

DONALD G. MATHEWS

Slavery and Methodism

*A Chapter in American
Morality, 1780-1845*



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Donald G. Mathews

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Slavery and Methodism Donald G. Mathews, 2015-12-08 The growing appeal of abolitionism and its increasing success in converting Americans to the antislavery cause a generation before the Civil War is clearly revealed in this book on the Methodist Episcopal Church in America. The moral character of the antislavery movement is stressed. Originally published in 1965, The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

From Aldersgate to Azusa Street Henry H. Knight III, 2010-08-11

Historians have noted the connections between the Wesleyan Methodist movement that began in the eighteenth century, the emergence of African American Methodist traditions and an interdenominational Holiness movement in the nineteenth century, and the birth of Pentecostalism in the twentieth century. This volume, written by historians, theologians, and pastors, builds on that earlier work. The contributors present a diverse array of key figures: denominational leaders and mavericks, institutional loyalists and come-outers, clergy and laity who embodied these movements. The authors show that in spite of their differing historical and cultural contexts, these movements constitute a distinct theological family whose confident and expectant faith in the transforming power of God has significant implications for the renewal of the contemporary church and its faithfulness to God's mission in the world today. Contributors: Corky Alexander, Estrela Alexander, Kimberly Ervin, Alexander Leslie D. Callahan, Barry L. Callen, Douglas R. Cullum, Dennis C. Dickerson, D. William Faupel, Philip Hamner, David Aaron Johnson, J. C. Kelley, Henry H. Knight III, William C. Kostlevy, Diane K. Leclerc, Joshua J. McMullen, Rodney McNeall, Stephen W. Rankin, Harold E. Raser, Douglas M. Strong, Matthew K. Thompson, Wallace Thornton Jr., L. F. Thurston, Arlene Sanchez, Walsh, Steven J. Land, Laura Guy, John H. Wigger.

Turning Points in American Church History Elesha J. Coffman, 2024-01-30

Christianity Today 2025 Book Award Finalist. History. Biography. An excellent resource for those eager to learn more about the evolution of American Christianity. Publishers Weekly Well informed and highly readable. Christianity Today 5 star review. American history has profoundly shaped and been shaped by Christianity. This engaging introduction provides a brisk and lively yet deeply researched survey of these intertwined forces from the colonial period to the present. Elesha Coffman tells the story of Christianity in the United States by focusing on 13 key events over four centuries of history. The turning points are as varied as the movements they track, including a naval battle, a revival, a schism, a court case, an outpouring of the Spirit, an act of terrorism, the election of a bishop, and the election of a president. Coffman highlights women and men from a range of traditions and shows how throughout these events Christians endeavored to discern what it meant to live faithfully in the diverse and rapidly changing place that became the United States. This book helps readers understand their own faith and

the landscape of American religion Each chapter includes a hymn a prayer relevant historical images excerpts from primary sources and resources for further reading Foreword by Mark A Noll **Evangelizing the South** Monica Najar,2008-01-22 Although many refer to the American South as the Bible Belt the region was not always characterized by a powerful religious culture In the seventeenth century and early eighteenth century religion in terms both of church membership and personal piety was virtually absent from southern culture The late eighteenth century and early nineteenth century however witnessed the astonishingly rapid rise of evangelical religion in the Upper South Within just a few years evangelicals had spread their beliefs and their fervor gaining converts and building churches throughout Virginia and North Carolina and into the western regions But what was it that made evangelicalism so attractive to a region previously uninterested in religion Monica Najar argues that early evangelicals successfully negotiated the various challenges of the eighteenth century landscape by creating churches that functioned as civil as well as religious bodies The evangelical church of the late eighteenth century was the cornerstone of its community regulating marriages monitoring prices arbitrating business and settling disputes As the era experienced substantial rifts in the relationship between church and state the disestablishment of colonial churches paved the way for new formulations of church state relations The evangelical churches were well positioned to provide guidance in uncertain times and their multiple functions allowed them to reshape many of the central elements of authority in southern society They assisted in reformulating the lines between the religious and secular realms with significant consequences for both religion and the emerging nation state Touching on the creation of a distinctive southern culture the position of women in the private and public arenas family life in the Old South the relationship between religion and slavery and the political culture of the early republic Najar reveals the history behind a religious heritage that remains a distinguishing mark of American society **Bonds of Salvation** Ben Wright,2020-12-16 Ben Wright's Bonds of Salvation demonstrates how religion structured the possibilities and limitations of American abolitionism during the early years of the republic From the American Revolution through the eruption of schisms in the three largest Protestant denominations in the 1840s this comprehensive work lays bare the social and religious divides that culminated in secession and civil war Historians often emphasize status anxieties market changes biracial cooperation and political maneuvering as primary forces in the evolution of slavery in the United States Wright instead foregrounds the pivotal role religion played in shaping the ideological contours of the early abolitionist movement Wright first examines the ideological distinctions between religious conversion and purification in the aftermath of the Revolution when a small number of white Christians contended that the nation must purify itself from slavery before it could fulfill its religious destiny Most white Christians disagreed focusing on visions of spiritual salvation over the practical goal of emancipation To expand salvation to all they created new denominations equipped to carry the gospel across the American continent and eventually all over the globe These denominations established numerous reform organizations collectively known as the benevolent empire to reckon with the problem of slavery One affiliated group the

American Colonization Society ACS worked to end slavery and secure white supremacy by promising salvation for Africa and redemption for the United States Yet the ACS and its efforts drew strong objections Proslavery prophets transformed expectations of expanded salvation into a formidable antiabolitionist weapon framing the ACS s proponents as enemies of national unity Abolitionist assertions that enslavers could not serve as agents of salvation sapped the most potent force in American nationalism Christianity and led to schisms within the Presbyterian Baptist and Methodist churches These divides exacerbated sectional hostilities and sent the nation farther down the path to secession and war Wright s provocative analysis reveals that visions of salvation both created and almost destroyed the American nation [The Recovered Life of Isaac Anderson](#)

Alicia K. Jackson,2021-11-15 Owned by his father Isaac Harold Anderson 1835 1906 was born a slave but went on to become a wealthy businessman grocer politician publisher and religious leader in the African American community in the state of Georgia Elected to the state senate Anderson replaced his white father there and later shepherded his people as a founding member and leader of the Colored Methodist Episcopal church He helped support the establishment of Lane College in Jackson Tennessee where he subsequently served as vice president Anderson was instrumental in helping freed people leave Georgia for the security of progressive safe havens with significantly large Black communities in northern Mississippi and Arkansas Eventually under threat to his life Anderson made his own exodus to Arkansas and then later still to Holly Springs Mississippi where a vibrant Black community thrived Much of Anderson s unique story has been lost to history until now In *The Recovered Life of Isaac Anderson* author Alicia K Jackson presents a biography of Anderson and in it a microhistory of Black religious life and politics after emancipation A work of recovery the volume captures the life of a shepherd to his journeying people and of a college pioneer a CME minister a politician and a former slave Gathering together threads from salvaged details of his life Jackson sheds light on the varied perspectives and strategies adopted by Black leaders dealing with a society that was antithetical to them and to their success [A ^ALong Reconstruction](#)

Paul William Harris,2022-02-25 After slavery was abolished how far would white America go toward including African Americans as full participants in the country s institutions The Methodist Episcopal Church the northern branch of the denomination created in an 1844 schism faced a unique challenge when they went south in the wake of the Civil War A Long Reconstruction details the denomination s journey with unification and justice Decades after political Reconstruction ended in 1877 the Church s Black members and their white allies kept up a struggle against racial caste but they encountered numerous disappointments as the Church like the country as a whole sought to restore unity among whites by downplaying issues of race [Our](#)

Hearts Were Strangely Lukewarm John Elford,2023-05-26 *Our Hearts Were Strangely Lukewarm* summons the reader on a most unusual journey through Methodist history Along the way we discover how the White American Methodist Church became deeply entangled with White supremacy From the founding of the church in the late eighteenth century to the present we have too often been silent bystanders or active accomplices in the enormous harm caused by racism It s a

complicated and shameful story few Methodists know And yet if we want to transform the world toward a different and better future for all one free of the stranglehold of racism we must come to terms with the story of our past the whole story Our Hearts Were Strangely Lukewarm is a trustworthy guide into the church s troubled history It s also a present day call to action that finds inspiration in those Methodists who stood against the tide and those guiding the church today toward the horizon of racial justice **American Education, the National Experience, 1783-1876** Lawrence Arthur Cremin,1988

Slavery and Methodism; a Chapter in American Morality, 1780-1845, by Donald G. Mathews Donald G. Mathews,1965

Slavery and the Churches in Early America, 1619-1819 Lester B. Scherer,1975 *Methodists and the Crucible of Race, 1930-1975* Peter C. Murray,2004 In Methodists and the Crucible of Race 1930 1975 Peter C Murray contributes to the history of American Christianity and the Civil Rights movement by examining a national institution the Methodist Church after 1968 the United Methodist Church and how it dealt with the racial conflict centered in the South Murray begins his study by tracing American Methodism from its beginnings to the secession of many African Americans from the church and the establishment of separate northern and southern denominations in the nineteenth century He then details the reconciliation and compromise of many of these segments in 1939 that led to the unification of the church This compromise created the racially segregated church that Methodists struggled to eliminate over the next thirty years During the Civil Rights movement American churches confronted issues of racism that they had previously ignored No church experienced this confrontation more sharply than the Methodist Church When Methodists reunited their northern and southern halves in 1939 their new church constitution created a segregated church structure that posed significant issues for Methodists during the Civil Rights movement Of the six jurisdictional conferences that made up the Methodist Church only one was not based on a geographic region the Central Jurisdiction a separate conference for all Negro annual conferences This Jim Crow arrangement humiliated African American Methodists and embarrassed their liberal white allies within the church The Supreme Court s Brown v Board of Education decision awakened many white Methodists from their complacent belief that the church could conform to the norms of the South without consequences among its national membership Murray places the struggle of the Methodist Church within the broader context of the history of race relations in the United States He shows how the effort to destroy the barriers in the church were mirrored in the work being done by society to end segregation Immensely readable and free of jargon Methodists and the Crucible of Race 1930 1975 will be of interest to a broad audience including those interested in the Civil Rights movement and American church history The Register of the Kentucky Historical Society Kentucky Historical Society,2004 **Anti-slavery, Religion, and Reform** Roger Anstey,Rockefeller Foundation,1980 Papers originally presented at a conference on religion anti slavery and reform held in the Rockefeller Centre at Bellagio Italy July 1978 and sponsored by the Rockefeller Foundation Includes index Includes bibliographical notes

Segregated Sabbaths; Richard Allen and the Emergence of Independent Black Churches 1760-1840 Carol V. R.

George,1973 Southern Slavery and the Law, 1619-1860 Thomas D. Morris,1996 A comprehensive history of the evolving relationship between American slavery and the law from colonial times to the Civil War Please see cloth edition published 2
96 **The Mississippi Methodists, 1799-1983** Ray Holder,1984 **A History of the Churches in the United States and Canada** Robert T. Handy,1979 Sketches the church histories of both nations as they developed from pre colonial times to the present **Men and Brothers** Betty Fladeland,1972 What God Has Wrought Robert Bevis Steelman,1986

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