Methodism And The Shaping Of American Culture

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America's God  Mark A. Noll  2002-10-03
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.  

Taking Heaven by Storm John H. Wigger 2001 In 1770 there were fewer than 1,000 Methodists in America. Fifty years later, the church counted more than 250,000 adherents. Identifying Methodism as America's most significant large-scale popular religious movement of the antebellum period, John H. Wigger reveals what made Methodism so attractive to post-revolutionary America. Taking Heaven by Storm shows how Methodism fed into popular religious enthusiasm as well as the social and economic ambitions of the "middling people on the make"—skilled artisans, shopkeepers, small planters, petty merchants—who constituted its core. Wigger describes how the movement expanded its reach and fostered communal intimacy and "intemperate zeal" by means of an efficient system of itinerant and local preachers, class meetings, love feasts, quarterly meetings, and camp meetings. He also examines the important role of African Americans and women in early American Methodism and explains how the movement's willingness to accept impressions, dreams, and visions as evidence of the work and call of God circumvented conventional assumptions about education, social standing, gender, and race. A pivotal text on the role of religion in American life, Taking Heaven by Storm shows how the enthusiastic, egalitarian, entrepreneurial, lay-oriented spirit of early American Methodism continues to shape popular religion today.  

Religion and Violence in Early American Methodism Jeffrey Williams 2010-04-22 Early American Methodists commonly described their religious lives as great wars with sin and claimed they wrestled with God and Satan who assaulted them in terrible ways. Carefully examining a range of
sources, including sermons, letters, autobiographies, journals, and hymns, Jeffrey Williams explores this violent aspect of American religious life and thought. Williams exposes Methodism's insistence that warfare was an inevitable part of Christian life and necessary for any person who sought God's redemption. He reveals a complex relationship between religion and violence, showing how violent expression helped to provide context and meaning to Methodist thought and practice, even as Methodist religious life was shaped by both peaceful and violent social action.

William Taylor and the Mapping of the Methodist Missionary Tradition
Douglas D. Tzan 2019-10-31 This book is the first critical biography of William Taylor, a nineteenth-century American missionary who worked on six continents. Following Taylor's global odyssey, the volume maps the contours of the Methodist missionary tradition and illumines key historical foundations of contemporary world Christianity. A work of social history that places a leading Methodist missionary in the forefront, this narrative illustrates distinctive aspects and tensions within Methodist missions such as the importance of doctrines like universal atonement and entire sanctification, a deeply pragmatic orientation rooted in God's providence, an embrace of both entrepreneurial initiatives and networked connection, and the use of revivalism for missionary outreach and leadership development. A Virginia native, Taylor became a Methodist preacher and missionary in California. This volume provides an important narrative account of Taylor's career as an itinerant revivalist and popular author, in which he toured the eastern United States, the British Isles, and Australasia. Taylor's participation in the South African revival made him
an evangelical celebrity. The author also follows Taylor’s important visits to India and South America, where he initiated new Methodist missions in those contexts and pioneered the concept of “tentmaking” missions. In 1884, Taylor was elected missionary bishop of Africa by his church. By the end of his life, Taylor had recruited or inspired hundreds of Methodists to become foreign missionaries.

**America's Book** Mark A. Noll 2022

"This book shows how the Bible decisively shaped American national history even as that history decisively influenced the use of Scripture. It explores the rise of a strongly Protestant Bible civilization in the early United States that was then fractured by debates over slavery, contested by growing numbers of non-Protestant Americans (Catholics, Jews, agnostics), and torn apart by the Civil War. Scripture survived as a significant, though fragmented, force in the more religiously plural period from Reconstruction to the early twentieth century. Throughout, the book pays special attention to how the same Bible shone as hope for black Americans while supporting other Americans who justified white supremacy"--

**Mormon Studies** Ronald Helfrich, Jr. 2021-12-30 Mormonism arose in early 19th century New York and has fired the imaginations of its devotees, critics, and students ever since. Some intellectuals and academics read Mormonism as the product of economic change wrought by the Erie Canal in the Burned-over District of western New York State and upper north-eastern Ohio. Others read Mormonism as an authoritarian reaction to Jacksonian democracy. Finally, some, including most of those who became Mormons in the early 19th century and most of those who are believing Mormons today, read Mormonism as the
intervention of God in human history. This book engages with Mormon Studies from its beginnings in the early nineteenth century to the end of the 20th century. It covers those who fought over Mormonism's truth or falsity, on those who tried to understand Mormonism as a religious and sociological phenomenon, and on those who explored the history of Mormonism from a more dispassionate perspective. It concludes with an exploration of the culture war that erupted as Mormon Studies professionalized particularly after the 1960s.

Skepticism and American Faith
Christopher Grasso 2018-06-04 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 knowledge 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 stresses 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 church were 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 the grounds of faith—the Bible, the church, and personal experience—threatened the foundations of American society. Skepticism and American Faith examines the ways that Americans—ministers, merchants, and 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 make sense of their world.

**Spirit-Filled Protestantism** Luther Jeremiah Oconer 2017-10-12 In Spirit-filled Protestantism, Luther Oconer shows how holiness- and Pentecost-themed revival meetings called culto Pentecostal helped form the development of Methodism in the Philippines. He focuses on these revival meetings, their theological content, and the spiritual culture they helped perpetuate. The resulting narrative provides a rich rendering of both male and female American Methodist missionaries, their Filipino counterparts, and their followers that both celebrates and critiques them. Oconer also offers a unique perspective on Philippine Protestantism, which has often been dismissed for being too intellectual and formal. He defies the stereotype by demonstrating how culto Pentecostal revivals, with their emphasis on holiness and the baptism of the Holy Spirit, made Methodism the most innovative and successful of all Protestant denominations in the country prior to the Second World War. Accordingly, Oconer's treatment explains why Methodism provided a fertile seedbed for the emergence of the Manila Healing Revival and, consequently, the rise of...
Pentecostalism in the Philippines in the 1950s. A long-awaited volume on the history of Methodism in the Philippines, Spirit-filled Protestantism allows us to discern why Pentecostal impulses continue to shape Filipino Methodist identity in the twenty-first century.

Evangelicals at a Crossroads Benjamin L. Hartley 2011-01-11 The story of Boston revivalism and social reform

Christian Thought in America Daniel Ott 2015-07-01 Christian Thought in America: A Brief History is a short, accessible overview of the history of Christian thought in America, from the Puritans and other colonials to the beginning of the twenty-first century. Moving chronologically, each chapter addresses a historical segment, focusing on key movements and figures and tracing general trends and developments. The book conveys a sense of the liveliness and creativity of the ongoing theological debates. Each chapter concludes with a short bibliography of recent scholarship for further reading.

The Cambridge Companion to American Methodism Jason E. Vickers 2013-10-07 A comprehensive introduction to various forms of American Methodism, exploring the beliefs and practices around which the lives of these churches have revolved.

Teacher, Preacher, Soldier, Spy Christopher Grasso 2021-08-04 The epic life story of a schoolteacher and preacher in Missouri, guerrilla fighter in the Civil War, Congressman, freethinking lecturer and author, and anarchist. A former Methodist preacher and Missouri schoolteacher, John R. Kelso served as a Union Army foot soldier, cavalry officer, guerrilla fighter, and spy. Kelso became driven by revenge after pro-Southern neighbors stole his property, burned down his house, and drove his family and friends from their homes. He vowed to kill twenty-five Confederates with his own hands.
and, often disguised as a rebel, proceeded to track and kill unsuspecting victims with "wild delight." The newspapers of the day reported on his feats of derring-do, as the Union hailed him as a hero and Confederate sympathizers called him a monster. Teacher, Preacher, Soldier, Spy: The Civil Wars of John R. Kelso is an account of an extraordinary nineteenth-century American life. During Reconstruction, Kelso served in the House of Representatives and was one of the first to call for the impeachment of President Andrew Johnson. Personal tragedy then drove him west, where he became a freethinking lecturer and author, an atheist, a spiritualist, and, before his death in 1891, an anarchist. Kelso was also a strong-willed son, a passionate husband, and a loving and grieving father. The Civil War remained central to his life, challenging his notions of manhood and honor, his ideals of liberty and equality, and his beliefs about politics, religion, morality, and human nature. Throughout his life, too, he fought private wars--not only against former friends and alienated family members, rebellious students and disaffected church congregations, political opponents and religious critics, but also against the warring impulses in his own character. In Christopher Grasso's hands, Kelso's life story offers a unique vantage on dimensions of nineteenth-century American culture that are usually treated separately: religious revivalism and political anarchism; sex, divorce, and Civil War battles; freethinking and the Wild West. A complex figure and passionate, contradictory, and prolific writer, John R. Kelso here receives a full telling of his life for the first time.

Conceived in Doubt Amanda Porterfield 2012-04-02 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.

Being United Methodist J. Ellsworth Kalas 2012 In Being United Methodist,
popular and beloved author J. Ellsworth Kalas uses his inimitable style to address a topic that sometimes is complicated even to those who have practiced it for years. Kalas explores questions such as: Who are these people called Methodists? Where have they come from, and where are they going? Why do so few of them really know what it means to be Methodist? What makes them tick, and in a forever changing world, what keeps them ticking?

Methodism David Hempton 2005-01-01
Hempton explores the rise of Methodism from its unpromising origins as a religious society within the Church of England in the 1730s to a major international religious movement by the 1880s.

Old or New School Methodism? Kevin M. Watson 2019-03-01 On September 7, 1881, Matthew Simpson, Bishop in the Methodist Episcopal Church, in a London sermon asserted that, "As to the divisions in the Methodist family, there is little to mar the family likeness." Nearly a quarter-century earlier, Benjamin Titus (B.T.) Roberts, a minister in the same branch of Methodism as Simpson, had published an article titled in the Northern Independent in which he argued that Methodism had split into an "Old School" and "New School." He warned that if the new school were to "generally prevail," then "the glory will depart from Methodism." As a result, Roberts was charged with "unchristian and immoral conduct" and expelled from the Genesee Conference of the Methodist Episcopal Church (MEC). Old or New School Methodism? examines how less than three decades later Matthew Simpson could claim that the basic beliefs and practices that Roberts had seen as threatened were in fact a source of persisting unity across all branches of Methodism. Kevin M. Watson argues that B. T. Roberts's expulsion from the MEC and the subsequent formation
of the Free Methodist Church represent a crucial moment of transition in American Methodism. This book challenges understandings of American Methodism that emphasize its breadth and openness to a variety of theological commitments and underemphasize the particular theological commitments that have made it distinctive and have been the cause of divisions over the past century and a half. Old or New School Methodism? fills a major gap in the study of American Methodism from the 1850s to 1950s through a detailed study of two of the key figures of the period and their influence on the denomination.

**America's Religions** Peter W. Williams 2008 A panoramic introduction to religion in America, newly revised and updated

**The Oxford History of Protestant Dissenting Traditions, Volume III** Timothy Larsen 2017-04-28 The five-volume Oxford History of Dissenting Protestant Traditions series is governed by a motif of migration ('out-of-England'). It first traces organized church traditions that arose in England as Dissenters distanced themselves from a state church defined by diocesan episcopacy, the Book of Common Prayer, the Thirty-Nine Articles, and royal supremacy, but then follows those traditions as they spread beyond England—and also traces newer traditions that emerged downstream in other parts of the world from earlier forms of Dissent. Secondly, it does the same for the doctrines, church practices, stances toward state and society, attitudes toward Scripture, and characteristic patterns of organization that also originated in earlier English Dissent, but that have often defined a trajectory of influence independent ecclesiastical organizations. The Oxford History of Protestant Dissenting Traditions, Volume III considers the Dissenting
traditions of the United Kingdom, the British Empire, and the United States in the nineteenth century. It provides an overview of the historiography on Dissent while making the case for seeing Dissenters in different Anglophone connections as interconnected and conscious of their genealogical connections. The nineteenth century saw the creation of a vast Anglo-world which also brought Anglophone Dissent to its apogee. Featuring contributions from a team of leading scholars, the volume illustrates that in most parts of the world the later nineteenth century was marked by a growing enthusiasm for the moral and educational activism of the state which plays against the idea of Dissent as a static, purely negative identity. This collection shows that Dissent was a political and constitutional identity, which was often only strong where a dominant Church of England existed to dissent against.

Historical Dictionary of Methodism
Charles Yrigoyen, Jr. 2013-11-07 This third edition of Historical Dictionary of Methodism presents the history of Methodism through a detailed chronology, an introductory essay, an extensive bibliography, and over 500 cross-referenced dictionary entries on important institutions and events, doctrines and activities, and especially persons who have contributed to the church and also broader society in the three centuries since it was founded. This book is an ideal access point for students, researchers, or anyone interested in the history of the Methodist Church.

The Pietist Theologians
introduction to the Pietist theologians of the seventeenth and eighteenth centuries. Demonstrates the influence that Pietism had on the religious, cultural and social life of the time. Explores the lasting effects Pietism has had on modern theology and modern culture. Presents both Protestant and Catholic theologians in Puritan England, Pietist Europe and Colonial America. Focuses on women as well as men. Features up-to-date research and commentary by an international group of leading scholars.

Full Tables, Closed Doors, Open Fields
Steven David Bruns 2018-05-10

John Wesley created an independent Methodist Church in 1784 in order to provide the sacraments to its members in America. The system created, however, did not seem to have the same understanding of the Lord's Supper that Wesley had, and it did not allow for the frequency to receive Communion that Wesley desired. Steven Bruns analyzes the writings of Wesley and those early Methodists involved in this process to discover what actually happened and why. In this book, Bruns looks at figures such as Francis Asbury, Freeborn Garrettson, Thomas Coke, William Waters, and many other leading figures of American Methodism to uncover their understanding of God's grace, the Lord's Supper, and the nature of the Church.

Reform Movements in Methodism Brought on By Societal Issues 1830-1885
Paul McCleary 2015-02-13

A thoughtful critic of his denomination who sees its future bound to the way in which it reacts to reformers and reform movements. In times of social change, social institutions feel the stress to be faithful to their purpose as well as the tension to be relevant to innovation. The institutions that survive will be those which are capable of responding to change as well as continuing to be faithful to
its loyal supporters. The best way to manage that tension is by understanding the organization’s history in dealing with prior encounters with reform movements.

Methodist Evangelism, American Salvation Mark R. Teasdale 2014-03-17

Powerful ideas have the capacity to inspire great good. They also have the capacity to prompt unspeakable acts of evil. The ideas of "America" and "the gospel" have been used for both. The situation was no different when the Methodist Episcopal Church (MEC) brought these two ideas together in its evangelistic work from 1860 to 1920, including during the Civil War and the First World War. Methodist Evangelism, American Salvation traces the MEC's home missions among African Americans and whites in the South; among Native Americans, Mexicans, and white settlers in the West; and among newly arrived immigrants, their children, the poor, and the rich in the East's burgeoning cities. It shows the innovative and courageous work of the MEC to improve the quality of life for these most marginalized populations in the United States. It also shows the fear the MEC had that these populations would overthrow American civilization if they did not conform to the values held by white, middle-class, native-born Americans.

Methodism and the Shaping of American Culture Nathan O. Hatch 2001

Collected works on the history of Methodism in America.

T&T Clark Companion to Methodism

Charles Yrigoyen Jr 2014-09-25 This is an invaluable handbook on Methodism containing an introduction, dictionary of key terms, and concentrates on key themes, methodology and research problems for those interested in studying the origins and development of the history and theology of world Methodism. The literature describing the history and development of...
Methodism has been growing as scholars and general readers have become aware of its importance as a world church with approximately 40 million members in 300 Methodist denominations in 140 nations. The tercentenary celebrations of the births of its founders, John and Charles Wesley, in 2003 and 2007 provided an additional focus on the evolution of the movement which became a church.


**Religion of the People** David Hempton 2013-10-31 Taking account of broader patterns of growth, the focus of this book is Methodism in the British Isles. Hempton discusses why Methodism, the most important religious movement in the English-speaking world in the 18th and 19th centuries, grew when and where it did and what was the nature of the Methodist experience for those who embraced it. He also explores the themes of law, politics and gender which lie at the heart of Methodist influence on individuals, communities and social structures.

**An Introduction to World Methodism** Kenneth Cracknell 2005-05-05 A comprehensive introduction to the history, theology, practice and sociology of Methodism around the globe.

**Religion, Gender, and Industry** Peter S Forsaith 2012-05-31 Questions have been raised in recent decades about the place of women in the eighteenth and nineteenth centuries, in church and society during a time of vast industrial change. These topics are broad, but can be seen in microcosm in one small area of the English Midlands: the parish of Madeley, Shropshire, in which Coalbrookdale...
became synonymous with the industrial age. Here, the evangelical Methodist clergyman John Fletcher (1729–1785) ministered between 1760 and 1785, among a population including Roman Catholics and Quakers, as well as people indifferent to religion. For nearly sixty years after his death, two women, Fletcher's widow and later her protégé, had virtual charge of the parish, which became one of the last examples of Methodism within the Church of England. Through examining this specific locality, with its potential for religious tension and great social significance, this multidisciplinary collection of essays engages with developing areas of research. In addition to furthering knowledge of Madeley parish and its relation to larger themes of religion, gender and industry in eighteenth-century Britain, the impact of the Fletchers in nineteenth-century American Methodism is examined.

The Oxford Handbook of Methodist Studies

William J. Abraham 2009-09-24

With the decision to provide of a scholarly edition of the Works of John Wesley in the 1950s, Methodist Studies emerged as a fresh academic venture. Building on the foundation laid by Frank Baker, Albert Outler, and other pioneers of the discipline, this handbook provides an overview of the best current scholarship in the field. The forty-two included essays are representative of the voices of a new generation of international scholars, summarising and expanding on topical research, and considering where their work may lead Methodist Studies in the future. Thematically ordered, the handbook provides new insights into the founders, history, structures, and theology of Methodism, and into ongoing developments in the practice and experience of the contemporary movement. Key themes explored include worship forms, mission, ecumenism,
and engagement with contemporary ethical and political debate. The *Methodist Unification* Morris L. Davis 2008 In the early part of the twentieth century, Methodists were seen by many Americans as the most powerful Christian group in the country. Ulysses S. Grant is rumored to have said that during his presidency there were three major political parties in the U.S., if you counted the Methodists. The Methodist Unification focuses on the efforts among the Southern and Northern Methodist churches to create a unified national Methodist church, and how their plan for unification came to institutionalize racism and segregation in unprecedented ways. How did these Methodists conceive of what they had just formed as “united” when members in the church body were racially divided? Moving the history of racial segregation among Christians beyond a simplistic narrative of racism, Morris L. Davis shows that Methodists in the early twentieth century—including high-profile African American clergy—were very much against racial equality, believing that mixing the races would lead to interracial marriages and threaten the social order of American society. The Methodist Unification illuminates the religious culture of Methodism, Methodists' self-identification as the primary carriers of "American Christian Civilization," and their influence on the crystallization of whiteness during the Jim Crow Era as a legal category and cultural symbol. The *Methodists and Revolutionary America, 1760-1800* Dee E. Andrews 2010-07-01 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 Rise of Evangelicalism

Mark A. Noll

2015-05-21

Winner of a Christianity Today 2005 Book Award!

The word evangelical is widely used and widely misunderstood. Where did evangelicals come from? What motivated them? How did their influence become so widespread throughout the world during the eighteenth century? In this paper edition of this inaugural book in a series that charts the course of English-speaking evangelicalism over the last 300 years, Mark Noll offers a multinational narrative of the origin, development and rapid diffusion of evangelical movements in their first two generations. Theology, hymnody, gender, warfare, politics and science are all taken into consideration. But the focus is on the landmark individuals, events and organizations that shaped the
story of the beginnings of this vibrant Christian movement. The revivals in Britain and North America in the mid-eighteenth century proved to be foundational in the development of the movement, its ethos, beliefs and subsequent direction. In these revivals, the core commitments of evangelicals were formed that continue to this day. In this volume you will find the fascinating story of their formation, their strengths and their weaknesses, but always their dynamism.

**Education and the Creation of Capital in the Early American Republic** Nancy Beadie 2010-07-30 This book argues that schools were a driving force in the formation of social, political, and financial capital during the market revolution and capitalist transition of the early republican era. Grounded in an intensive study of schooling in the Genesee Valley region of upstate New York, it traces early sources of funding and support for education (including common schools and various forms of higher schooling) to their roots in different social and economic networks and trade and credit relations. It then interprets that story in the context of other major developments in early American social, political, and economic history, such as the shift from agricultural to non-agricultural production, the integration of rural economies into translocal capitalist markets, the organization of the Second Great Awakening, the transformation of patriarchy, the expansion of white male suffrage, the emergence of the Secondary American Party System, and the formation of the modern liberal state.

**The Ashgate Research Companion to World Methodism** William Gibson 2016-03-23 As a religious and social phenomenon Methodism engages with a number of disciplines including history, sociology, gender studies.
and theology. Methodist energy and vitality have intrigued, and continue to fascinate scholars. This Companion brings together a team of respected international scholars writing on key themes in World Methodism to produce an authoritative and state-of-the-art review of current scholarship, mapping the territory for future research. Leading scholars examine a range of themes including: the origins and genesis of Methodism; the role and significance of John Wesley; Methodism’s emergence within the international and transatlantic evangelical revival of the Eighteenth-Century; the evolution and growth of Methodism as a separate denomination in Britain; its expansion and influence in the early years of the United States of America; Methodists’ roles in a range of philanthropic and social movements including the abolition of slavery, education and temperance; the character of Methodism as both conservative and radical; its growth in other cultures and societies; the role of women as leaders in Methodism, both acknowledged and resisted; the worldwide spread of Methodism and its enculturation in America, Asia and Africa; the development of distinctive Methodist theologies in the last three centuries; its role as a progenitor of the Holiness and Pentecostal movements, and the engagement of Methodists with other denominations and faiths across the world. This major companion presents an invaluable resource for scholars worldwide; particularly those in the UK, North America, Asia and Latin America.

American Denominational History Keith Harper 2008-09-24 This work brings various important topics and groups in American religious history the rigor of scholarly assessment of the current literature. The fruitful questions that are posed by the
positions and experiences of the various groups are carefully examined. American Denominational History points the way for the next decade of scholarly effort. Contents

Roman Catholics by Amy Koehlinger
Congregationalists by Margaret Bendroth
Presbyterians by Sean Michael Lucas
American Baptists by Keith Harper
Methodists by Jennifer L. Woodruff
Tait Black Protestants by Paul Harvey
Mormons by David J. Whittaker
Pentecostals by Randall J. Stephens
Evangelicals by Barry Hankins

The Methodist Defense of Women in Ministry Paul W. Chilcote 2017-11-10

John Wesley promoted the ministry of women in early Methodism. Amazing women like Phoebe Palmer, Catherine Booth, and Frances Willard--founding figures in the holiness movement, the Salvation Army, and the Woman's Christian Temperance Union--claimed biblical precedent for their groundbreaking ministries. They withstood the onslaught of criticism and hostility from those who thought they had stepped out of their proper sphere. Methodists have championed the cause of women and developed biblical, spiritual, and practical arguments for their ministry for two and a half centuries. More than fifty documents from the history of Methodism chronicle the tortuous journey leading to biblical equality in this family of churches. At a time when the ministry of women is under serious attack in a number of quarters, yet again, we all have much to learn from the witness of Wesleyan Christians who argued for women's ministry. This story illustrates how faithful women, when they knew they had the Lord's approval, stood "like the beaten anvil to the stroke."


One Family Under God Anna M. Lawrence

methodism-and-the-shaping-of-american-culture
Originally a sect within the Anglican church, Methodism blossomed into a dominant mainstream religion in America during the nineteenth century. At the beginning, though, Methodists constituted a dissenting religious group whose ideas about sexuality, marriage, and family were very different from those of their contemporaries. Focusing on the Methodist notion of family that cut across biological ties, One Family Under God speaks to historical debates over the meaning of family and how the nuclear family model developed over the eighteenth century. Historian Anna M. Lawrence demonstrates that Methodists adopted flexible definitions of affection and allegiance and emphasized extended communal associations that enabled them to incorporate people outside the traditional boundaries of family. They used the language of romantic, ecstatic love to describe their religious feelings and the language of the nuclear family to describe their bonds to one another. In this way, early Methodism provides a useful lens for exploring eighteenth-century modes of family, love, and authority, as Methodists grappled with the limits of familial and social authority in their extended religious family. Methodists also married and formed conjugal families within this larger spiritual framework. Evangelical modes of marriage called for careful, slow courtships, and often marriages happened later in life and produced fewer children. Religious views of the family offered alternatives to traditional coupling and marriage—through celibacy, spiritual service, and the idea of finding one's true spiritual match, which both challenged the role of parental authority within marriage-making and accelerated the turn within the larger society toward romantic marriage. By examining the language
and practice of evangelical sexuality and family, One Family Under God highlights how the Methodist movement in the eighteenth century was central to the rise of romantic marriage and the formation of the modern family. Ellen Harmon White Terrie Dopp Aamodt 2014-04-11 In America, as in Britain, the Victorian era enjoyed a long life, stretching from the 1830s to the 1910s. It marked the transition from a pre-modern to a modern way of life. Ellen Harmon White's life (1827-1915) spanned those years and then some, but the last three months of a single year, 1844, served as the pivot for everything else. When the Lord failed to return on October 22, as she and other followers of William Miller had predicted, White did not lose heart. Fired by a vision she experienced, White played the principal role in transforming a remnant minority of Millerites into the sturdy sect that soon came to be known as the Seventh-day Adventists. She and a small group of fellow believers emphasized a Saturday Sabbath and an imminent Advent. Today that flourishing denomination posts eighteen million adherents globally and one of the largest education, hospital, publishing, and missionary outreach programs in the world. Over the course of her life White generated 70,000 manuscript pages and letters, and produced 40 books that have enjoyed extremely wide circulation. She ranks as one of the most gifted and influential religious leaders in American history and this volume tells her story in a new and remarkably informative way. Some of the contributors identify with the Adventist tradition, some with other Christian denominations, and some with no religious tradition at all. Their essays call for White to be seen as a significant figure in American religious history and for her to be understood within the context of her times.
John Wesley's Preachers  John Lenton  
2009-07-01 This book is about those preachers whom John Wesley called his Sons in the Gospel, their lives, their importance in the Methodist movement and their wider significance. It is about those who entered in Wesley's lifetime; they had begun their work by 1791. Because of their unity and dedication they had more effect than either of the Wesley brothers in the creation of the worldwide Methodist Church. This study analyses their lives and achievements. It provides new statistical information and brings to life the calling, travels, and everyday experience of individual preachers.