

# THE LORD'S DOMINION

The History of Canadian Methodism

NEIL SEMPLE



# Lords Dominion The History Of Canadian Methodism

**Neil Semple**



## **Lords Dominion The History Of Canadian Methodism:**

Lord's Dominion Neil Semple, 1996-04-16 Semple covers virtually every aspect of Canadian Methodism He examines early nineteenth century efforts to evangelize pioneer British North America and the revivalistic activities so important to the mid nineteenth century years He documents Methodists missionary work both overseas and in Canada among aboriginal peoples and immigrants He analyses the Methodist contribution to Canadian education and the leadership the church provided for the expansion of the role of women in society He also assesses the spiritual and social dimensions of evangelical religion in the personal lives of Methodists addressing such social issues as prohibition prostitution the importance of the family and changing attitudes toward children in Methodist doctrine and Canada in general Semple argues that Methodism evolved into the most Canadian of all the churches helping to break down the geographic political economic ethnic and social divisions that confounded national unity Although the Methodist Church did not achieve the universality it aspired to he concludes that it succeeded in defining the religious political and social agenda for the Protestant component of Canada providing a powerful legacy of service to humanity and to God Canadian Methodist Women, 1766-1925 Marilyn Färdig

Whiteley, 2006-01-01 Canadian Methodist women like women of all religious traditions have expressed their faith in accordance with their denominational heritage Canadian Methodist Women 1766 1925 Marys Marthas Mothers in Israel analyzes the spiritual life and the varied activities of women whose faith helped shape the life of the Methodist Church and of Canadian society from the latter half of the eighteenth century until church union in 1925 Based on extensive readings of periodicals biographies autobiographies and the records of many women s groups across Canada as well as early histories of Methodism Marilyn F rdig Whiteley tells the story of ordinary women who provided hospitality for itinerant preachers taught Sunday school played the melodeon selected and supported women missionaries and taught sewing to immigrant girls thus expressing their faith according to their opportunities In performing these tasks they sometimes expanded women s roles well beyond their initial boundaries Focusing on religious practices Canadian Methodist Women 1766 1925 provides a broad perspective on the Methodist movement that helped shape nineteenth and early twentieth century Canadian society The use and interpretation of many new or little used sources will interest those wishing to learn more about the history of women in religion and in Canadian society **Canada's Residential Schools: The History, Part 1, Origins to 1939** Commission de

vérité et réconciliation du Canada, 2016-01-01 Between 1867 and 2000 the Canadian government sent over 150 000 Aboriginal children to residential schools across the country Government officials and missionaries agreed that in order to civilize and Christianize Aboriginal children it was necessary to separate them from their parents and their home communities For children life in these schools was lonely and alien Discipline was harsh and daily life was highly regimented Aboriginal languages and cultures were denigrated and suppressed Education and technical training too often gave way to the drudgery of doing the chores necessary to make the schools self sustaining Child neglect was institutionalized and the

lack of supervision created situations where students were prey to sexual and physical abusers Legal action by the schools former students led to the creation of the Truth and Reconciliation Commission of Canada in 2008 The product of over six years of research the Commission s final report outlines the history and legacy of the schools and charts a pathway towards reconciliation Canada s Residential Schools The History Part 1 Origins to 1939 places Canada s residential school system in the historical context of European campaigns to colonize and convert Indigenous people throughout the world In post Confederation Canada the government adopted what amounted to a policy of cultural genocide suppressing spiritual practices disrupting traditional economies and imposing new forms of government Residential schooling quickly became a central element in this policy The destructive intent of the schools was compounded by chronic underfunding and ongoing conflict between the federal government and the church missionary societies that had been given responsibility for their day to day operation A failure of leadership and resources meant that the schools failed to control the tuberculosis crisis that gripped the schools for much of this period Alarmed by high death rates Aboriginal parents often refused to send their children to the schools leading the government adopt ever more coercive attendance regulations While parents became subject to ever more punitive regulations the government did little to regulate discipline diet fire safety or sanitation at the schools By the period s end the government was presiding over a nation wide series of firetraps that had no clear educational goals and were economically dependent on the unpaid labour of underfed and often sickly children

**Spirits of Protestantism** Pamela E. Klassen,2011-07-14 **Spirits of Protestantism** reveals how liberal Protestants went from being early twentieth century medical missionaries seeking to convert others through science and scripture to becoming vocal critics of missionary arrogance who experimented with non western healing modes such as Yoga and Reiki Drawing on archival and ethnographic sources Pamela E Klassen shows how and why the very notion of healing within North America has been infused with a Protestant supernatural liberalism In the course of coming to their changing vision of healing liberal Protestants became pioneers three times over in the struggle against the cultural and medical pathologizing of homosexuality in the critique of Christian missionary triumphalism and in the diffusion of an ever more ubiquitous anthropology of body mind and spirit At a time when the political and anthropological significance of Christianity is being hotly debated **Spirits of Protestantism** forcefully argues for a reconsideration of the historical legacies and cultural effects of liberal Protestantism even for the anthropology of religion itself

Canada the Good Marcel Martel,2014-03-27 To invest in vice can be a sound financial decision but despite the lure of healthy profits individuals and mutual funds have been reluctant to invest in this type of stock After all who would take pride in supporting the tobacco industry knowing it sells a deadly product And what social responsibilities do investors bear with respect to compulsive gamblers who have lost so much money that suicide becomes an attractive option Canada the Good considers more than five hundred years of debates and regulation that have conditioned Canadians attitudes towards certain vices Early European settlers implemented a Christian moral order that

regulated sexual behaviour gambling and drinking Later some transgressions were diagnosed as health issues that required treatment Those who refused the label of illness argued that behaviours formerly deemed as vices were within the range of normal human behaviour This historical synthesis demonstrates how moral regulation has changed over time how it has shaped Canadians lives why some debates have almost disappeared and others persist and why some individuals and groups have felt empowered to tackle collective social issues Against the background of the evolution of the state the enlargement of the body politic and mounting forays into court activism the author illustrates the complexity over time of various forms of social regulation and the control of vice

Honor the Earth Phil Bellfy, 2022 The Great Lakes Basin is under severe ecological threat from fracking bursting pipelines sulfide mining abandonment of government environmental regulation invasive species warming and lowering of the lakes etc This book presents essays on Traditional Knowledge Indigenous Responsibility and how Indigenous people governments and NGOs are responding to the environmental degradation which threatens the Great Lakes This volume grew out of a conference that was held on the campus of Michigan State University on Earth Day 2007 All of the essays have been updated and revised for this book Among the presenters were Ward Churchill author and activist Joyce Tekahnawiiaks King Director Akwesasne Justice Department Frank Ettawageshik Executive Director of the United Tribes of Michigan Aaron Payment Chair of the Sault Sainte Marie Tribe of Chippewa Indians and Dean Sayers Chief of the Batchewana First Nation Winona LaDuke author activist twice Green Party VP candidate also contributed to this volume Adapted from the Introduction by Dr Phil Bellfy The elements of the relationship that the Great Lakes ancient peoples had with their environment developed over the millennia was based on respect for the natural landscape pure and simple The original people of this area not only maintained their lives they thrived within the natural boundaries established by their relationship with the natural world In today s vocabulary it may be something as simple as an understanding that if human beings take care of the environment the environment will take care of them The entire relationship can be summarized as harmony and balance based on respect

**Canadian Churches and the First World War** Gordon L. Heath, 2014-01-13 Most accounts of Canada and the First World War either ignore or merely mention in passing the churches experience Such neglect does not do justice to the remarkable influence of the wartime churches nor to the religious identity of the young Dominion The churches support for the war was often wholehearted but just as often nuanced and critical shaped by either the classic just war paradigm or pacifism s outright rejection of violence The war heightened issues of Canadianization attitudes to violence and ministry to the bereaved and the disillusioned It also exacerbated ethnic tensions within and between denominations and challenged notions of national and imperial identity The authors of this volume provide a detailed summary of various Christian traditions and the war both synthesizing and furthering previous research In addition to examining the experience of Roman Catholics English and French speaking Anglicans Presbyterians Methodists Baptists Lutherans Mennonites and Quakers there are chapters on precedents formed

during the South African War the work of military chaplains and the roles of church women on the home front

**Protestant Liberty** James M. Forbes, 2022-08-15 Tensions between Protestantism and Catholicism dominated politics in nineteenth century Canada occasionally erupting into violence While some liberal politicians and community leaders believed that equal treatment of Protestants and Catholics would defuse these ancient quarrels other Protestant liberals perceived a battle for the soul of the nation Protestant Liberty offers a new interpretation of nineteenth century liberalism by re-examining the role of religion in Canadian politics While this era's liberal thought is often characterized as being neutral toward religion James Forbes argues that the origins of Canadian liberalism were firmly rooted in the British tradition of Protestantism and were based on the premise of guarding against the advance of supposedly illiberal faiths especially Catholicism After the union of Upper Canada with predominantly French Catholic Lower Canada in 1840 this Protestant ideal of liberty came into conflict with a more neutral alternative that sought to strip liberalism of its religious associations in order to appeal to Catholic voters and allies In a decisive break from their Protestant heritage these liberals redefined their ideology in secular materialist terms by emphasizing free trade and private property over faith and culture In tracing how the Confederation generation competed to establish a unifying vision for the nation Protestant Liberty reveals religion and religious differences at the centre of this story

Denominationalism Illustrated and Explained Russell E. Richey, 2013-03-18 Evidence of mainstream denominational decline virtually throws itself in our faces growing religious pluralism in North America the decline over the last half century in the salience prestige power and vitality of Protestant denominational leadership slippage in mainline membership and corresponding growth vigor visibility and political prowess of conservative evangelical and fundamentalist bodies patterns of congregational independence including loosening of or removal of denominational identity particularly in signage and the related marginal loyalty of members emergence of megachurches with resources and the capacity to meet needs heretofore supplied by denominations training literature expertise growth within mainline denominations of caucuses and their alignment into broad progressive or conservative camps often with connections to similar camps in other denominations widespread suspicion of indeed hostility towards the centers and symbols of denominational identity the regional and national headquarters migration of individuals and families through various religious identities sometimes out of classic Christianity altogether Denominationalism looks doomed and is so proclaimed It may be However viewing the sweep of Anglo American history this volume suggests how much denominations and denominationalism have changed how resilient they have proved how significant these structures of religious belonging have been in providing order and direction to American society and how such enduring purposes find ever new structural institutional expression

**The Labyrinth of North American Identities** Philip Resnick, 2012-04-25 What exactly does it mean to be North American Europeans have been engaged in a long running debate about the meaning and nature of Europe The Labyrinth of North American Identities generates a similar discussion in the context of North America what do we learn

about North America as a unit and its individual countries when we explore the idea of a shared North American identity. Combining cultural, anthropological, historical, political, economic, and religious considerations, Philip Resnick acknowledges the relative differences in power and influence of the United States and its North American neighbours but digs deeper to uncover shared characteristics that constitute a labyrinth of North American identities unrestricted by national boundaries. To date, discussions of North America have largely revolved around the often technical implications of the North American Free Trade Agreement (NAFTA) or US homeland security. What has been lacking by contrast is a culturally driven set of reflections. This book examines the legacy of indigenous cultures, the role of organized religion, pathways to independence, the role of imperial languages, manifest destiny, market capitalism and its limitations, democratic practices and failures, diverging uses of the state, new world utopias and dystopias, regional identities and civilizational perspectives. What results is a vision of North America that defies any top-down attempt to impose a homogeneous North Americanness. *The 1857 Hamilton, Ontario Revival* Sandra L. King, 2015-07-07. Hundreds of people were converted leading to significant church growth in an 1857 revival led by Phoebe Palmer in the city of Hamilton, Ontario, Canada, that contributed to the beginning of the Second Great Awakening. This book explores the 1857 setting in the world and in Hamilton, including the key churches and people involved in the revival. What happened was not typical for revival meetings led by the Palmers as this account shows. The book continues with a summary of the impact of the Hamilton revival around the globe, linking it to other revivals and the Second Great Awakening as a whole. The account ends with what subsequently unfolded in the Hamilton area and the churches involved. Many of the primary sources are in the Appendix, and the book includes numerous pictures and maps. Scholars, ministers, and lay people alike will appreciate this exploration of a chapter in Canada's spiritual history. **Planters, Paupers, and Pioneers** Lucille H. Campey, 2010-08-30. The first in a series of three titles on The English in Canada, this book focuses on factors that brought the English to Canada, tracing the English arrivals to the various settlements. Drawing on wide-ranging documentary resources, this book is essential reading for individuals wishing to trace English and Canadian family links. *Religion, Space, and the Atlantic World* John Corrigan, 2017-11-30. An interdisciplinary exploration of the influence of physical space in the study of religion. While the concept of an Atlantic world has been central to the work of historians for decades, the full implications of that spatial setting for the lives of religious people have received far less attention. In *Religion, Space, and the Atlantic World*, John Corrigan brings together research from geographers, anthropologists, literature scholars, historians, and religious studies specialists to explore some of the possibilities for and benefits of taking physical space more seriously in the study of religion. Focusing on four domains that most readily reflect the importance of Atlantic world spaces for the shape and practice of religion: texts, design, distance, and civics, these essays explore subjects as varied as the siting of churches on the Peruvian Camino Real, the evolution of Hispanic cathedrals, Methodist identity in nineteenth-century Canada, and Lutherans in early eighteenth-century America. Such essays illustrate both how the

organization of space was driven by religious interests and how religion adapted to spatial ordering and reordering initiated by other cultural authorities The case studies include the erasure of Native American sacred spaces by missionaries serving as cartographers which contributed to a view of North America as a vast expanse of unmarked territory ripe for settlement Spanish explorers and missionaries reorganized indigenous built space to impress materially on people the surveillance power of Crown and Church The new environment and culture often transformed old institutions as in the reconception of the European cloister into a distinctly American space that offered autonomy and solidarity for religious women and served as a point of reference for social stability as convents assumed larger public roles in the outside community Ultimately even the ocean was reconceptualized as space itself rather than as a connector defined by the land masses that it touched requiring certain kinds of religious orientations to both space and time that differed markedly from those on land Collectively the contributors examine the locations and movement of people ideas texts institutions rituals power and status in and through space They argue that just as the mental organization of our activity in the world and our recall of events have much to do with our experience of space we should take seriously the degree to which that experience more broadly influences how we make sense of our lives

**The Oxford History of Protestant Dissenting Traditions, Volume II** Andrew C.

Thompson, 2018-05-30 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 II charts the development of protestant Dissent between the passing of the Toleration Act 1689 and the repealing of the Test and Corporation Acts 1828 The long eighteenth century was a period in which Dissenters slowly moved from a position of being a persecuted minority to achieving a degree of acceptance and eventually full political rights The first part of the volume considers the history of various dissenting traditions inside England There are separate chapters devoted to Presbyterians Congregationalists Baptists and Quakers the denominations that traced their history before this period and also to Methodists who emerged as one of the denominations of New Dissent during the eighteenth century The second part explores that ways in which these traditions developed outside England It considers the complexities of being a Dissenter in Wales and Ireland where the state church was Episcopalian as well as in Scotland where it was Presbyterian It also looks at the development of Dissent across the Atlantic where the relationship between church and state was rather looser Part three is devoted to revivalist movements and their impact with



a particular emphasis on the importance of missionary societies for spreading protestant Christianity from the late eighteenth century onwards The fourth part looks at Dissenters relationship to the British state and their involvement in the campaigns to abolish the slave trade The final part discusses how Dissenters lived the theology they developed and their attitudes towards scripture the importance of both sermons and singing their involvement in education and print culture and the ways in which they expressed their faith materially through their buildings

*Popular Politics and Political Culture in Upper Canada, 1800-1850* Carol Wilton, 2000-09-21 Wilton demonstrates that by the 1830s the political energies of Upper Canadians were far more likely to be channelled through petitioning movements than election campaigns Petitioning movements which were connected not only with public meetings but with demonstrations and parades were also increasingly associated with political violence The resulting assaults riots and effigy burnings prominent features of Tory governance not only contributed to the striking political polarization of the population but also helped provoke the Rebellion of 1837 Wilton provides new insights into the careers of leading figures explores the developing ethnic and religious conflicts in the context of the petitioning movements and illuminates the question of officially sponsored political violence Through a thorough examination of primary resources including a wide range of newspapers Colonial Office records published records of the Upper Canadian government pamphlet literature and private correspondence Wilton demonstrates how the province's dissidents challenged established patterns of paternalism subverted official notions of hierarchy and promoted the development of an expanded public sphere in ways that had a lasting influence on the province's political culture

**The Strange Demise of British Canada** C.P. Champion, 2010-05-01 Examining cases such as the introduction of the Maple Leaf to replace the Canadian Red Ensign and Union Jack as the national flag Champion shows that despite what he calls Canada's crisis of Britishness Pearson and his supporters unwittingly perpetuated a continuing Britishness because they and their ideals were the product of a British world Using a fascinating array of personal papers memoirs and contemporary sources this ground breaking study demonstrates the ongoing influence of Britishness in Canada and showcases the personalities and views of some of the country's most important political and cultural figures An important study that provides a better understanding of Canada

*The Strange Demise of British Canada* also shows the lasting influence Britain has had on its former colonies across the globe

*History of Canadian Catholics* Terence J. Fay, 2002 A history of the first 400 years of Catholic life in Canada

**Churches and Social Order in Nineteenth- and Twentieth-Century Canada** Michael Gauvreau, 2006-08-07 By examining education charity community discipline the relationship between clergy and congregations and working class religion the contributors shift the field of religious history into the realm of the socio cultural This novel perspective reveals that the Christian churches remained dynamic and popular in English and French Canada as well as among immigrants well into the twentieth century

**Faithful Intellect** Neil Semple, 2005 In 1850 Samuel Nelles a well educated Methodist minister was selected to resuscitate the debt ridden and declining Victoria

University As principal and later as president and chancellor he fought against shortsighted government educational policies while making the school into one of the premier universities in Canada A true academic Nelles believed in the importance of testing assumed laws dogmas and creeds However his pursuit of intellectual inquiry was always guided by a rational faith in God as well as the expectation of the future greatness and goodness of humanity Faithful Intellect expands the reader s understanding of many of the key intellectual religious and political concerns of nineteenth century English Canada while providing an essential contribution to the study of Canada s system of higher education Encyclopedia of Evangelicalism Randall Herbert Balmer,2004 In this completely revised and expanded edition of the Encyclopedia of Evangelicalism Randall Balmer gives readers the most comprehensive resource about evangelicalism available anywhere With over 3 000 separate entries the Encyclopedia of Evangelicalism covers historical and contemporary theologians preachers laity cultural figures musicians televangelists movements organizations denominations folkways theological terms events and much more all penned in Balmer s engaging style Students scholars journalists and laypersons will all benefit from Balmer s insights

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In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing lacking extraordinary. Within the captivating pages of **Lords Dominion The History Of Canadian Methodism** a literary masterpiece penned by a renowned author, readers attempt a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting affect the hearts and minds of those who partake in its reading experience.

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