Gordon's significant role in the shaping of late nineteenth century North American Evangelical Protestant Christianity is demonstrated in this biography

A Strategy For Reaching Secular People Ernán A. Norman, D. Min., 2007-05-11 Dr Ernán A Norman D Min has identified strategies to implement John 13:35 All people will know that you are my followers if you love each other An excellent source for the essential principles of discipleship in a postmodern world This book is written in nontechnical language based on the experiences as a student pastor and professor I believe that the concepts presented are fundamental and are in harmony with the model demonstrated by Jesus during His ministry on earth Meeting people at their level putting their needs ahead of His own treating people with respect befriending the nonreligious and inviting them into a relationship with Himself are some of the concepts that are identified and supported as strategies for reaching secular people This book is an outstanding and important piece of work and easily readable I would urge *A Strategy for Reaching Secular People* on members and leaders in every church if they are willing to challenge basic assumptions and embrace change relative to reaching lost people Strategies that remove the barriers that keep people from hearing about God's love and to create a warm friendly uncritical and non judgmental attitude of acceptance are clearly presented Full of practical how to's and watch out's this book by Ernán Norman is for individuals serious about sharing the love of God As we interact with and minister to secular people matters such as marriage and family academics employment addictions and human rights must be addressed Norman clearly gives strategies for intentional efforts to reach secular postmodern men and women in our day The central concept is the example of Jesus that we should follow A must read

Weymouth Spence Ed D President of Washington Adventist University *Making Higher Education Christian* Joel A. Carpenter, Kenneth W. Shipps, 2019-04-29 This book takes stock of an important but often hidden aspect of American Protestant evangelicalism its efforts in higher education The many liberal arts colleges graduate theological seminaries and Bible colleges nationwide that serve evangelical traditions and movements have remained nearly invisible to the academic establishment until recently The essays presented here reflect a maturing community of scholarship focused on the unfinished business of developing a thoroughly Christian approach to contemporary higher education They offer new theoretical perspectives on the aims and bases of educating candid assessments of shortcomings in evangelical scholarship and concrete suggestion for effective approaches to contemporary problems

Evangelical Dictionary of Theology Daniel J. Treier, Walter A. Elwell, 2017-11-07 This bestselling reference tool has been a trusted resource for more than 25 years with over 165 000 copies sold Now thoroughly updated and substantially revised to meet the needs of today's students and classrooms it offers cutting edge overviews of key theological topics Readable and reliable this work features new articles on topics of contemporary relevance to world Christianity and freshened articles on enduring theological subjects providing comprehensive A-Z coverage for today's theology students The author base reflects the increasing diversity of evangelical scholars Advisory editors include D Jeffrey Bingham Cheryl Bridges Johns John G Stackhouse Jr Tite Ti nou and

Kevin J Vanhoozer

Unveiling the Magic of Words: A Review of "**Seeds Of Secularization Calvinism Culture And Pluralism In America 1870 1915**"

In a world defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their power to kindle emotions, provoke contemplation, and ignite transformative change is really awe-inspiring. Enter the realm of "**Seeds Of Secularization Calvinism Culture And Pluralism In America 1870 1915**," a mesmerizing literary masterpiece penned by way of a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve in to the book is central themes, examine its distinctive writing style, and assess its profound effect on the souls of its readers.

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Seeds Of Secularization Calvinism Culture And Pluralism In America 1870 1915 Introduction

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