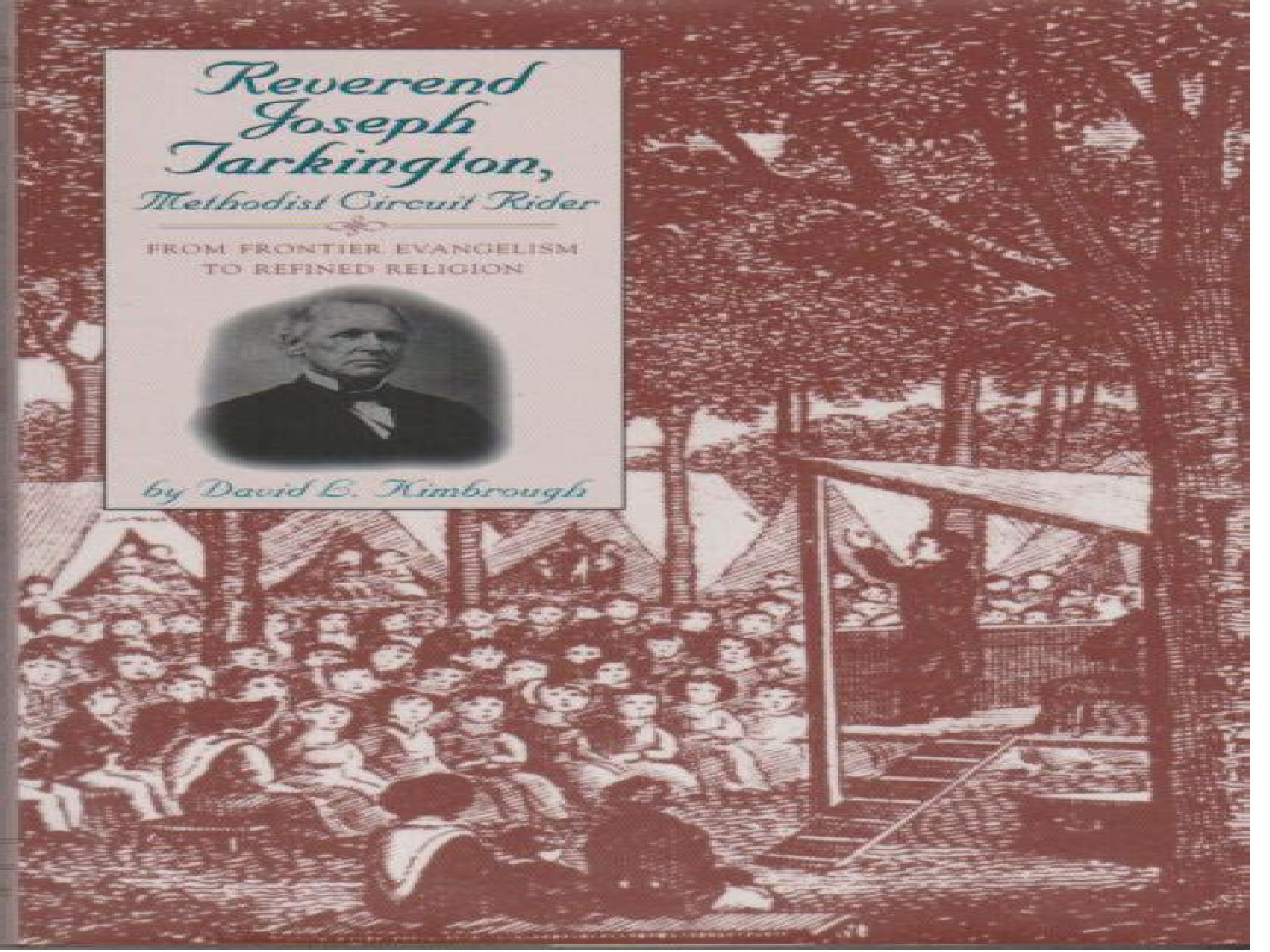


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Tarkington,
Methodist Circuit Rider*

FROM FRONTIER EVANGELISM
TO REFINED RELIGION

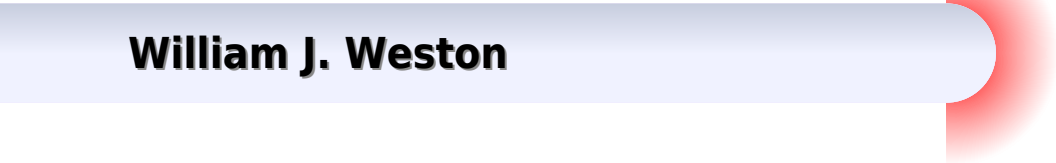


by David C. Kimbrough



Reverend Joseph Tarkington Methodist Circuit Rider From Frontier Evangelism To Refined Religion

William J. Weston



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Reverend Joseph Tarkington, Methodist Circuit Rider David L. Kimbrough, 1997-01-01 Tracing the rise in fortunes of a Methodist minister in nineteenth century Indiana this book presents a vivid and revealing picture of the political social and religious culture of that place and era Born in Nashville in 1800 Tarkington experienced an early life of harshness and deprivation the common lot of pioneer farming families Disdainful of slavery the Tarkingtons eventually left Tennessee for Indiana where they settled in Monroe County in 1817 Joseph underwent a religious conversion at a camp meeting in 1820 and joined the Methodists shortly thereafter He became a circuit riding preacher whose pay in his first year for ministering to congregations in five counties consisted of nine dollars and a new pair of trousers Despite the hardships he endured Tarkington found the ministry to be a pathway to respectability and ultimately relative affluence His rise in the Methodist Church paralleled that of the denomination itself from an old time evangelistic religion appealing largely to the untutored Methodism readily accommodated itself to the society's transformations thereby achieving respectability and expanding its membership and influence Joseph Tarkington's story offers invaluable insights into the history of Methodism much neglected in the study of American religion as well as into many of the key issues that faced the nineteenth century United States

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Hope's Promise S. Scott Rohrer, 2014-04 A fresh perspective on the interaction of religious ideals and social change in rural settlements of the Moravian colony of Wachovia *Church, Identity, and Change* David A. Roozen, James R. Nieman, 2005-05-02 Since colonial days religious work in America has happened through denominations At least since the start of the twentieth century these religious bodies consisted of a fairly tight intra denominationally connected system of congregations regional judicatories and national offices This system was the product

of more than two centuries of consolidation among American's historic immigrant and indigenous churches. The vast majority of these structures are still in place, retain some semblance of internal coherence, have considerable social and religious significance, and will be with us for the foreseeable future. Nevertheless, the stresses upon them today clearly indicate that they are entering an unsettled period of transition. The purpose of this book is to examine the national structures of eight diverse Protestant denominations as a part of that shift. The frame of this study is the relationship between the theological and organizational nature of national denominational structures as they adapt to the changing situation of the twenty-first century.

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

Citizens of Zion Ellen Eslinger, 1999 One of America's most enduring forms of public worship, the camp meeting, had its beginnings at the dawn of the nineteenth century during the Great Revival that swept the newly settled regions of the young republic. The culmination of this phenomenon came in 1801 at Cane Ridge Presbyterian meetinghouse in Kentucky, where more than ten thousand people gathered for a week of worship and fellowship.

Presbyterian Pluralism William J. Weston, 1997 The Presbyterian example, William J. Weston argues, shows clearly that competition is the only effective kind of pluralism for a church, one that leads neither to institutional paralysis nor to irreconcilable division. Much of the current literature in the sociology of religion sees intradenominational conflict in terms of culture wars between two great factions or parties.

Methodist History, 2005

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