

Charles W. Ferguson

*Methodists
and the
Making of
America*

Organizing to Beat The Devil

BI-CENTENNIAL EDITION

Methodists And The Making Of America Organizing To Beat The Devil

Charity R. Carney



Methodists And The Making Of America Organizing To Beat The Devil:

Methodists and the Making of America Charles Wright Ferguson, 1983 Organizing to Beat the Devil Charles W. Ferguson, 1971 Methodists and the Making of America Charles Wright Ferguson, 1983-08-01 The Bicentennial edition of *Organizing to Beat the Devil* *Organizing Beat the Devil* Charles Albert Ferguson, 1971 **Organizing to Beat the Devil** Charles Wright Ferguson, 1971 Relates developments within the Methodist Church to American history particularly with regard to social issues such as slavery and women's rights **Massacre at Sand Creek** Gary L. Roberts, 2016-05-03 Sand Creek At dawn on the morning of November 29 1864 Colonel John Milton Chivington gave the command that led to slaughter of 230 peaceful Cheyennes and Arapahos primarily women children and elderly camped under the protection of the U S government along Sand Creek in Colorado Territory and flying both an American flag and a white flag The Sand Creek massacre seized national attention in the winter of 1864 1865 and generated a controversy that still excites heated debate more than 150 years later At Sand Creek demoniac forces seemed unloosed so completely that humanity itself was the casualty That was the charge that drew public attention to the Colorado frontier in 1865 That was the claim that spawned heated debate in Congress two congressional hearings and a military commission Westerners vociferously and passionately denied the accusations Reformers seized the charges as evidence of the failure of American Indian policy Sand Creek launched a war that was not truly over for fifteen years In the first year alone it cost the United States government 50 000 000 Methodists have a special stake in this story The governor whose policies led the Cheyennes and Arapahos to Sand Creek was a prominent Methodist layman Colonel Chivington was a Methodist minister Perhaps those were merely coincidences but the question also remains of how the Methodist Episcopal Church itself responded to the massacre Was it also somehow culpable in what happened It is time for this story to be told Coming to grips with what happened at Sand Creek involves hard questions and unsatisfactory answers not only about what happened but also about what led to it and why It stirs ancient questions about the best and worst in every person questions older than history questions as relevant as today's headlines questions we all must answer from within **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 Ministers and Masters Charity R. Carney,2011-11-21 In Ministers and Masters Charity R Carney presents a thorough account of the way in which Methodist preachers constructed their own concept of masculinity within and at times in defiance of the constraints of southern honor culture of the early nineteenth century By focusing on this unique subgroup of southern men the book explores often debated concepts like southern honor and patriarchy in a new way Carney analyzes Methodist preachers both involved with and separate from mainstream southern society and notes whether they served as itinerants venturing into rural towns or remained in city churches to witness to an urban population Either way they looked spoke and acted like outsiders refusing to drink swear dance duel or even dress like other white southern men Creating a separate space in which to minister to southern men women and children oftentimes converting a dancehall floor into a pulpit they raised the ire of non Methodists around them Carney shows how understanding these distinct and often defiant stances provides an invaluable window into antebellum society and also the variety of masculinity standards within that culture In Ministers and Masters Carney uses ministers stories to elucidate notions of secular sinfulness and heroic Methodist leadership explores contradictory ideas of spiritual equality and racial hierarchy and builds a complex narrative that shows how numerous ministers both rejected and adopted concepts of southern mastery Torn between convention and conviction Methodist preachers created one of the many Souths that existed in the nineteenth century and added another dimension to the well documented culture of antebellum society

Consuming Mission Robert Ellis Haynes,2018-11-09 Short term mission trips are commonplace in American church life Yet their growth and practice have largely been divorced from theological education seminary training and mission studies Consuming Mission takes important steps in offering a theological assessment of the practice of STM and tools for subsequent mission training Using relevant academic studies and original focus group interviews Haynes offers important insights into this ubiquitous practice While carefully examining the biblical and historical foundations for mission Consuming Mission engages more contemporary movements like the Missio Dei Fresh Expressions the Emergent Church and Third Wave Mission movements that have helped shape mission The unique role of United Methodist mission is illustrated through its historical roots and contemporary expression in the ubiquitous STM movement in the United States Haynes uses original field research data to gather the implicit and explicit theologies of lay and clergy participants Cultural influences are significantly influencing STM participants as they use their time money sacrifice and service applied in the name of mission to purchase a personal growth experience commonly sought by pilgrims The resulting tensions from mixing mission pilgrimage and tourism creates are explored Haynes offers important steps to move the practice away from using mission for personal edification **The Early Methodist Class Meeting** David Lowes Watson,2002-04-22 Methodist Responses to Labor Unrest in Late Nineteenth Century America Robert James Henning,1994 The Methodist Conference in America Russell E. Richey,1996 In the Methodist lexicon conference refers to a body of preachers and later of laity as well that

exercises legislative judicial and to some extent executive functions for the church or some portion thereof But conference Richey argues here defined the Methodist movement in more than political ways On conference hinged religious time religious space religious belonging religious structure even religiosity itself Methodist histories uniformly recognize typically even feature conference s centrality but describe that in primarily constitutional and political terms The purpose of this volume is to present conference as a distinctively American Methodist manner of being the church a multifaceted mode of spirituality unity mission governance and fraternity that American Methodists have lived and operated better than they have interpreted **AB Bookman's Weekly** ,1996 **The Grains, Or, Passages in the Life of Ruth Rover, with Occasional Pictures of Oregon, Natural and Moral** Margaret Jewett Bailey,1986 The Divided Flame Howard A. Snyder,Daniel V. Runyon,1986 Wesleyan churches Pentecostal churches and the modern Charismatic Movement trace their theological roots to John Wesley Yet these groups have gone separate ways in interpreting the role of the Holy Spirit in the life of the church often regarding one another with suspicion or distrust In The Divided Flame Dr Howard Snyder a Wesleyan minister calls Wesleyans and charismatics to reexamine how they parted ways He finds that they still have a great deal in common theologically and he proposes that this common ground should serve as a basis for dialogue How does a Wesleyan dialogue with Charismatic Christianity Snyder asks Rather than comparing out theology or practice point by point we have chosen to address the central question that Charismatic Christianity raises for us In what sense is Christian experience and the church charismatic If the Charismatic Movement raises valid biblical questions for us and it does then it is more important to deal with those questions than merely to catalog the pluses or minuses of the movement This book reviews the history of Wesleyan and charismatic thought evaluating them in light of Scripture s norms for church life A provocative study The Divided Flame should bring a fresh perspective to the controversy surround modern charismatic theology Back cover

The United Methodist Periodical Index ,1977 A Treasure of Campmeeting Spirituals Ellen Jane Lorenz Porter,1984 **Texas Libraries** ,1972 Directory and statistics called in 19 1954 Directory of Texas libraries issued as April number 19 19 in April 1954 as Special ed **Texas Legislators News Digest** ,1971 Directory and statistics called 1954 Directory of Texas libraries issued as Apr number 1954 58 Apr 1954 as Special ed **A Deadly Shade of Green P.** Willis-Pitts,2000

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