

The Sectional Crisis and  
Northern Methodism: A  
Study in Piety, Political  
Ethics and Civil Religion  
(Jesse Lee prize essays)

Jones, Donald G.

Note: This is not the actual book cover

# Sectional Crisis And Northern Methodism

**Reginald F. Hildebrand**



## **Sectional Crisis And Northern Methodism:**

*The Sectional Crisis and Northern Methodism* Donald G. Jones, 1979      **The War against Proslavery Religion** John R. McKivigan, 2018-07-05 Reflecting a prodigious amount of research in primary and secondary sources this book examines the efforts of American abolitionists to bring northern religious institutions to the forefront of the antislavery movement John R. McKivigan employs both conventional and quantitative historical techniques to assess the positions adopted by various churches in the North during the growing conflict over slavery and to analyze the stratagems adopted by American abolitionists during the 1840s and 1850s to persuade northern churches to condemn slavery and to endorse emancipation Working for three decades to gain church support for their crusade the abolitionists were the first to use many of the tactics of later generations of radicals and reformers who were also attempting to enlist conservative institutions in the struggle for social change To correct what he regards to be significant misperceptions concerning church oriented abolitionism McKivigan concentrates on the effects of the abolitionists frequent failures the division of their movement and the changes in their attitudes and tactics in dealing with the churches By examining the pre Civil War schisms in the Presbyterian Baptist and Methodist denominations he shows why northern religious bodies refused to embrace abolitionism even after the defection of most southern members He concludes that despite significant antislavery action by a few small denominations most American churches resisted committing themselves to abolitionist principles and programs before the Civil War In a period when attention is again being focused on the role of religious bodies in influencing efforts to solve America s social problems this book is especially timely      **The Times Were Strange and Stirring** Reginald F. Hildebrand, 1995-07-24 With the conclusion of the Civil War the beginnings of Reconstruction and the realities of emancipation former slaves were confronted with the possibility of freedom and with it a new way of life In *The Times Were Strange and Stirring* Reginald F. Hildebrand examines the role of the Methodist Church in the process of emancipation and in shaping a new world at a unique moment in American African American and Methodist history Hildebrand explores the ideas and ideals of missionaries from several branches of Methodism the African Methodist Episcopal Church the Colored Methodist Episcopal Church and the northern based Methodist Episcopal Church and the significant and highly charged battle waged between them over the challenge and meaning of freedom He traces the various strategies and goals pursued by these competing visions and develops a typology of some of the ways in which emancipation was approached and understood Focusing on individual church leaders such as Lucius H. Holsey Richard Harvey Cain and Gilbert Haven and with the benefit of extensive research in church archives and newspapers Hildebrand tells the dramatic and sometimes moving story of how missionaries labored to organize their denominations in the black South and of how they were overwhelmed at times by the struggles of freedom

[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

Church and State in America: A Bibliographical Guide Bloomsbury Publishing, 1987-08-14 The second in a two volume bibliography on church state relations in U S history this book contains eleven critical essays and accompanying bibliographical listings on periods or topics from the Civil War to the present day Each essay reviews the available relevant literature and the listings emphasize critical studies and documents published in the last quarter century This reference work will enable the reader to grasp the historiographic issues become acquainted with the resources available and move on to interpret current as well as past issues more knowledgeably and effectively

**White Americans in Black Africa** Eunjin Park, 2021-11-18 First Published in 2002 This compelling book brings to light a disillusioned experiment of biracial missionary labours that were expected to carry the beliefs and cultural values of nineteenth century white Americans to the black continent of Africa

*Liquor in the Land of the Lost Cause* Joe L. Coker, 2007-12-14 In the late 1800s Southern evangelicals believed contemporary troubles everything from poverty to political corruption to violence between African Americans and whites sprang from the bottles of demon rum regularly consumed in the South Though temperance quickly gained support in the antebellum North Southerners cast a skeptical eye on the movement because of its ties with antislavery efforts Postwar evangelicals quickly realized they had to make temperance appealing to the South by transforming the Yankee moral reform movement into something compatible with southern values and culture In *Liquor in the Land of the Lost Cause* Southern White Evangelicals and the Prohibition Movement Joe L Coker examines the tactics and results of temperance reformers between 1880 and 1915 Though their denominations traditionally forbade the preaching of politics from the pulpit an outgrowth of evangelical fervor led ministers and their congregations to sound the call for prohibition Determined to save the South from the evils of alcohol they played on southern cultural attitudes about politics race women and honor to communicate their message The evangelicals were successful in their approach negotiating such political obstacles as public disapproval the church s role in politics and vehement opposition to prohibition voiced by Jefferson Davis The evangelical community successfully convinced the public that cheap liquor in the hands of African American beasts and drunkard husbands posed a serious threat to white women Eventually the code of honor that depended upon alcohol centered hospitality and camaraderie was redefined to favor those who lived as Christians and supported the prohibition movement *Liquor in the Land of the Lost Cause* is the first comprehensive survey of temperance in the South By tailoring the prohibition message to the unique context of the American South southern evangelicals transformed the region into a hotbed of temperance activity leading the national prohibition movement

Laughter in the Amen Corner Kathleen Minnix, 2010-06-01 Samuel Porter Jones 1847 1906 or just plain Sam Jones as he preferred to be called was the foremost southern evangelist of the nineteenth century With his high spirited often coarse humor and his hyperbolic style he excited audiences around the country and became a key influence on Billy Sunday Gypsy Smith and scores of lesser known evangelists A leading political activist he played an important role in the selling of a new industrialized South and was thus a

clerical counterpart to his friend Henry Grady In *Laughter in the Amen Corner* the first scholarly biography of Jones Kathleen Minnix reveals a figure of fascinating contradictions Jones was an alcoholic who became a pivotal supporter of the prohibition movement He advocated women s rights when most men preferred to keep women on pedestals yet he followed the South in its drift towards malignant racism He praised Catholics in an age that feared the Romish heresy and he embraced Jews as fellow children of God when many saw them as Christ killers Even so he was shrill in his insistence that Americans worship a Protestant God and like many nativists he called for the deportation of the trash who had landed at Ellis Island Progressive in some respects and reactionary in others he was in the words of one contemporary a sanctified circus in full swing Deftly written and exhaustively researched *Laughter in the Amen Corner* offers the first in depth assessment of Sam Jones s impact on revivalism the progressive movement and the history of the South

**Rebuilding Zion** Daniel W. Stowell,2001-09-20 Both the North and the South viewed the Civil War in Christian terms Each side believed that its fight was just that God favored its cause *Rebuilding Zion* is the first study to explore simultaneously the reaction of southern white evangelicals northern white evangelicals and Christian freedpeople to Confederate defeat As white southerners struggled to assure themselves that the collapse of the Confederacy was not an indication of God s stern judgment white northerners and freedpeople were certain that it was Author Daniel W Stowell tells the story of the religious reconstruction of the South following the war a bitter contest between southern and northern evangelicals at the heart of which was the fate of the freedpeople s souls and the southern effort to maintain a sense of sectional identity Central to the southern churches vision of the Civil War was the idea that God had not abandoned the South defeat was a Father s stern chastisement Secession and slavery had not been sinful rather it was the radicalism of the northern denominations that threatened the purity of the Gospel Northern evangelicals armed with a vastly different vision of the meaning of the war and their call to Christian duty entered the post war South intending to save white southerner and ex slave alike The freedpeople however drew their own providential meaning from the war and its outcome The goal for blacks in the postwar period was to establish churches for themselves separate from the control of their former masters Stowell plots the conflicts that resulted from these competing visions of the religious reconstruction of the South By demonstrating how the southern vision eventually came to predominate over but not eradicate the northern and freedpeople s visions for the religious life of the South he shows how the southern churches became one of the principal bulwarks of the New South a region marked by intense piety and intense racism throughout the twentieth century

**Lincoln** Richard Carwardine,2007-01-09 As a defender of national unity a leader in war and the emancipator of slaves Abraham Lincoln lays ample claim to being the greatest of our presidents But the story of his rise to greatness is as complex as it is compelling In this superb prize winning biography acclaimed historian Richard Carwardine examines Lincoln s dramatic political journey from his early years in the Illinois legislature to his nation shaping years in the White House Here Carwardine combines a new perspective with a compelling narrative to deliver a

fresh look at one of the pillars of American politics He probes the sources of Lincoln s moral and political philosophy and uses his groundbreaking research to cut through the myth and expose the man behind it *Our Country* Grant

Brodrecht,2018-06-05 A welcome contribution to the growing literature on religion during the Civil War era Civil War News Northern evangelicals love of the Union arguably contributed to its preservation and the slaves emancipation but in subsuming the ex slaves to their vision for a Christian America northern evangelicals contributed to a Reconstruction that failed to ensure the ex slaves full freedom and equality as Americans By examining Civil War era Protestantism in terms of the Union Grant R Brodrecht adds to the understanding of northern motivation and the history that followed the war *Our Country* contends that non radical Protestants consistently subordinated concern for racial justice for what they perceived to be the greater good Mainstream evangelicals did not enter Reconstruction with the primary aim of achieving racial justice Rather they expected to see the emergence of a speedily restored prosperous and culturally homogenous Union a Union strengthened by God through the defeat of secession and the removal of slavery as secession s cause Brodrecht addresses this so called proprietary regard for Christian America within the context of crises surrounding the Union s existence and its nature from the Civil War to the 1880s Including sources from major Protestant denominations the book rests on a selection of sermons denominational newspapers and journals autobiographies archival personal papers of several individuals and the published and unpublished papers of Abraham Lincoln Andrew Johnson and Ulysses S Grant The author examines these sources as they address the period s evangelical sense of responsibility for America while keyed to issues of national and presidential politics **God's Almost Chosen Peoples** George C. Rable,2010 Throughout the Civil War soldiers and

civilians on both sides of the conflict saw the hand of God in the terrible events of the day but the standard narratives of the period pay scant attention to religion Now in *God's Almost Chosen Peoples* Li **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 [Historical Dictionary of Methodism](#) Jennifer Woodruff Tait, Christopher J. Anderson, 2024-11-05 Methodism originally founded in the eighteenth century has grown into a large and influential Protestant denomination As of 2016 it claimed around 50 million adherents in 80 churches in more than 150 countries Its history illuminates our understanding of modern culture ethics literature politics Christian mission women s studies and many related topics Historical Dictionary of Methodism Fourth Edition contains a chronology an introduction and an extensive bibliography The dictionary section has more than 700 cross referenced entries on important institutions events doctrines and people who have contributed to the movement and to broader society in the three centuries since it was founded This book is an excellent resource for students researchers and anyone wanting to know more about Methodism as a global movement

**The North and the Nation in the Era of the Civil War** Peter J. Parish, 2003 In this rich collection a leading historian argues that in order to fully understand the Civil War we need to grasp the relationship between American national identity and the values of Northern society Northerners shaped nationalism into an ideology to justify and sustain a war against the South Parish explores politics and religion as sinews that connected Northerners to the Union cause

**The Evangelical War Against Slavery and Caste** Victor B. Howard, 1996 This book is a biography of John G Fee who was a product of the Great Awakening of the early nineteenth century the economies of the small slave holding farm and the intimacies and comradeship of black and white children Born in Bracken County Kentucky in 1816 Fee is a unique figure in the antislavery movement Most abolitionists were northern born but they were assisted and supported by many antislavery men who left the South and worked against slavery from the northern states Both groups addressed themselves to the problem of slavery from the security of the North but Fee was born in the South and chose to live there and work against the peculiar institution from within its stronghold He became the most important and influential reformer to wage war against slavery in the South during the nineteenth century and ultimately had the longest career in race relations extending into the twentieth century From publisher s description

**A Kingdom Divided** April E. Holm, 2017-12-11 A Kingdom Divided uncovers how evangelical Christians in the border states influenced debates about slavery morality and politics from the 1830s to the 1890s Using little studied events and surprising incidents from the region April E Holm argues that evangelicals on the border powerfully shaped the regional structure of American religion in the Civil War era In the decades before the Civil War the three largest evangelical denominations diverged sharply over the sinfulness of slavery This division generated tremendous local conflict in the border region where individual churches had to define themselves as being either northern or southern In response many border evangelicals drew upon the doctrine of spirituality which dictated

that churches should abstain from all political debate Proponents of this doctrine defined slavery as a purely political issue rather than a moral one and the wartime arrival of secular authorities who demanded loyalty to the Union only intensified this commitment to spirituality Holm contends that these churches insistence that politics and religion were separate spheres was instrumental in the development of the ideal of the nonpolitical southern church After the Civil War southern churches adopted both the disaffected churches from border states and their doctrine of spirituality claiming it as their own and using it to supply a theological basis for remaining divided after the abolition of slavery By the late nineteenth century evangelicals were more sectionally divided than they had been at war s end In *A Kingdom Divided* Holm provides the first analysis of the crucial role of churches in border states in shaping antebellum divisions in the major evangelical denominations in navigating the relationship between church and the federal government and in rewriting denominational histories to forestall reunion in the churches Offering a new perspective on nineteenth century sectionalism it highlights how religion morality and politics interacted often in unexpected ways in a time of political crisis and war

**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

**The Methodist Unification** Morris L Davis, 2008-01-01 A ground breaking analysis of the intertwined political racial and religious dynamics in the early twentieth century Methodist Church Wendy J Deichmann Edwards United Theological Seminary Dayton Ohio In 1939 America s three major Methodist Churches sent delegates to Kansas City Missouri for what they called the Uniting Conference They formed the largest and arguably the most powerful Protestant church in the country Yet this newly unified denomination was segregated to its core In *The Methodist Unification* Morris L Davis examines this unification process and



how it came to institutionalize racism and segregation in unprecedented ways Davis shows that Methodists in the early twentieth century including high profile African American clergy were very much against integration Many feared 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

**New Perspectives on Race and Slavery in America** Robert H. Abzug, Stephen E. Maizlish, 1986-01-01

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