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# The Journal Of Christian Reconstruction Journal Of Christian Reconstruction

**Ying Liu**



## **The Journal Of Christian Reconstruction Journal Of Christian Reconstruction:**

Christian Reconstruction Michael J. McVicar, 2015-04-27 This is the first critical history of Christian Reconstruction and its founder and champion theologian and activist Rousas John Rushdoony 1916 2001 Drawing on exclusive access to Rushdoony's personal papers and extensive correspondence Michael J. McVicar demonstrates the considerable role Reconstructionism played in the development of the radical Christian Right and an American theocratic agenda As a religious movement Reconstructionism aims at nothing less than reconstructing individuals through a form of Christian governance that if implemented in the lives of U.S. citizens would fundamentally alter the shape of American society McVicar examines Rushdoony's career and traces Reconstructionism as it grew from a grassroots populist movement in the 1960s to its height of popularity in the 1970s and 1980s He reveals the movement's galvanizing role in the development of political conspiracy theories and survivalism libertarianism and antistatism and educational reform and homeschooling The book demonstrates how these issues have retained and in many cases gained potency for conservative Christians to the present day despite the decline of the movement itself beginning in the 1990s McVicar contends that Christian Reconstruction has contributed significantly to how certain forms of religiosity have become central and now familiar aspects of an often controversial conservative revolution in America *The Journal of Christian Reconstruction* P. Andrew Sandlin, 2000-06-01 *The Journal of Christian Reconstruction*, 1994 Symposium on the Millennium (JCR Vol. 3 No. 2) R. J. Rushdoony, Greg L. Bahnsen, Bruce Bartlett, James B. Jordan, Douglas Kelly, Simon Kistemaker, Tommy W. Rogers, Norman Shepherd, John Sparks, The belief that modern Israel fulfills biblical prophecy is a theological aberration Traditional postmillennialists amillennialists and premillennialists have never believed that national or geographical Israel is relevant this side of the rapture

**Symposium on Christian Reconstruction in the Western World Today (JCR Vol. 09)** R. J. Rushdoony, Howard Ahmanson, Jean-Marc Berthoud, Martin G. Selbrede, Byron Snapp, Otto J. Scott, John W. Saunders III (Quade), Ian Hodge, Mark R. Rushdoony, Ray Joseph, James Philip, Carlos D. Caldwell, Fred A. Judy, James C. Gilmer, John M. Perkins, J. Paul Landrey, Darrell S. Sutton, Lester Roloff, Robert L. Alderman, Melvin G. Hodges, Margaret Aikens Jenkins, Murray Norris, Duane H. Martin, Lee Grady, Verne R. Kennedy, Donald E. Seim, Nigel Cameron, P. Richard Flinn, J. H. John Peet, Theodore P. Letis, William Monroe, Claude Patterson, Ron Zielinski, William Bentley Ball, Paul D. Ackerman, Richard Douglas Green, Geoffrey Thomas, Caroline S. Kelly, Michael Tuuri, Peter Leithart, This issue of the Journal of Christian Reconstruction focuses on the specific and immediate application of Christian Reconstruction in our society today Our major concern in this symposium is not with long term future scenarios such as a vast revival although we pray for it every day or some type of economic crisis although this is likely enough but with what we can trace of the blessed work of the Holy Spirit in applying the transforming Gospel of grace to all areas of our contemporary life and society here and now We conservative Christians have been fairly adept at discerning and describing the evils and impending disasters of our time Calling evil by its true name is after all an

important part of any biblically based prophetic ministry Diagnosis is an essential part of the curative process in medicine theology and every other field But at the same time many of us have so tended to focus on the diagnosis of evil that we have failed to look up and see the widespread healing and impartation of new life that is going on all around us **Symposium on Satanism (JCR Vol. 1 No. 2)** R. J. Rushdoony, Gary North, David Ketchen, Thomas Molnar, Mark Wyndham, Diana Lynn Walzel, F. Seth Dyrness, Jean C. Blasdale, Greg Bahnsen, 2019-03-22 Witchcraft occultism paranormal science and mysticism are growing like plagues in the Western world These phenomena have baffled modern educators and conventional rationalists since such activities seem to be completely opposed to everything that the public schools have taught for over a hundred years Worst of all in the minds of conventional secularists all this discussion of demonic forces may lead to an even more appalling conclusion the idea that God also a supernatural force may reappear in the modern post Christian world At all costs a God who can make himself felt in time and on earth must be avoided Mysticism is one thing totally internalized but supernatural forces are not supposed to have any impact on external so called phenomenal affairs Occultism is another form of humanism It is the product of the quest for power apart from God and His law order It was not a major force in the so called Dark Ages Not until the fifteenth century did witchcraft become a serious problem in Europe and it was the Renaissance not medievalism which sparked the great explosion of demonism and magic in the sixteenth century During the period of the early Middle Ages A D 500 1000 there were practically no signs of witchcraft in Europe Only with the revival of ancient Gnosticism and the invasion of Middle Eastern dualism did signs of widespread witchcraft reappear Occultism and humanism are not sworn enemies they are first cousins It was only the influence of Christian principles which laid such stress on the orderliness of God s universe that made possible the confidence of modern rationalists in denying the influence of supernatural forces As the confidence in creation law has waned in this century rational humanism has become increasingly unsuccessful in retarding the expansion of occult humanism This Journal of Christian Reconstruction offers readers the necessary evidence for a refutation of the familiar charge that occultism and religion necessarily go together and that only a hard headed rationalism can restrain the forces of spiritual anarchy Far from retarding occultism modern rationalism s blindness to the reality of occult forces is now creating a perverse inquisitiveness on the part of modernism s children who have learned to be critical of everything including old fashioned rationalism The philosophy of the open universe closed to God has produced the new occult experimentalism If anything except Christian orthodoxy might be true why not find out through personal observation and experiment Since 1965 the Western world has faced the greatest explosion of occultism that it has seen in three hundred years This time no one can blame orthodox Christianity it has been the secularists who have wielded the power **Symposium on Christianity and the American Revolution (JCR Vol. 03 No. 01)** R. J. Rushdoony, Archie P. Jones, John W. Robbins, Cecil B. Currey, Mark Wyndham, Edward Coleson, 2021-05-26 What should we call the events occurring in the American colonies between 1776 and 1783 The American Revolution The War for Independence

The American Counter Revolution The English saw the period as a true revolution and so did the colonial loyalists The Patriot Party saw it as a war for colonial independence and a return to traditional English liberties Symposium on Biblical Law (JCR Vol. 2 No. 2) R. J. Rushdoony, Greg L. Bahnsen, As a result the break down in secular legal structures throughout the world a legal crisis which is becoming increasingly obvious to voters politicians and humanistic scholars has not brought with it a cry for the restoration of biblical law the only alternative which has any possibility of survival in the long run

**Symposium on Puritanism and Progress (JCR Vol. 06 No. 01)** R. J. Rushdoony, Charles Dykes, E. L. Hebden Taylor, James R. Payton Jr., Aletha Joy Gilsdorf, Judy Ishkanian, James B. Jordan, William Symington, D.D., In the previous issue of The Journal we presented the case for the puritans as reforms who were determined to reconstruct society in terms of Biblical law Not every Puritan had this vision of course not every Puritan agreed about the nature of Biblical law But sufficient numbers of them did share this vision especially in New England and the world still reaps the benefits of their efforts This is another way of saying that the Puritans expected success to come their way and when it did it left its mark on Western Civilization By unleashing the talents of men in every station in life the Puritan doctrine of the priesthood of all believers transformed the West A grass roots reconstruction began which was to lead eventually to the American War of Independence The top down hierarchy of Anglicanism did not take root in the Puritan colonies Because of this American political life was freed from the dead hand of a church state bureaucratic tradition But it was not simply in the realm of politics that Puritanism left its mark Consider modern science Without the doctrines of Puritanism it is unlikely that modern science ever would have appeared The calling before God the legitimacy of the mechanic s trade the optimism concerning the study of nature and many other Puritan concepts brought forth modern science Two articles one by Charles Dykes and the other by E L Hebden Taylor demonstrate this forcefully Christians seldom know what modern historians of science know namely that Puritanism was basic to the advent of modern scientific progress This ingrained optimism stemmed from their eschatological presuppositions as James Payton demonstrates with respect to English Puritans and Aletha Joy Gilsdorf shows with respect to the first generation of colonial Puritans And then there was Oliver Cromwell Judy Ishkanian provides us with a detailed biography of this crucially important military and political leader of the Puritan forces in England Who was he how did he accomplish his goals and where did he get his vision These questions are answered in considerable depth given the limitations of a single chapter in biography This issue of The Journal is a continuation of an investigation into the nature of the Puritan reformation It is followed by the third and final volume Puritanism and Society Anyone who wants access to illuminating introductions to the impact of Puritanism outside of the institutional church as such should have these volumes in his library They will serve later Christian scholars as starting points for further research Even more important they open up a whole new world of Christian history and inspiration for the Puritans vision that all of the earth is open ground for the establishment of God s Kingdom can be revived in our day That vision can become a heritage for later generations But to

become a part of that heritage men must reconsider the standard accounts of Puritanism's influence in the less informed but widely read secular textbooks. For Christians who want to learn why and how Puritan theology led to Puritanism's reconstruction of seventeenth century thought and culture these issues of The Journal are indispensable **Symposium on Creation (JCR Vol. 1 No. 1)** R. J. Rushdoony, Greg Bahnsen, Charles Clough, Bolton Davidheiser, George Howe, Roger Wagner, Dennis Johnson, Walter Lammerts, Stuart Nevins, Gary North, Vern Pythress, Cornelius Van Til, 2019-03-19 Specifics concerning creation are officially relegated into the realm of things indifferent to salvation or the life of the church. Various perspectives serve as popular alternatives to the six day creation within circles that still concern themselves with the question of biblical inerrancy [Building God's Kingdom](#) Julie J. Ingersoll, 2015-07-01 In this fascinating book Julie Ingersoll draws on years of research. Reconstructionist publications and interviews with believers to paint the most complete portrait of the Christian Reconstructionist movement yet published **Symposium on the Atonement (JCR Vol. 08 No. 02)** Douglas Kelly, Kenneth L. Gentry Jr., Ian Hodge, Bill Kellogg, Caroline Kelly, John A. Nelson, Tommy W. Rogers, R. J. Rushdoony, William Still, Cornelius Van Til, Magnus Verbrugge, M.D., The infinitely precious sacrifice of the Son of God is accomplishing all of the purposes for which it was offered. The death of the Lord Jesus Christ was not in vain. In conjunction with the resurrection it is the most effectual thing that ever happened in space time history **Symposium on Social Action (JCR Vol. 08 No. 01)** Kerby Anderson, David Chilton, Edward Coleson, Ricky Cotton, Vern Crisler, Michael Gilstrap, Archie Jones, George M. Marsden, James M. Peters, Tommy W. Rogers, Tom Rose, John Whitehead, In a thought provoking exploration of the historical tension between fundamentalist beliefs and social action the narrative delves deep into the roots of mistrust that have shaped American perspectives over the years. With incisive analysis and sharp wit the book challenges traditional notions of engagement social within evangelical circles shedding light on the complexities of theological conservatism in a rapidly changing world. From the struggles of the Great Reversal to the modern day debates on liberalism and activism this book offers a fresh perspective on the intersection of faith and social responsibility. Through a rich tapestry of historical anecdotes theological reflections and contemporary critiques the reader is invited to reconsider long held assumptions and explore the potential for a more nuanced understanding of Christian social action. A must read for those seeking to navigate the complexities of faith and societal engagement in today's world *American Heretics* Jerome E. Copulsky, 2024-10-01 A penetrating account of the religious critics of American liberalism pluralism and democracy from the Revolution until today. A chilling consideration of persistent mutations of American thought still threatening our pluralist democracy. Kirkus Reviews starred review. The conversation about the proper role of religion in American public life often revolves around what kind of polity the Founders of the United States envisioned. Advocates of a Christian America claim that the Framers intended a nation whose political values and institutions were shaped by Christianity. Secularists argue that they designed an enlightened republic where church and state were kept separate. Both sides appeal to the Founding to justify

their beliefs about the kind of nation the United States was meant to be or should become In this book Jerome E Copulsky complicates this ongoing public argument by examining a collection of thinkers who on religious grounds considered the nation's political ideas illegitimate its institutions flawed and its church state arrangement defective Beholden to visions of cosmic order and social hierarchy rejecting the increasing pluralism and secularism of American society they predicted the collapse of an unrighteous nation and the emergence of a new Christian commonwealth in its stead By engaging their challenges and interpreting their visions we can better appreciate the perennial temptations of religious illiberalism as well as the virtues and fragilities of America's liberal democracy

**Fundamentalisms and the State** Martin E. Marty, R. Scott Appleby, 1993 This third volume of the Fundamentalism Project provides a systematic overview of the advances made by antisecular religious movements over the past twenty five years The distinguished contributors to this volume economists political scientists religious historians social anthropologists and sociologists focus on the impact these movements have had on national economies political parties constitutional issues and international relations on five continents and within the religious traditions of Islam Christianity Judaism Buddhism Hinduism and Sikhism Do fundamentalisms tend toward political activism and how successful have they been in remaking political structures To answer this question and others the contributors discuss the anti abortion movement in the U S the Islamic war of resistance in Afghanistan and Shiite jurisprudence in Iran Martin E Marty and R Scott Appleby conclude the volume with a synthetic statement of fundamentalist impact on politics economies and state security The Fundamentalism Project is a monumental undertaking by the American Academy of Arts and Sciences that involves an international group of scholars Taken together the volumes in this series will become a standard reference for educators and policy analysts for years to come

**Reformation Marriage** Michael Parsons, 2011-09-15 For centuries its critics have argued that the Reformation was all about sex Beyond the caricature there is something significant in the observation The theological revolution which began in Wittenberg and engulfed so much of early modern Europe was not confined to the cloister of the university it had an immediate and palpable impact on everyday life Historians such as Steven Ozment have done much to bring this dimension of the Reformation's impact into full view Michael Parsons' important study *Reformation Marriage* continues this exploration Aware of appeals made to the teaching of the Reformers by both sides of contemporary debates about gender and relational issues Dr Parsons allow us to hear Luther and Calvin for ourselves locating their comments about family life against the background of medieval teaching on the subject and placing them in the context of each man's wider theological concerns Here is careful and accessible scholarship that challenges popular misunderstandings about the contribution of the Reformation in this area Mark D Thompson Moore Theological College Sydney Australia In the only book specifically on the subject to date Michael Parsons investigates the theology of marriage in the writings of Martin Luther and John Calvin carefully examining a daunting breadth of the Reformers' theological exegetical and homiletic works He concentrates on the role of the wife in the conjugal relationship but

avoids the common polarity between the modern feminist critique of the woman's role in a Christian understanding of marriage and society and those who simply ignore the gender difference between man and woman. While appreciating the questions raised by the modern liberationist and feminist scholars of the Reformers, Parsons believes they have generally failed to deal with the corpus of the Reformers in a sufficiently nuanced way. On the other hand, unlike some scholars who want to rescue these Reformers from contemporary criticism, Parsons carefully argues from wide primary evidence that neither Luther nor Calvin envisaged modifying the traditional hierarchical structure of marriage or the subordinationist conjugal relationship between man and woman. He refuses to turn the Reformers into pro twenty-first century thinkers much as we might like them to conform more readily to our own contemporary attitudes. His interpretation therefore injects a much needed dimension of historical realism into the ongoing scholarly debate on the Reformers' social theology.

Rowan Strong  
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**Symposium on Inflation (JCR Vol. 07 No. 01)** Bruce Bartlett, M. A., Carl Bogue, Th.D., Donald Kemmerer, Ph.D., Robert Metcalf, Gary North, Ph.D., Tommy W. Rogers, Ph.D., Tom Rose, M.A., Hans Sennholz, Ph.D., Mark Skousen, Ph.D., Stan F. Vaninger, M.S., Jim West, M.Div., The inflation crisis is now an international phenomenon. The whole industrialized world is suffering from chronic price inflation and no government seems to be able to do anything about it. When those of us associated with Chalcedon began warning people of the impending inflation back in 1964, few listeners took us seriously. They simply could not accept the fact that governments would not control their monetary policies. But year after year as monetary inflation has continued, thereby producing price inflation, people have learned the grim reality of what we warned about a decade and a half ago. The problem facing us today is massive. Few people understand the inflation process and when people don't understand what the cause of their problem is and the problem gets serious enough, then they are likely to make serious errors: personal financial errors, political errors, and policy errors. If Christians have no better understanding of the causes and cures for inflation than the secular world does, then we are not going to be in a position to exercise effective leadership. The trouble is everyone thinks he knows what inflation is all about. A person who wouldn't venture an opinion concerning physical chemistry or astrophysics is ready with an explanation for inflation. About the only things not going up in price today are a dime a dozen solutions to inflation. And given their value, they shouldn't be going up in price; the supply of them keeps increasing too fast. What the latest issue of *The Journal* covers is the inflation question: causes, effects, cures, and ineffective solutions that have failed in the past. We hope that people who have read this issue will have a far better perspective on the subject: what to do about it personally, what the political authorities should do, and what we can expect them to do. We can expect them to take steps that will compound the problems. The intellectual father of modern price inflation was John Maynard Keynes. It is the universal popularity of Keynes' ideology and ideology favorable to government intervention and printing press money which has led to the monetary policies of today. Ideas have consequences, and Keynes had some exceedingly bad ideas. The professors in the universities who have infected two



generations of students with Keynesian economic theory are still in power fully tenured and still somewhat respectable But these men are now trapped by their own ideology price inflation is wiping out faculty salaries and pensions This is precisely what Keynes said would happen the reduction of real purchasing power despite nominal increases in wages Instead of the workers getting deceived by this phenomenon it has been the professors When this era s economics are destroyed by the ravages of inflation controls unemployment and market instability the utter nonsense published by the economists over the last 40 years will be seen for what it was incomprehensible overly mathematical propaganda for the construction of a statist society What Christian laymen need to understand in advance is that professional economists supposedly orthodox in their Christian faith have generally bought the Keynesian ideology We have to be ready to abandon all such attempts to fuse Keynesian economics and Christian faith We have to disassociate ourselves from all versions of baptized Keynesianism so that when public repudiation comes in the wake of economic destruction Christians will be able to say We warned you about this Now listen to us while we lay out the answers One of the nicest features of the last 15 years of international price inflation has been the erosion of faculty pension funds university endowments and the reputation of the big name Keynesian advisors They still have some prestige left just as they still have some money left in their pension funds but they are in trouble The public is beginning to catch on If these economic doctors can t seem to be able to beat inflation in their own lives why should anyone take them seriously These two bit emperors have no clothes All they have left to cover themselves are their Ph D s Now that these have been debased through overproduction they don t mean as much as they used to The Bible does have answers It has solutions to the problem of inflation They Keynesians have never taken the Bible seriously as a guide to economic policy including the Keynesians who teach on Christian college campuses We have to be able to spot nonsense solutions when they are offered in the name of Science or Christianity Can we have inflation and unemployment simultaneously The Keynesians used to say no Now we see both Can the boom bust cycle be avoided through fine tuning the economy the Keynesians used to say yes Now we know how wrong they have been Will the government be able to find a politically acceptable solution to inflation before mass inflation wipes out the middle class None has been able to do it so far Will the middle class wake up in time Some of them have but as they do prices rise even more rapidly as they seek to find inflation hedges Will any of these hedges really work Did any of them work in the great German inflation of 1921 23 What will be the effect on society of continuing inflation Who will be hurt most Will anyone profit All of these questions are covered in the latest issue Keynesians in the classroom won t appreciate the answers but The Journal isn t aimed at them anyway except insofar as you would aim a shotgun The economies of the West are in serious trouble and this trouble is going to become far worse over the next half decade Christians had better be forewarned If Christians fare no better in the coming crises than humanists then they will hardly be in a position to offer advice after the crash

**Symposium on Evangelism**

**(JCR Vol. 07 No. 02)** R. J. Rushdoony, Kenneth Gentry Jr., Herbert Bowsher, Lewis Bulkeley, Donovan Courville, Jefferson

Duckett, P. Richard Flinn, James Jordan, Francis Mahaffy, Tommy W. Rogers, What's wrong with Reformed evangelism

Something certainly appears to be wrong When we look at the growth of Arminian Baptist churches and compare this growth with the various Reformed Baptist and Presbyterian denominations the numbers are very discouraging When J Gresham Machen left the old Presbyterian Church of the USA he believed that his newly formed Presbyterian Church of America would grow rapidly as a result of its commitment to biblical inerrancy and the fundamentals of the faith Instead it suffered a split the next year June 1937 and the two new denominations the Bible Presbyterians and Orthodox Presbyterians have not grown much in membership since 1937 Much the same has been true of the various Dutch based Reformed denominations They grow only if the birth rate increases and the death rate decreases within the respective groups As I noted at age 21 the Dutch churches seem to have substituted procreation for a Board of Home Missions I wasn't tactful in my youth the way I am today So what's the problem As you might expect there is more than one problem There is a whole pile of problems such as 1 not systematic evangelism programs 2 imitation Arminian evangelism programs 3 ineffective evangelism programs 4 a message geared to confrontation not conquest 5 the humanism of our era 6 lack of capital 7 lack of confidence 8 lack of past successes to serve as precedents 9 seminaries that don't emphasize evangelism 10 too much concern for the rigors of theological speculation and not enough for the demands of applied theology 11 an inability to recognize and emphasize the strong points of the Reformed heritage relevance concrete answers for social problems scholarship organization 12 fatalism regarding stagnation and defeat 13 ignorance of the warfare between Christianity and humanism 14 compromised apologetic methodology rationalism 15 a constricted view of the Kingdom of God 16 incompetence in the area of communication 17 a failure to tithe One of the criticisms that has been aimed at the Christian reconstructionist movement is that it has not been concerned with evangelism An odd charge coming from pastors who have never demonstrated that they have had any grasp of evangelism techniques given their tiny churches and invisibility in their communities The Christian reconstruction movement is less than a decade old It has little capital Yet despite its youth and its lack of capital it has been influential enough to become a force in American thought and culture When Newsweek identified the source of the religious right's ideas it listed Chalcedon and only Chalcedon Feb 2 1981 p 60 But this is not evangelism in the eyes of the critics This doesn't count So what does count Not sheer numbers certainly the critics cannot point to their own success using this criterion What is the nature of legitimate evangelism The latest issue of The Journal of Christian Reconstruction addresses itself to this important question But more than this it offers specific affordable suggestions to struggling congregations about how they can grow become more influential and count for something within their communities We need both a theory of evangelism and a practical program for evangelism The Symposium on Evangelism offers both There has been an enormous waste in virtually all popular programs of evangelism They have not been cost effective They have not targeted their audiences properly They have not been geared to repeated contacts They have not been structured in terms of long range objectives

objectives stretching out two or more generations The evangelism programs popular if that word can even be used in Reformed circles have generally been warmed over versions of Arminian evangelism These techniques have not worked for Reformed churches yet the pastors have not been willing to scrap them and rethink the whole question Is there a distinctively Reformed evangelism Are its techniques fundamentally different from those employed by Arminian churches Is there a distinctively Christian reconstructionist evangelism a type of evangelism unavailable to the majority of Arminian denominations and congregations The answer to all three questions is the same Yes The Journal provides the evidence Far from being unconcerned with evangelism the Chalcedon movement is vitally concerned with evangelism It is a small movement at present and it needs capital How can it expect to become a world wide force for social change if it neglects evangelism How can its perspective spread to the decision makers of this age except by evangelism Everyone needs evangelism the Arminians the introspective Reformed groups the traditional conservatives the Roman Catholics the universities the heathen seats of power the media the Iron Curtain nations and all points in between But the average pastor faces more immediate problems He has to build up his struggling congregation He needs to take the first steps That s why we have devoted an issue of the Journal to evangelism What distinguishes the Chalcedon movement s view of evangelism from the rival varieties that are common today is the scope of evangelism We are convinced that no evangelism program can hope to succeed unless it is driven by a vision of universal conquest The three strongest political forces in the world today are Marxism militant Islam and modern science All three are predestinarian All three are officially optimistic All three believe that they possess the key which will unlock the door of history All three believe that they have access to the true law structure which will give them power over the world All three see themselves as agents of historical and social change All three see the whole world as their proper and required domain Until Christians can match them doctrine for doctrine vision for vision we will sit on the sidelines of history cheering for no one in particular Waiting for the game to end so that we can go home That s what most Christians are doing now This produces an ineffective evangelism It produces a socially irrelevant witness It produces the kind of witness the Roman emperors would have preferred to see the early church proclaim The emperors of our day can live with this sort of witness too It is time to change both our strategy and our tactics Gary North

**Survival and Resistance in Evangelical America** Crawford Gribben, 2021 Over the last thirty years conservative evangelicals have been moving to the Northwest of the United States where they hope to resist the impact of secular modernity and to survive the breakdown of society they anticipate This book examines the origins evolution and cultural reach of the migration and considers what it might tell us about the future of American evangelicalism [Symposium on Puritanism and Law \(JCR Vol. 5 No. 2\)](#) Greg L. Bahnsen, Jack Sawyer, James B. Jordan, David Chilton, Terrill Elniff, Richard Flinn, Kirk House, Secular historians are interested in the wider impact of Puritanism in Anglo American history They are interested in Puritan theology only insofar as this theology explains the origins of Puritanism s wider impact

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