

## The Democratization Of American Christianity

The Methodists and Revolutionary America is the first in-depth narrative of the origins of American Methodism, one of the most significant popular movements in American history. Methodism's rise in the ideological context of the American Revolution and the complex social setting of the greater Middle Atlantic where it was first introduced, Dee Andrews argues that the religion provided an alternative to the exclusionary politics of Revolutionary America. With its call to missionary preaching, its enthusiastic revivals, and its prolific religious societies, Methodism competed with republicanism for a place at the center of American culture. Based on rare archival sources and a wealth of Wesleyan literature, this book examines all aspects of the movement. From Methodism's Wesleyan beginnings to the prominence of women in local societies, the construction of African Methodism, the diverse social profile of Methodist men, and the movement's future, Andrews charts Methodism's metamorphosis from a British missionary organization to a fully Americanized church. Weaving together narrative and analysis, Andrews presents Methodism's extraordinary popular appeal in rich and compelling new detail.

"How the vulgarization of American popular culture has distorted the image of the United States for millions of people around the world."—Francis Fukuyama, *New York Times* bestseller  
What does the world admire most about America? Science, technology, higher education, consumer goods—but not, it seems, freedom and democracy. Indeed, these ideals are in global decline for reasons ranging from ill-conceived foreign policy to the financial crisis and the sophisticated propaganda of modern authoritarians. Another reason, explored for the first time in this book, is the distorted picture of freedom and democracy found in America's cultural exports. In interviews with thoughtful observers in eleven countries, Martha Bayles heard many complain of violence and vulgarity pervading today's popular culture. But she also heard a deeper complaint: namely, that America no longer shares the best of itself. Tracing this change to the Vietnam War, Bayles shows how public diplomacy was scaled back, and in-your-face entertainment became America's de facto ambassador. This book focuses on the present and recent past; its perspective is deeply rooted in American history, culture, religion, and political thought. At its heart is an affirmation of a certain ethos—of hope for human freedom tempered with realism about human nature—that is truly the aspect of America most admired by others. And its author's purpose is less to find fault than to help chart a positive path for the future. "An extreme example of reporting, analysis, and policy prescription."—Robert Asahina, author of *Just Americans* "Informative, witty, and thought-provoking."—Peter L. Berger, author of *Invitation to Sociology*  
Between the American Revolution and the Civil War, the dialogue of religious skepticism and faith shaped struggles over the place of religion in politics. It produced different visions of society and education in an "enlightened" society. It fueled social reform in an era of economic transformation, territorial expansion, and social change. Ultimately, as Christopher Grasso argues in this definitive work, it molded the making and eventual unmaking of American nationalism. Religious skepticism has been rendered nearly invisible in American religious history, which often focuses on the evangelicalism of the era or the "secularization" said to be happening behind people's backs, or assumes that skepticism was for intellectuals and ordinary people who stayed away from religion, or merely indifferent. Certainly the efforts of vocal "infidels" or "freethinkers" were dwarfed by the legions conducting religious revivals, creating missions and moral reform societies, distributing Bibles and Christian tracts, and building churches across the land. Even if few Americans publicly challenged Christian truth claims, many more quietly doubted, and religious skepticism touched--and in some cases transformed--many individual lives. Commentators considered religious doubt to be a persistent problem, because they believed that skeptical challenges to faith--the Bible, the church, and personal experience--threatened the foundations of American society. *Skepticism and American Faith* examines the ways that Americans--ministers, mystics; physicians, schoolteachers, and feminists; self-help writers, slaveholders, shoemakers, and soldiers--wrestled with faith and doubt as they lived their daily lives and tried to improve their world.

A foremost historian of religion chronicles the arrival of Christianity in the New World, tracing the turning points in the development of the immigrant church which have led to today's American faith.

The Civil War as a Theological Crisis

Hell in America from the Revolution to Reconstruction

The Origins of American Religious Nationalism

An Unpredictable Gospel

Religion and American Politics

Converting the World in the Early American Republic

Christianizing the American People

Tocqueville's thinking about American religion is highly relevant to contemporary debates regarding America's origins, the current strength of American Christianity, and the proper role of religion in American public life. Kessler skillfully demonstrates how Tocqueville incorporates his ideas into an analysis of the American character, a factor in American politics that he considered more important than the Constitution

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.

Sloan explores the impact that the Protestant theological renaissance (1925-1960) had on American colleges and universities, focusing in particular on the church's most significant claim to have a continuing voice in higher education. He traces the role of the national ecumenical and denominational organizations, and studies the changing place of college chaplains.

Winner of an Award of Merit in the Christianity Today Book Awards, History/Biography category On January 17, 1776, one week after Thomas Paine published his incendiary pamphlet Common Sense, Connecticut minister Samuel Sherwood preached an equally patriotic sermon. "God Almighty, with all the powers of heaven, are on our side," Sherwood said, voicing a sacred justification for war that Americans would invoke repeatedly throughout the struggle for independence. In Sacred Scripture, Sacred War, James Byrd offers the first comprehensive analysis of how American revolutionaries defended their patriotic convictions through scripture. Byrd shows that the Bible was a key text of the American Revolution. Indeed, many colonists saw the Bible as primarily a book about war. They viewed God as not merely sanctioning violence but actively participating in combat, playing a decisive role on the battlefield. When war came, preachers and patriots alike turned to scripture not only for solace but for exhortations to fight. Such scripture helped amateur soldiers overcome their natural aversion to killing, conferred on those who died for the Revolution the halo of martyrdom, and gave Americans a sense of the divine providence of their cause. Many histories of the Revolution have noted the connection between religion and war, but Sacred Scripture, Sacred War is the first to provide a detailed analysis of specific biblical texts and how they were used, especially in making the patriotic case for war. Combing through more than 500 wartime sources, which include more than 17,000 biblical citations, Byrd shows precisely how the Bible shaped American war, and how war in turn shaped Americans' view of the Bible. Brilliantly researched and cogently argued, Sacred Scripture, Sacred War sheds new light on the American Revolution.

The New Calvinist Movement and the Battle Over American Evangelicalism

The Bible and the American Revolution

Faith and Knowledge

The Christian Churches and the Democratisation of Africa

Apostles of Reason

From Jonathan Edwards to Abraham Lincoln

Christian Thought from the Age of the Puritans to the Civil War

***Among the pressing concerns of Americans in the first century of nationhood were day-to-day survival, political harmony, exploration of the continent, foreign policy, and--fixed deeply in the collective consciousness--hell and eternal damnation. The fear of fire and brimstone and the worm that never dies exerted a profound and lasting influence on Americans' ideas about themselves, their neighbors, and the rest of the world. Kathryn Gin Lum poses a number of vital questions: Why did the fear of hell survive Enlightenment critiques in America, after largely subsiding in Europe and elsewhere? What were the consequences for early and antebellum Americans of living with the fear of seeing themselves and many people they knew eternally damned? How did they live under the weighty obligation to save as many souls as possible? What about those who rejected this sense of obligation and fear? Gin Lum shows that beneath early Americans' vaunted millennial optimism lurked a pervasive anxiety: that rather than being favored by God, they and their nation might be the object of divine wrath. As time-honored social hierarchies crumbled before revival fire, economic unease, and political chaos, "saved" and "damned" became as crucial distinctions as race, class, and gender. The threat of damnation became an impetus for or deterrent from all kinds of behaviors, from reading novels to owning slaves. Gin Lum tracks the idea of hell from the Revolution to Reconstruction. She considers the ideas of theological leaders like Jonathan Edwards and Charles Finney, as well as those of ordinary women and men. She discusses the views of Native Americans, Americans of European and African descent, residents of Northern insane asylums and Southern plantations, New England's clergy and missionaries overseas, and even proponents of Swedenborgianism and annihilationism. Damned Nation offers a captivating account of an idea that played a transformative role in America's intellectual and cultural history.***

***This series offers a comparative perspective on a critical issue - the often combustible interaction of resurgent religion and the developing world's unstable politics. This volume considers the case of Latin America, where evangelical Protestantism is increasingly challenging the historical Catholic hegemony.***

***Challenging the formidable tradition that places early New England Puritanism at the center of the American religious experience, Yale historian Jon Butler offers a new interpretation of three hundred years of religious and cultural development. Butler stresses the instability of religion in Europe where state churches battled dissenters, magic, and astonishingly low church participation. He charts the transfer of these difficulties to America, including the failure of Puritan religious models, and describes the surprising advance of religious commitment there between 1700 and 1865. Through the assertion of authority and coercion, a remarkable sacralization of the prerevolutionary countryside, advancing religious pluralism, the folklorization of magic, and an eclectic, syncretistic emphasis on supernatural interventionism, including miracles, America emerged after 1800 as an extraordinary spiritual hothouse that far eclipsed the Puritan achievement--even as secularism triumphed in Europe. Awash in a Sea of Faith ranges from popular piety to magic, from anxious revolutionary war chaplains to the cool rationalism of James Madison, from divining rods and seer stones to Anglican and Unitarian elites, and from Virginia Anglican occultists and Presbyterians raised from the dead to Jonathan Edwards, Joseph Smith, and Abraham Lincoln. Butler deftly comes to terms with conventional themes such as Puritanism, witchcraft, religion and revolution, revivalism, millenarianism, and Mormonism. His elucidation of Christianity's powerful role in shaping slavery and of a subsequent African spiritual "holocaust," with its ironic result in African Christianization, is an especially fresh and incisive account. Awash in a Sea of Faith reveals the proliferation of American religious expression--not its decline--and stresses the creative tensions between pulpit and pew across three hundred years of social maturation. Striking in its breadth and deeply rooted in primary sources, this seminal book recasts the landscape of American religious and cultural history.***

***The study of electoral realignments is one of the most influential and intellectually stimulating enterprises undertaken by American political scientists. Realignment theory has been seen as a science able to predict changes, and generations of students, journalists, pundits, and political scientists have been trained to be on the lookout for "signs" of new electoral realignments. Now a major political scientist argues that the essential claims of realignment theory are wrong—that American elections, parties, and policymaking are not (and never were) reconfigured according to the realignment calendar. David Mayhew examines fifteen key empirical claims of realignment theory in detail and shows us why each in turn does not hold up under scrutiny. It is time, he insists, to open the field to new ideas. We might, for example, adopt a more nominalistic, skeptical way of thinking about American elections that highlights contingency, short-term election strategies, and valence issues. Or we might examine such broad topics as bellicosity in early American history, or racial questions in much of our electoral history. But we must move on from an old orthodoxy and failed model of illumination.***

***Religion and Democratization***

***Through the Storm, Through the Night***

***The History of North American Christianity***

***Tocqueville's Civil Religion***

***A Religious History of the American People***

***Skepticism and American Faith***

***America's God***

This original and provocative book looks at an important constitutional freedom that today is largely forgotten: the right of assembly. While this right lay at the heart of some of the most important events in American history—abolitionism, women's suffrage, the labor and civil rights movements—courts now prefer to speak about the freedoms of association and speech. But the right of "expressive assembly" provides protections for groups whose purposes are demonstrable not by speech or expression but through ways of being. John D. Inazu demonstrates that the forgetting of assembly and the embrace of expressive association are two of the most important dimensions of our constitutional tradition.

How do religion and politics interact in America? How has that relationship changed over time? Why have American religious and political thought sometimes developed along a parallel course while others have moved in opposite directions? These are among the many important and fascinating questions addressed in this volume. Originally published in 1990 as *Religion and American Politics: From the Founding to the Present*, the 1980s (4921 paperback copies sold), this book offers the first comprehensive survey of the relationship between religion and politics in America. It features a stellar lineup of scholars, including Nathan Hatch, Daniel Walker Howe, George Marsden, Martin Marty, Harry Stout, John Wilson, Robert Wuthnow, and Bertram Wyatt-Brown. Since its publication, the influence of religion on American politics—and therefore, interest in the topic—has grown exponentially. For this new edition, Mark Noll and new co-editor Luke Harlow offer a completely new introduction, and also commission several new pieces that are now out of date. The resulting book offers a historically-grounded approach to one of the most divisive issues of our time, and serves a wide variety of courses in religious studies, history, and political science. For four decades, from 1951 to 1990, *The Reformed Journal* set the standard for top-notch, venturesome theological reflection on a broad range of issues. With a lively mix of editorial comment, the journal addressed topics as diverse as the civil rights movement, feminism, the Vietnam War, South African apartheid, the plight of Palestinian Christians, and the rise of the Christian Right, all from a Reformed perspective. This anthology James Bratt and Ronald Wells have assembled select pieces that exemplify the Journal's position at the cutting edge of thoughtful Christian engagement with culture.

In this prize-winning book Nathan O. Hatch offers a provocative reassessment of religion and culture in the early days of the American republic, arguing that during this period American Christianity was not just a common people became powerful actors on the religious scene. Hatch examines five distinct traditions or mass movements that emerged early in the nineteenth century—the Christian movement, the black churches, and the Mormons—showing how all offered compelling visions of individual potential and collective aspiration to the unschooled and unsophisticated. "Rarely do works of American history attract as much attention as this one. The so-called Second Great Awakening was the shaping epoch of American Protestantism, and this book is the most important study of it ever published."—James T. Patterson, *Interdisciplinary History* "The most powerful, informed, and complex suggestion yet made about the religious, political, and psychic 'opening' of American life from Jefferson to Jackson. . . . Hatch's study of five religious mass movements will add popular religious culture to denominationalism, church and state, and theology as primary dimensions of American religious history."—Robert M. Calhoon, *Willamette Quarterly* "Hatch's revisionist work asks us to put the religion of the early republic in a radically new perspective. . . . He has written one of the finest books on American religious history to appear in decades."—H. Moorhead, *Theology Today* The manuscript version of this book was awarded the 1988 Albert C. Outler Prize in Ecumenical Church History from the American Society of Church History Awarded by the Society for Historians of the Early American Republic for the best book in the history of the early republic (1789-1850) Co-winner of the 1990 John Hope Franklin Publication Prize given by the American Historical Association for the best book in American Studies Nathan O. Hatch is professor of history and vice president for Graduate Studies and Research at the University of Notre Dame.

*Awash in a Sea of Faith*

*Extending Nathan Hatch's Populist Thesis in The Democratization of American Christianity by Comparison with Contemporary Evangelical Authority* James C. Dobson

*The Old Religion in a New World*

*Christian Nationalism in the United States*

*Evangelical Christianity and Democracy in Asia*

*Popular Culture, Public Diplomacy, and America's Image Abroad*

*Press, Politics, and Public Life*

***Looks at changes in the Christian church just after the American Revolution, and explains how the desire for democracy led to the rise of new religious movements***

***VI. Identity crisis by Desmond Tutu.***

***With wit, clarity, and an eye for offbeat cultural indicators, Janeway examines the full complex of forces that have corroded our press, politics, and public life.***

*Viewing the Civil War as a major turning point in American religious thought, Mark A. Noll examines writings about slavery and race from Americans both white and black, northern and southern, and includes commentary from Protestants and Catholics in Europe and Canada. Though the Christians on all sides agreed that the Bible was authoritative, their interpretations of slavery in Scripture led to a full-blown theological crisis.*

*Fundamentalism and American Culture*

*Liberty's Refuge*

*A History of African American Christianity*

*The Forgotten Freedom of Assembly*

*Sacred Scripture, Sacred War*

*Through a Screen Darkly*

*The Crisis of Authority in American Evangelicalism*

*Over the past century, Christianity's place and role in the world have changed dramatically. In 1900, 80 percent of the world's Christians lived in Europe and North America. Today, more than 60 percent of the world's Christians live outside of that region. This change calls for a reexamination of the way the story of Christianity is told, the methodological tools for its analysis, and its modes of expression. Perhaps most significant is the role of Africa as the new Christian heartland. The questions and answers about Christianity and its contemporary mission now being developed in the African churches will have enormous influence in the years to come. This volume offers nine new essays addressing this sea-change and its importance for the future of Christianity. Some contributions consider the development of "non-Western" forms of Christianity, others look at the impact of these new Christianities in the West. The authors cover a wide range of topics, from the integration of witchcraft and Christianity in Nigeria and the peacemaking role of churches in Mozambique to the American Baptist reception of Asian Christianity. The Changing Face of Christianity shows the striking cultural differences between the new world Christianity and its western counterpart. But with so many new immigrants in Europe and North America, the faith's fault lines are not purely geographical. The new Christianity now thrives in American and European settings, and northerners need to know this faith better. At stake is their ability to be good neighbors-and perhaps to be good Christian citizens of the world.*

*Throughout Latin America, observers and activists have found in religion a promise of deep and long-lasting democratization. But for religion to change culture and politics, religion itself must change. Such change is not only a matter of doctrine, ritual, or institutional arrangements but also arises out of the needs, values, and ideas of average believers. Combining rich interviews and community studies in Venezuela and Colombia with analysis of broad ideological and institutional transformations, Daniel Levine examines how religious and cultural change begins and what gives it substance and lasting impact. The author focuses on the creation of self-confident popular groups among hitherto isolated and dispirited individuals. Once silent voices come to light as peasants and urban barrio dwellers reflect on their upbringing and community, on poverty and opportunity, on faith, prayer, and the Bible, and on institutions like state, school, and church. Levine also interviews priests, sisters, and pastoral agents and explains how their efforts shape the links between popular groups and the larger society. The result is a clear understanding of how relations among social and cultural levels are maintained and transformed, how programs are implemented, why they succeed or fail, and how change appears both to elites and to ordinary people. Originally published in 1992. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.*

*Although a minority of the Asian population, Protestants in Asia are a fast growing group. In some cases, religion has effected positive changes for poor and marginalised people; but there are doubts that it has the cultural currency needed to generate political changes in governments such as that in China.*

*Paul Harvey illustrates how black Christian traditions provided theological, institutional, and personal strategies for cultural survival during bondage and into an era of partial freedom. At the same time, he covers the ongoing tug-of-war between themes of "respectability" versus practices derived from an African heritage; the adoption of Christianity by the majority; and the critique of the adoption of the "white man's religion" from the eighteenth century to the present. The book also covers internal cultural, gendered, and class divisions in churches that attracted congregants of widely disparate educational levels, incomes, and worship styles. Through the Storm, Through the Night provides a lively overview of the history of African American religion, beginning with the birth of African Christianity amidst the Transatlantic slave trade, and tracing the story through its growth in America. Paul Harvey successfully uses the history of African American religion to portray the complexity and humanity of the African American experience.*

*An Age of Infidels*

*Framing Religious and Political Identities in Muslim and Catholic Societies*

*From the Revolution to the Civil War*

*The Methodists and Revolutionary America, 1760-1800*

*The Shaping of an Evangelical Culture*

*Mainline Protestantism and American Higher Education*

*The Politics of Religious Controversy in the Early United States*

Sam Haselby offers a new and persuasive account of the role of religion in the formation of American nationality, showing how a contest within Protestantism reshaped American political culture and led to the creation of an enduring religious nationalism. Following U.S. independence, the new republic faced vital challenges, including a vast and unique continental colonization project undertaken without, in the centuries-old European senses of the terms, either "a church" or "a state." Amid this crisis, two distinct Protestant movements arose: a popular and rambunctious frontier revivalism; and a nationalist, corporate missionary movement dominated by Northeastern elites. The former heralded the birth of popular American Protestantism, while the latter marked the advent of systematic Protestant missionary activity in the West. The explosive economic and territorial growth in the early American republic, and the complexity of its political life, gave both movements opportunities for innovation and influence. This book explores the competition between them in relation to major contemporary developments—political democratization, large-scale immigration and unruly migration, fears of political disintegration, the rise of American capitalism and American slavery, and the need to nationalize the frontier. Haselby traces these developments from before the American Revolution to the rise of Andrew Jackson. His approach illuminates important changes in American history, including the decline of religious distinctions and the rise of racial ones, how and why "Indian removal" happened when it did, and with Andrew Jackson, the appearance of the first full-blown expression of American religious nationalism.

"In this prize-winning book Nathan O. Hatch offers a provocative reassessment of religion and culture in the early days of the American republic, arguing that during this period American Christianity was democratized and common people became powerful actors on the religious scene. Hatch examines five distinct traditions or mass movements that emerged early in the nineteenth century—the Christian movement, Methodism, the Baptist movement, the black churches, and the Mormons—showing how all offered compelling visions of individual potential and collective aspiration to the unschooled and unsophisticated" -- Publisher description.

Religion and Democratization is a comparative study of how regime types and religion-state arrangements frame questions of religious and political identities in Muslim and Catholic societies. The book proposes a theory for modeling the dynamics of "religiously friendly democratization processes in which states institutionally favor specific religious values and organizations and allow religious political parties to contest elections. Religiously friendly democratization has a transformative effect on both the democratic politics and religious life of society. As this book demonstrates, it affects the political goals of religious leaders and the political salience of the religious identities of religious individuals. In a religiously charged national setting, religiously friendly democratization can generate more support for democracy among religious actors. By embedding religious ideas and values into its institutions, however, it also mediates the effects of secularization on national religious markets, creating more favorable conditions for the emergence of public religions and new trajectories of religious life. The book anchors its theoretical claims in case studies of Italy and Algeria, integrating original qualitative evidence and statistical data on voters' political and religious attitudes. It also considers the dynamics of religiously friendly democratization across the Muslim world today, through a comparative analysis of Tunisia, Morocco, Turkey and Indonesia. Finally, the book examines the theory's wider relevance through a large-N quantitative analysis, employing cross-national databases on religion-state relationships created by Grim and Finke and Fox.

Americans have long acknowledged a deep connection between evangelical religion and democracy in the early days of the republic. This is a widely accepted narrative that is maintained as a matter of fact and tradition—and in spite of evangelicalism's more authoritarian and reactionary aspects. In *Conceived in Doubt*, Amanda Porterfield challenges this standard interpretation of evangelicalism's relation to democracy and describes the intertwined relationship between religion and partisan politics that emerged in the formative era of the early republic. In the 1790s, religious doubt became common in the young republic as the culture shifted from mere skepticism toward darker expressions of suspicion and fear. But by the end of that decade, Porterfield shows, economic instability, disruption of traditional forms of community, rampant ambition, and greed for land worked to undermine heady optimism about American political and religious independence. Evangelicals managed and manipulated doubt, reaching out to disenfranchised citizens as well as to those seeking political influence, blaming religious skeptics for immorality and social distress, and demanding affirmation of biblical authority as the foundation of the new American national identity. As the fledgling nation took shape, evangelicals organized aggressively, exploiting the fissures of partisan politics by offering a coherent hierarchy in which God was king and governance righteous. By laying out this narrative, Porterfield demolishes the idea that evangelical growth in the early republic was the cheerful product of enthusiasm for democracy, and she creates for us a very different narrative of influence and ideals in the young republic.

Religion and Politics in the New American Nation

Popular Voices in Latin American Catholicism

American Evangelicals and World Christianity, 1812-1920

Electoral Realignment

Understanding Fundamentalism and Evangelicalism

Damned Nation

Conceived in Doubt

In 1812, eight American missionaries, under the direction of the recently formed American Board of Commissioners for Foreign Missions, sailed from the United States to South Asia. The plans that motivated their voyage were no less grand than taking part in the Protestant conversion of the entire world. Over the next several decades, these men and women were joined by hundreds more American missionaries at stations all over the globe. Emily Conroy-Krutz shows the surprising extent of the early missionary impulse and demonstrates that American evangelical Protestants of the early nineteenth century were motivated by Christian imperialism—an understanding of international relations that asserted the duty of supposedly Christian nations, such as the United States and Britain, to use their colonial and commercial power to spread Christianity. In describing how American missionaries interacted with a range of foreign locations (including India, Liberia, the Middle East, the Pacific Islands, North America, and Singapore) and imperial contexts, *Christian Imperialism* provides a new perspective on how Americans thought of their country's role in the world. While in the early republican period many were engaged in territorial expansion in the west, missionary supporters looked east and across the seas toward Africa, Asia, and the Pacific. Conroy-Krutz's history of the mission movement reveals that strong Anglo-American and global connections persisted through the early republic. Considering Britain and its empire to be models for their work, the missionaries of the American Board attempted to convert the globe into the image of Anglo-American civilization.

Historian Eric R. Schlereth places religious conflict at the center of early American political culture. He shows ordinary Americans—both faithful believers and Christianity's staunchest critics—struggling with questions about the meaning of tolerance and the limits of religious freedom. In doing so, he casts new light on the ways Americans reconciled their varied religious beliefs with political change at a formative moment in the nation's cultural life. After the American Revolution, citizens of the new nation felt no guarantee that they would avoid the mire of religious and political conflict that had gripped much of Europe for three centuries. Debates thus erupted in the new United States about how or even if long-standing religious beliefs, institutions, and traditions could be accommodated within a new republican political order that encouraged suspicion of inherited traditions. Public life in the period included contentious arguments over the best way to ensure a compatible relationship between diverse religious beliefs and the nation's recent political developments. In the process, religion and politics in the early United States were remade to fit each other. From the 1770s onward, Americans created a political rather than legal boundary between acceptable and unacceptable religious expression, one defined in reference to infidelity. Conflicts occurred most commonly between deists and their opponents who perceived deists' anti-Christian opinions as increasingly influential in American culture and politics. Exploring these controversies, Schlereth explains how Americans navigated questions of religious truth and difference in an age of emerging religious liberty.

Why do so many conservative Christians continue to support Donald Trump despite his many overt moral failings? Why do many Americans advocate so vehemently for xenophobic policies, such as a border wall with Mexico? Why do many Americans seem so unwilling to acknowledge the injustices that ethnic and racial minorities experience in the United States? Why do a sizeable proportion of Americans continue to oppose women's equality in the workplace and in the home? To answer these questions, *Taking America Back for God* points to the phenomenon of "Christian nationalism," the belief that the United States is—and should be—a Christian nation. Christian ideals and symbols have long played an important role in American public life, but Christian nationalism is about far more than whether the phrase "under God" belongs in the pledge of allegiance. At its heart, Christian nationalism demands that we must preserve a particular kind of social order, an order in which everyone—Christians and non-Christians, native-born and immigrants, whites and minorities, men and women—recognizes their "proper" place in society. The first comprehensive empirical analysis of Christian nationalism in the United States, *Taking America Back for God* illustrates the influence of Christian nationalism on today's most contentious social and political issues. Drawing on multiple sources of national survey data as well as in-depth interviews, Andrew Whitehead and Samuel Perry document how Christian nationalism shapes what Americans think about who they are as a people, what their future should look like, and how they should get there. Americans' stance toward Christian nationalism provides powerful insight into what they think about immigration, Islam, gun control, police shootings, atheists, gender roles, and many other political issues—very much including who they want in the White House. *Taking America Back for God* is a guide to one of the most important—and least understood—forces shaping American politics. Many Americans today are taking note of the surprisingly strong political force that is the religious right. Controversial decisions by the government are met with hundreds of lobbyists, millions of dollars of advertising spending, and a powerful grassroots response. How has the fundamentalist movement managed to resist the pressures of the scientific community and the draw of modern popular culture to hold on to their ultra-conservative Christian views? Understanding the movement's history is key to answering this question. *Fundamentalism and American Culture* has long been considered a classic in religious history, and to this day remains unsurpassed. Now available in a new edition, this highly regarded analysis takes us through the full history of the origin and direction of one of America's most influential religious movements. For Marsden, fundamentalists are not just religious conservatives; they are conservatives who are willing to take a stand and to fight. In Marsden's words (borrowed by Jerry Falwell), "a fundamentalist is an evangelical who is angry about something." In the late nineteenth century American Protestantism was gradually dividing between liberals who were accepting new scientific and higher critical views that contradicted the Bible and defenders of the more traditional evangelicalism. By the 1920s a full-fledged "fundamentalist" movement had developed in protest against theological changes in the churches and changing mores in the culture. Building on networks of evangelists, Bible conferences, Bible institutes, and missions agencies, fundamentalists coalesced into a major protest movement that proved to have remarkable staying power. For this new edition, a major new chapter compares fundamentalism since the 1970s to the fundamentalism of the 1920s, looking particularly at the extraordinary growth in political emphasis and power of the more recent movement. Never has it been more important to understand the history of fundamentalism in our rapidly polarizing nation. Marsden's carefully researched and engrossing work remains the best way to do just that.

The Democratization of American Christianity

American Christianity and the Prospects for Freedom

Theology in America

Christian Imperialism

Dobson and Democratization

From the Colonial Period to the Present

Taking America Back for God

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.

A magisterial work of American theological history—authoritative, insightful, and unparalleled in scope This book, the most comprehensive survey of early American Christian theology ever written, encompasses scores of American theological traditions, schools of thought, and thinkers. E. Brooks Holifield examines mainstream Protestant and Catholic traditions as well as those of more marginal groups. He looks closely at the intricacies of American theology from 1636 to 1865 and considers the social and institutional settings for religious thought during this period. The book explores a range of themes, including the strand of Christian thought that sought to demonstrate the reasonableness of Christianity, the place of American theology within the larger European setting, the social location of theology in early America, and the special importance of the Calvinist traditions in the development of American theology. Broad in scope

and deep in its insights, this magisterial book acquaints us with the full chorus of voices that contributed to theological conversation in America's early years.

Evangelical Christianity is a paradox. Evangelicals are radically individualist, but devoted to community and family. They believe in the transformative power of a personal relationship with God, but are wary of religious enthusiasm. They are deeply skeptical of secular reason, but eager to find scientific proof that the Bible is true. In this groundbreaking history of modern American evangelicalism, Molly Worthen argues that these contradictions are the products of a crisis of authority that lies at the heart of the faith. Evangelicals have never had a single authority to guide them through these dilemmas or settle the troublesome question of what the Bible actually means. Worthen chronicles the ideological warfare, institutional conflict, and clashes between modern gurus and maverick disciples that lurk behind the more familiar narrative of the rise of the Christian Right. The result is an ambitious intellectual history that weaves together stories from all corners of the evangelical world to explain the ideas and personalities—the scholarly ambitions and anti-intellectual impulses—that have made evangelicalism a cultural and political force. In *Apostles of Reason*, Worthen recasts American evangelicalism as a movement defined not by shared doctrines or politics, but by the problem of reconciling head knowledge and heart religion in an increasingly secular America. She shows that understanding the rise of the Christian Right in purely political terms, as most scholars have done, misses the heart of the story. The culture wars of the late twentieth century emerged not only from the struggle between religious conservatives and secular liberals, but also from the civil war within evangelicalism itself—a battle over how to uphold the commands of both faith and reason, and how ultimately to lead the nation back onto the path of righteousness.

Provides a comprehensive survey of religious beliefs, practices, and trends in America and includes background information on secular movements and influences

The Changing Face of Christianity

The Best of The Reformed Journal

Republic of Denial

A Critique of an American Genre

Reformed Resurgence

Africa, the West, and the World

Evangelical Christianity and Democracy in Latin America

**Jay Case examines the efforts of American evangelical missionaries, arguing that if they were agents of imperialism they were poor ones. Western missionaries had a dismal record of converting non-Westerners to Christianity.**

**One of the most significant developments within contemporary American Christianity, especially among younger evangelicals, is a groundswell of interest in the Reformed tradition. In *Reformed Resurgence*, Brad Vermurlen provides a comprehensive sociological account of this phenomenon—known as New Calvinism—and what it entails for the broader evangelical landscape in the United States. Vermurlen develops a new theory for understanding how conservative religion can be strong and thrive in the hypermodern Western world. His paradigm uses and expands on strategic action field theory, a recent framework proposed for the study of movements and organizations that has rarely been applied to religion. This approach to religion moves beyond market dynamics and cultural happenstance and instead shows how religious strength can be fought for and won as the direct result of religious leaders' strategic actions and conflicts. But the battle comes at a cost. For the same reasons conservative Calvinistic belief is experiencing a resurgence, present-day American evangelicalism has turned in on itself. Vermurlen argues that in the end, evangelicalism in the United States consists of pockets of subcultural and local strength within the "cultural entropy" of secularization, as religious meanings and coherence fall apart.**