FDA Enforcement Report

The Democratization Of American Christianity

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Tocqueville's Civil Religion

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. “Rarely do works of scholarship deserve 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 Turner, Journal of 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 reconstruction of his 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. Calhoun, William and Mary 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 many years.”—James 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 the 1989 book prize of 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 Studies 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.

Selling God

In Patriotism and Piety, Jonathan Den Hartog argues that the question of how religion would function in American society was decided in the decades after the Constitution and First Amendment established a legal framework. Den Hartog shows that among the wide array of politicians and public figures struggling to define religion's place in the new nation, Federalists stood out—evolving religious attitudes were central to Federalism, and the encounter with Federalism strongly shaped American Christianity. Den Hartog describes the Federalist appropriations of religion as passing through three stages: a "republican" phase of easy cooperation inherited from the experience of the American Revolution; a "combative" phase, forged during the political battles of the 1790s-1800s, when the destiny of the republic was hotly contested; and a "voluntarist" phase that grew in importance after 1800. Faith became more individualistic and issue-oriented as a result of the actions of religious Federalists. Religious impulses fueled party activism and informed governance, but the redirection of religious energies into voluntary societies sapped party momentum, and religious differences led to intraparty splits. These developments altered not only the Federalist Party but also the practice and perception of religion in America, as Federalist insights helped to create voluntary, national organizations in which Americans could practice their faith in interdenominational settings. Patriotism and Piety focuses on the experiences and challenges confronted by a number of Federalists, from well-known leaders such as John Adams, John Jay, Charles Cotesworth Pinckney, and Timothy Dwight to lesser-known but still important figures such as Caleb Strong, Elias Boudinot, and William Jay.

The Democratization of American Christianity

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America's God

Tracing the history of religion in America as it appropriated (and was appropriated by) commercial culture, this work reveals the centrality of religion, and the marketplace, in American popular culture.

An Age of Infidels

Religious Outsiders and the Making of Americans
Hugh Heclo proposes that Christianity, not religion in general, has been important for American democracy. Responding to his challenging argument, Mary Jo Bane, Michael Kazin, and Alan Wolfe criticize, qualify, and amend it. The result is a lively debate about a momentous tension in American public life.

**Evangelical Christianity and Democracy in Latin America**

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.

**The Old Religion in a New World**

The historical analysis, theological reflections, and sociological observations found in the chapters of Christian Social Activism and Rule of Law in Chinese Societies reveal the vibrant influence of Christian individuals and groups on social, political, and legal activism in mainland China, Taiwan, Hong Kong, and diasporic communities.

**The Origins of American Religious Nationalism**

Church historians have long known and appreciated Christianity's global history. Until recently, however, introductory textbooks on the history of Christianity focused almost exclusively on Europe and North America. Robert Bruce Mullins's A Short World History of Christianity, by contrast, offers a panoramic picture of the history of Christianity in its Western and non-Western expressions. It tells the story of the early church in the Greek East as well as the Latin West; of Christianity's spread into Asia as well as Europe during the Middle Ages; and its explosion around the world during the modern period. Mullins's highly readable narrative explores why global perspectives have emerged so strongly in our understanding of the story of Christianity and how they have impacted Christianity's perspective on its place in the world. This newly revised edition adds information on such global phenomena as early Syriac-speaking Christianity; the growth of Pentecostalism around the world, especially in the southern hemisphere; and recent trends in Christianity, including the elevation of the first pope born in the Americas. A time line of key dates, call-out boxes, and other helpful study materials are also provided. Beginning students will appreciate this memorable introduction to the most important events in the history and development of Christianity.

**Patriotism and Piety**

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.

The Methodists and Revolutionary America, 1760-1800

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. Placing 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 this new 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 early 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 contests over 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 explains Methodism's extraordinary popular appeal in rich and compelling new detail.

The Democratization of American Christianity

A grand and startling work of American history America was founded, we're taught in school, by the Pilgrims and other Puritans escaping religious persecution in Europe—an austere and pious lot who established a culture that remained pure and uncorrupted until the Industrial Revolution got in the way. In The Money Cult, Chris Lehmann reveals that we have it backward: American capitalism has always been entangled with religion, and so today's megapastors, for example, aren't an aberration—they're as American as Benjamin Franklin. Tracing American Christianity from John Winthrop to the rise of the Mormon Church and on to the triumph of Joel Osteen, The Money Cult is an ambitious work of history from a widely admired journalist. Examining nearly four hundred years of American history, Lehmann reveals how America's religious leaders became less worried about sin and the afterlife and more concerned with the material world, until the social gospel was overtaken by the gospel of wealth. Showing how American Christianity came to accommodate—and eventually embrace—the pursuit of profit, as well as the inescapability of economic inequality, The Money Cult is a wide-ranging and revelatory book that will make you rethink what you know about the form of American capitalism so dominant in the world today, as well as the core tenets of America itself.

Sight and Embodiment in the Middle Ages

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.

Religion and American Politics

In light of the curious compulsion to stress Protestant dominance in America's past, this book takes an unorthodox look at religious history in America. Rather than focusing on the usual mainstream Protestant churches—Episcopal, Congregationalist, Methodist, Baptist, and Lutheran--Moore instead turns his attention to the equally important "outsiders" in the American religious experience and tests the realities of American religious pluralism against their history in America. Through separate but interrelated chapters on seven influential groups of "outsiders"—the Mormons, Catholics, Jews, Christian Scientists, Millennialists, 20th-century Protestant Fundamentalists, and the African-American churches--Moore shows that what was going on in mainstream churches may not have been the "normal" religious
experience at all, and that many of these "outside" groups embodied values that were, in fact, quintessentially American.

Sacred Scripture, Sacred War

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

Through the Storm, Through the Night

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.

Religion and the American Mind

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. Combining 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.

Evangelical Christianity and Democracy in Asia

In Latin America, evangelical Protestantism poses an increasing challenge to Catholicism's long-established religious hegemony. At the same time, the region is among
the most generally democratic outside the West, despite often being labeled as 'underdeveloped.' Scholars disagree whether Latin American Protestantism, as a fast-growing and predominantly lower-class phenomenon, will encourage a political culture that is repressive and authoritarian, or if it will have democratizing effects. Drawing from a range of sources, Evangelical Christianity and Democracy in Latin America provides case studies of five countries: Brazil, Peru, Mexico, Guatemala, and Nicaragua. The contributors, mainly scholars based in Latin America, bring first hand-knowledge to their chapters. The result is a groundbreaking work that explores the relationship between Latin American evangelicalism and politics, its influences, manifestations, and prospects for the future. Evangelical Christianity and Democracy in Latin America is one of four volumes in the series Evangelical Christianity and Democracy in the Global South, which seeks to answer the question: What happens when a revivalist religion based on scriptural orthodoxy participates in the volatile politics of the Third World? At a time when the global-political impact of another revivalist and scriptural religion - Islam - fuels vexed debate among analysts the world over, these volumes offer an unusual comparative perspective on a critical issue: the often combustible interaction of resurgent religion and the developing world's unstable politics.

What is Christian Democracy?

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.

Fundamentalism and American Culture

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 at other times they 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 Colonial Period to 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 Richard Carwardine, 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 and eliminate several 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 politics.

The Oxford Handbook of the American Revolution

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.

Faith and Knowledge

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.

**Conceived in Doubt**

Many American's 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. Marsen's carefully researched and engrossing work remains the best way to do just that.

**What Hath God Wrought**

Christian Democratic actors and thinkers have been at the forefront of many of the twentieth century’s key political battles - from the construction of the international human rights regime, through the process of European integration and the creation of postwar welfare regimes, to Latin American development policies during the Cold War. Yet their core ideas remain largely unknown, especially in the English-speaking world. Combining conceptual and historical approaches, Carlo Invernizzi Accetti traces the development of this ideology in the thought and writings of some of its key intellectual and political exponents, from the mid-nineteenth century to the present day. In so doing he sheds light on a number of important contemporary issues, from the question of the appropriate place of religion in presumptively 'secular' liberal-democratic regimes, to the normative resources available for building a political response to the recent rise of far-right populism.

**The Christian Churches and the Democratisation of Africa**

The First Great Awakening was a time of heightened religious activity in the colonial New England. Among those whom the English settlers tried to convert to Christianity were the region's native peoples. In this book, Linford Fisher tells the gripping story of American Indians' attempts to wrestle with the ongoing realities of colonialism between the 1670s and 1820. In particular, he looks at how some members of previously unevangelized Indian communities in Connecticut, Rhode Island, western Massachusetts, and Long Island adopted Christian practices, often joining local Congregational churches and receiving baptism. Far from passively sliding into the cultural and physical landscape after King Philip's War, he argues, Native individuals and communities actively tapped into transatlantic structures of power to protect their land rights, welcomed educational opportunities for their children, and joined local white churches. Religion repeatedly stood at the center of these points of cultural engagement, often in hotly contested ways. Although these Native groups had successfully resisted evangelization in the seventeenth century, by the eighteenth century
they showed an increasing interest in education and religion. Their sporadic participation in the First Great Awakening marked a continuation of prior forms of cultural engagement. More surprisingly, however, in the decades after the Awakening, Native individuals and sub-groups asserted their religious and cultural autonomy to even greater degrees by leaving English churches and forming their own Indian Separate churches. In the realm of education, too, Natives increasingly took control, preferring local reservation schools and demanding Indian teachers whenever possible. In the 1780s, two small groups of Christian Indians moved to New York and founded new Christian Indian settlements. But the majority of New England Natives—even those who affiliated with Christianity—chose to remain in New England, continuing to assert their own autonomous existence through leasing land, farming, and working on and off the reservations. While Indian involvement in the Great Awakening has often been seen as total and complete conversion, Fisher’s analysis of church records, court documents, and correspondence reveals a more complex reality. Placing the Awakening in context of land loss and the ongoing struggle for cultural autonomy in the eighteenth century casts it as another step in the ongoing, tentative engagement of native peoples with Christian ideas and institutions in the colonial world. Charting this untold story of the Great Awakening and the resultant rise of an Indian Separatism and its effects on Indian cultures as a whole, this gracefully written book challenges long-held notions about religion and Native-Anglo-American interaction.

Dobson and Democratization

Every day of the week in contemporary America (and especially on Sundays) people raise money for their religious enterprises—for clergy, educators, buildings, charity, youth-oriented work, and more. In a fascinating look into the economics of American Protestantism, James Hudnut-Beumler examines how churches have raised and spent money from colonial times to the present and considers what these practices say about both religion and American culture. After the constitutional separation of church and state was put in force, Hudnut-Beumler explains, clergy salaries had to be collected exclusively from the congregation without recourse to public funds. In adapting to this change, Protestants forged a new model that came to be followed in one way or another by virtually all religious organizations in the country. Clergy repeatedly invoked God, ecclesiastical tradition, and scriptural evidence to promote giving to the churches they served. Hudnut-Beumler contends that paying for earthly good works done in the name of God has proved highly compatible with American ideas of enterprise, materialism, and individualism. The financial choices Protestants have made throughout history—how money was given, expended, or even withheld—have reflected changing conceptions of what the religious enterprise is all about. Hudnut-Beumler tells that story for the first time.

A Short World History of Christianity, Revised Edition

The Oxford Handbook of the American Revolution draws on a wealth of new scholarship to create a vibrant dialogue among varied approaches to the revolution that made the United States. In thirty-three essays written by authorities on the period, the Handbook brings to life the diverse multitudes of colonial North America and their extraordinary struggles before, during, and after the eight-year-long civil war that secured the independence of thirteen rebel colonies from their erstwhile colonial parent. The chapters explore battles and diplomacy, economics and finance, law and culture, politics and society, gender, race, and religion. Its diverse cast of characters includes ordinary farmers and artisans, free and enslaved African Americans, Indians, and British and American statesmen and military leaders. In addition to expanding the Revolution’s who, the Handbook broadens its where, portraying an event that far transcended the boundaries of what was to become the United States. It offers readers an American Revolution whose impact ranged far beyond the thirteen colonies. The Handbook’s range of interpretive and methodological approaches captures the full scope of current revolutionary-era scholarship. Its authors, British and American scholars spanning several generations, include social, cultural, military, and imperial historians, as well as those who study politics, diplomacy, literature, gender, and sexuality. Together and separately, these essays demonstrate that the American Revolution remains a vibrant and inviting subject of inquiry. Nothing comparable has been published in decades.

The Oxford Handbook of Latin American Christianity

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.

**In Pursuit of the Almighty's Dollar**

Exploring the richness of American thought and experience in the mid-eighteenth century, Alan Heimert develops the intellectual and cultural significance of the religious divisions and debates engendered by one of the most critical episodes in American intellectual history, the Great Awakening of the 1740's. The author's concern throughout is to discover what were the essential issues in a dispute that was not so much a controversy between theologians as a vital competition for the ideological allegiance of the American people. This is not a standard history of any one area of ideas. Mr. Heimert's sources include nearly everything published in America from 1735. His study, in its range and conception, is an original contribution to an understanding of the relationship between colonial religious thought and the evolution of American history.

**Christianity and American Democracy**

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 distinctly American faith.

**The Money Cult**

By 2025, Latin America's population of observant Christians will be the largest in the world. Nonetheless, studies examining the exponential growth of global Christianity tend to overlook this region, focusing instead on Africa and Asia. Research on Christianity in Latin America provides a core point of departure for understanding the growth and development of Christianity in the "Global South." In The Oxford Handbook of Latin American Christianity an interdisciplinary contingent of scholars examines Latin American Christianity in all of its manifestations from the colonial to the contemporary period. The essays here provide an accessible background to understanding Christianity in Latin America. Spanning the era from indigenous and African-descendant people's conversion to and transformation of Catholicism during the colonial period through the advent of Liberation Theology in the 1960s and conversion to Pentecostalism and Charismatic Catholicism, The Oxford Handbook of Latin American Christianity is the most complete introduction to the history and trajectory of this important area of modern Christianity.

**Christian Imperialism**

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. "Rarely do works of scholarship deserve 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 Turner, Journal of 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 reconstruction of his 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. Calhoun, William and Mary 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 many years."—James 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 the 1989 book prize of 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 Studies 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.

VI. Identity crisis by Desmond Tutu.

The Democratization of American Christianity

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.

Christian Social Activism and Rule of Law in Chinese Societies

This book breaks new ground by bringing postmodern writings on vision and embodiment into dialogue with medieval texts and images: an interdisciplinary strategy that illuminates and complicates both cultures. This is an invaluable reference work for anyone interested in the history and theory of visuality, and it is essential reading for scholars of art, science or spirituality in the medieval period.

The Indian Great Awakening
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.

**The Best of The Reformed Journal**

**Disestablishment and Religious Dissent**

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, articles, and reviews, it 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. In 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.

**Damned Nation**

On May 10, 1776, the Second Continental Congress sitting in Philadelphia adopted a Resolution which set in motion a round of constitution making in the colonies, several of which soon declared themselves sovereign states and severed all remaining ties to the British Crown. In forming these written constitutions, the delegates to the state conventions were forced to address the issue of church-state relations. Each colony had unique and differing traditions of church-state relations rooted in the colony’s peoples, their country of origin, and religion. This definitive volume, comprising twenty-one original essays by eminent historians and political scientists, is a comprehensive state-by-state account of disestablishment in the original thirteen states, as well as a look at similar events in the soon-to-be-admitted states of Vermont, Tennessee, and Kentucky. Also considered are disestablishment in Ohio (the first state admitted from the Northwest Territory), Louisiana and Missouri (the first states admitted from the Louisiana Purchase), and Florida (wrestled from Spain under U.S. pressure). The volume makes a unique scholarly contribution by recounting in detail the process of disestablishment in each of the colonies, as well as religion’s constitutional and legal place in the new states of the federal republic.

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