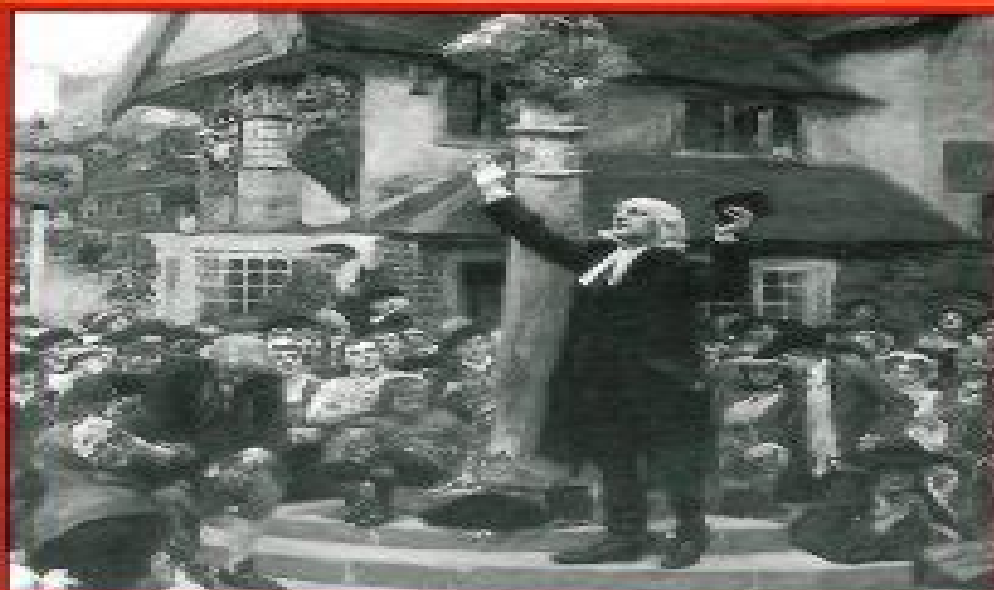


EXPLORING METHODISM

THE MAKING OF METHODISM



BARRIE TABRAHAM

Making Of Methodism Paperback

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The Making of Methodism Barrie Tabraham, 2010 The Making of Methodism has since its first publication proved to be one of the most popular resources for those who are exploring the background and the history of Methodism for the first time As well as telling the story of John Wesley and his followers in a way that is accessible to the non specialist the text is interspersed with short extracts from original sources which allow the early Methodist to speak for themselves The new updated edition of this popular volume draws on recent events and sources showing how Methodism whilst being faithful to its roots and traditions engages with the changing situation of the contemporary world **Francis Asbury in the Making of American Methodism** Henry King Carroll, 1923 Methodism and Society Stuart Andrews, 1970-01-01 The aim of this study is to set Methodism in its historical context theological social and political It examines the intellectual and ecclesiastical climate in which Methodism grew up throws light on the motivation of John Wesley himself and illustrates the social impact of the movement under his leadership and after his death John Wesley s own theological journey is traced from Hanoverian high churchmanship through acceptance of Lutheran justification by faith and opposition to Calvinist emphasis on predestination to his break with the Church of England in ordaining his own ministers for America But Methodism was much more than a matter of theology It developed a uniquely effective pastoral organization offered education to the unschooled of all age groups and did not think itself threatened by the progress of science The concluding chapter examines the claim that Methodism saved England from violent revolution first advanced by Lecky in the eighteenth century and echoed by Halevy in the nineteenth Andrews takes a more sceptical view while providing evidence of the impact of individual Methodists on social conditions and on the nation s social conscience through private philanthropy public preaching and active trade union leadership **Methodism and Politics in British Society 1750-1850** David Hempton, 2013-10-17 Originally published in 1984 this book charts the political and social consequences of Methodist expansion in the first century of its existence While the relationship between Methodism and politics is the central subject of the book a number of other important themes are also developed The Methodist revival is placed in the context of European pietism enlightenment thought forms 18th century popular culture and Wesley s theological and political opinions Throughout the book Methodism is treated on a national scale although the regional chronological and religious diversity of Methodist belief and practice is also emphasized *The Methodist Year-book* William Harrison De Puy, 1917 *The Poisoned Chalice* Jennifer L. Woodruff Tait, 2011-02-28 Examines the introduction of grape juice into the celebration of Holy Communion in the late 19th century Methodist Episcopal Church and reveals how a 1 800 year old practice of using fermented communion wine became theologically incomprehensible in a mere forty years This work examines the introduction of grape juice into the celebration of Holy Communion in the late 19th century Methodist Episcopal Church and reveals how a 1 800 year old practice of using fermented communion wine became theologically incomprehensible in a mere forty years Through study of denominational

publications influential exegetical works popular fiction and songs and didactic moral literature Jennifer Woodruff Tait charts the development of opposing symbolic associations for wine and grape juice She argues that 19th century Methodists steeped in Baconian models of science and operating from epistemological presuppositions dictated by common sense realism placed a premium on the ability to perceive reality accurately in order to act morally They therefore rejected any action or substance that dulled or confused the senses in addition to alcohol this included bad books the theatre stimulants etc which were all seen as unleashing unchecked ungovernable thoughts and passions incompatible with true religion This outlook informed Methodist opposition to many popular amusements and behaviors and they decided to place on the communion table a substance scientifically and theologically pure Grape juice was considered holy because it did not cloud the mind and new techniques developed by Methodist laymen Thomas and Charles Welch permitted the safe bottling and shipment of the unfermented juice Although Methodists were not the only religious group to oppose communion wine the experience of this broadly based and numerous denomination illuminates similar beliefs and actions by other groups

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