

Theological Transition in American Methodism

1790-1935



Robert E. Chiles



Theological Transition In American Methodism 1790 1935

George M. Marsden



Theological Transition In American Methodism 1790 1935:

Theological Transition in American Methodism Robert E. Chiles, 1983-08-12 Reprinted from the 1965 Abingdon Press edition this historical study traces the changes that have taken place in Wesleyan theology in America Focuses on three representative theologians Richard Watson John Miley and Albert Knudson and three central themes of revelation sin and grace Of interest to ministers theologians and seminary students

Theological Transition in American Methodism, 1790-1935 Robert Eugene Chiles, 1965

Serving the Present Age Phyllis D. Airhart, 1992-02-26 Essential to Methodist revivalism was the personal conversion experience which constituted the basis of salvation and church membership Revivalism maintains Airhart was a distinctive form of piety and socialization that was critical in helping Methodists define who they were colouring their understanding of how religion was to be experienced practised articulated and cultivated This revivalist piety even more than doctrine or policy was the identifying mark of Methodism in the nineteenth century But during the late Victorian era the Methodist presentation of the religious life underwent a transformation By 1925 when the Methodist Church was incorporated into the United Church of Canada its most prominent leaders were espousing an approach to piety that was essentially and sometimes explicitly non revivalist The Methodist approach to personal religion changed during this transition and significantly Methodists increasingly became identified with social Christianity although experience remained a key aspect of their theology There was also a growing tendency to associate revivalism with fundamentalism a new religious development that used the Methodist language of conversion but was unappealing to Canadian Methodists Airhart portrays the tensions between tradition and innovation through stories of the men and women who struggled to revitalize religion in an age when conventional social assumptions and institutions were being challenged by the ideals of the progressive movement *Serving the Present Age* is an account of Canadian Methodist participation in a realignment of North American Protestantism which supporters believed would better enable them in the words of a well known Wesley hymn to serve the present age

Dictionary of Early American Philosophers John R. Shook, 2012-04-05 The Dictionary of Early American Philosophers which contains over 400 entries by nearly 300 authors provides an account of philosophical thought in the United States and Canada between 1600 and 1860 The label of philosopher has been broadly applied in this Dictionary to intellectuals who have made philosophical contributions regardless of academic career or professional title Most figures were not academic philosophers as few such positions existed then but they did work on philosophical issues and explored philosophical questions involved in such fields as pedagogy rhetoric the arts history politics economics sociology psychology medicine anthropology religion metaphysics and the natural sciences Each entry begins with biographical and career information and continues with a discussion of the subject s writings teaching and thought A cross referencing system refers the reader to other entries The concluding bibliography lists significant publications by the subject posthumous editions and collected works and further reading about the subject

Doctrina Metodista Dr. Ted A.

Campbell, 2012-08-01 John Wesley distinguished between essential doctrines on which agreement or consensus is critical and opinions about theology or church practices on which disagreement must be allowed. Though today few people join churches based on doctrinal commitments once a person has joined a church it becomes important to know the historic teachings of that church's tradition. In *Methodist Doctrine: The Essentials* Ted Campbell outlines historical doctrinal consensus in American Episcopal Methodist Churches in a comparative and ecumenical dialogue with the doctrinal inheritance of other major families of Christian tradition. In this way the book shows both what Methodist churches historically teach in common with ecumenical Christianity and what is distinctive about the Methodist tradition in its various contemporary forms. Documents examined include *The Twenty Five Articles of Religion*, *The General Rules*, Wesley's *Standard Sermons* and *Explanatory Notes upon the New Testament*, *The Methodist Social Creed* and the *Apostles Creed*. **Catherine Booth** John Read, 2014-01-30 Catherine Booth's achievements as a revivalist social reformer, champion of women's rights and with her husband William Booth co-founder of the Salvation Army were widely recognized in her lifetime. However Catherine Booth's life and work has since been largely neglected. This neglect has extended to her theological ideas even though they were critical to the formation of Salvationism, the spirituality of the movement she cofounded. This book examines the implicit theology that undergirds Catherine Booth's Salvationist spirituality and reveals the ethical concerns at the heart of her soteriology and the integral relationship between the social and evangelical aspects of Christian mission in her thought. Catherine Booth emerges as a significant figure from the Victorian era, a British theologian and church leader with a rare if not unique intellectual and theological perspective that of a woman. **The Soul of the American University** George M. Marsden, 1994 Explores the decline in religious influence in American universities discussing why this transformation has occurred. **The Soul of the American University Revisited** George M. Marsden, 2021 *The Soul of the American University* is a classic and much discussed account of the changing roles of Christianity in shaping American higher education presented here in a newly revised edition to offer insights for a modern era. As late as the World War II era it was not unusual even for state schools to offer chapel services or for leading universities to refer to themselves as Christian institutions. From the 1630s through the 1950s when Protestantism provided an informal religious establishment colleges were expected to offer religious and moral guidance. Following reactions in the 1960s against the WASP establishment and concerns for diversity this specifically religious heritage quickly disappeared and various secular viewpoints predominated. In this updated edition of a landmark volume George Marsden explores the history of the changing roles of Protestantism in relation to other cultural and intellectual factors shaping American higher education. Far from a lament for a lost golden age Marsden offers a penetrating analysis of the changing ways in which Protestantism intersected with collegiate life, intellectual inquiry and broader cultural developments. He tells the stories of many of the nation's pace-setting universities at defining moments in their histories. By the late nineteenth century when modern universities emerged debates over

Darwinism and higher criticism of the Bible were reshaping conceptions of Protestantism in the twentieth century important concerns regarding diversity and inclusion were leading toward ever broader conceptions of Christianity then followed attacks on the traditional WASP establishment which brought dramatic disestablishment of earlier religious privilege By the late twentieth century exclusive secular viewpoints had become the gold standard in higher education while our current era is arguably post secular The Soul of the American University Revisited deftly examines American higher education as it exists in the twenty first century

Evangelicalism and Karl Barth Phillip R. Thorne,1995-01-01 This long standing series provides the guild of religion scholars a venue for publishing aimed primarily at colleagues It includes scholarly monographs revised dissertations Festschriften conference papers and translations of ancient and medieval documents Works cover the sub disciplines of biblical studies history of Christianity history of religion theology and ethics Festschriften for Karl Barth Donald W Dayton James Luther Mays Margaret R Miles and Walter Wink are among the seventy five volumes that have been published Contributors include C K Barrett Francois Bovon Paul S Chung Marie Helene Davies Frederick Herzog Ben F Meyer Pamela Ann Moeller Rudolf Pesch D Z Phillips Rudolf Schnackenburgm Eduard Schweizer John Vissers

Voices of the Marketplace Anne C. Rose,2004-09-09 In this comprehensive and insightful reinterpretation of antebellum culture Anne C Rose analyzes the major shifts in intellectual life that occurred between 1830 and 1860 while exploring three sets of concepts that provided common languages Christianity democracy capitalism Whereas many interpretations of American culture in this period have emphasized a single theme or have been preoccupied with the ensuing Civil War Rose considers sharply divergent tendencies in religion and politics and a wide range of reformers authors and other public figures

A Holiness Hermeneutic Stephen J. Lennox,2018-04-26 America in the late nineteenth century was undergoing enormous societal shifts Immigration and urbanization were changing the face of the country New discoveries and new perspectives on old verities stretched its mind and stirred its soul The recently concluded Civil War left America bloodied its self confidence bruised and its capacity for controversy weakened American churches responded to these upheavals in different ways with long lasting consequences The reaction of one small branch of American Protestantism rooted in the broader stream of Methodism opens a window into these troubled times This book explores how the American holiness movement navigated the societal maelstrom and the role the Bible played in charting its course The holiness movement s response illustrates the interaction between the Bible and culture It sheds light on the development of the movement s younger cousin Pentecostalism It also adds texture to the Fundamentalist Modernist Controversy an important struggle that marked the early decades of the twentieth century and continues to shape America today

Full Tables, Closed Doors, Open Fields Steven David Bruns,2018-05-10 John Wesley created an independent Methodist Church in 1784 in order to provide the sacraments to its members in America The system created however did not seem to have the same understanding of the Lord s Supper that Wesley had and it did not allow for the frequency to receive Communion that Wesley desired Steven Bruns

analyzes the writings of Wesley and those early Methodists involved in this process to discover what actually happened and why In this book Bruns looks at figures such as Francis Asbury Freeborn Garrettson Thomas Coke William Waters and many other leading figures of American Methodism to uncover their understanding of God's grace the Lord's Supper and the nature of the Church

Reform Movements in Methodism and How They Were Treated (1784-1830) Paul F. McCleary, 2014

Evangelical Mind Marguerite Van Die, 1989 Through an in depth study of the thought and intellectual formation of Nathanael Burwash 1839-1918 a little known but highly influential Canadian educator and Methodist theologian Marguerite Van Die presents a picture of one of the most unsettling periods in the Christian church During Burwash's life Canadian Methodist thought and education had to deal with the impact of biblical criticism idealist thought and the evolutionary theory of Darwin Burwash saw himself as following in the footsteps of an earlier generation of Methodists led by Edgar Ryerson This vision was reflected in his views on childhood nurture and moral nationalism and his support of university federation in Ontario

Embodying Wesley's Catholic Spirit Daniel Castelo, 2017-03-16 To what degree is Wesleyan theology part of the church's catholic witness This book explores this question from a number of angles and goes on to embody some of these possibilities in conversation with other major traditions and figures within the Christian church Overall the volume shows that Wesleyan theology does draw from and can contribute to conversations related to the catholic Christian witness

Responsible Grace Randy L. Maddox, 1994-10-01 Of special focus in this reflective overview of Wesley's theological convictions is highlighting the practical theological dynamics of Wesley's work and suggesting possible implications for contemporary attempts to recover theology as a practical discipline Another distinctive focus of this work is a systematic consideration of the integration of theological emphases traditionally divergent in Eastern and Western Christianity The author also closely examines the consistency of Wesley's thought throughout his career

Fundamentalism and American Culture George M. Marsden, 2006-02-23 How has the fundamentalist movement managed to resist the pressures of the scientific community and the draw of modern culture to hold on to their conservative Christian views Attempting to answer this question this book takes the reader through the history of the origin and direction of one of America's most influential religious movements Many Americans today are taking note of the surprisingly strong political force that is the religious right Controversial decisions by the government are met with hundreds of lobbyists millions of dollars of advertising spending and a powerful grassroots response How has the fundamentalist movement managed to resist the pressures of the scientific community and the draw of modern popular culture to hold on to their ultra conservative Christian views Understanding the movement's history is key to answering this question Fundamentalism and American Culture has long been considered a classic in religious history and to this day remains unsurpassed Now available in a new edition this highly regarded analysis takes us through the full history of the origin and direction of one of America's most influential religious movements For Marsden fundamentalists are not just religious conservatives they are conservatives

who are willing to take a stand and to fight In Marsden s words borrowed by Jerry Falwell a fundamentalist is an evangelical who is angry about something

The Modernist Impulse in American Protestantism William R. Hutchison,1992-04-30 This landmark study of American religion recipient of the National Religious Book Award in 1976 is being brought back into print with an updated bibliography The Modernist Impulse in American Protestantism traces the history of American Protestant thought from the early part of the nineteenth century to the present William R Hutchison deals especially with the modernist movement that flourished in the years around 1900 and with the colorful personalities and disputes associated with that movement

The Oxford Handbook of Methodist Studies William J. Abraham,James E. Kirby,2009-09-25 With the decision to provide of a scholarly edition of the Works of John Wesley in the 1950s Methodist Studies emerged as a fresh academic venture Building on the foundation laid by Frank Baker Albert Outler and other pioneers of the discipline this handbook provides an overview of the best current scholarship in the field The forty two included essays are representative of the voices of a new generation of international scholars summarising and expanding on topical research and considering where their work may lead Methodist Studies in the future Thematically ordered the handbook provides new insights into the founders history structures and theology of Methodism and into ongoing developments in the practice and experience of the contemporary movement Key themes explored include worship forms mission ecumenism and engagement with contemporary ethical and political debate

Taking the Long View David Steinmetz,2011-10-05 Taking the Long View argues in a series of engagingly written essays that remembering the past is essential for men and women who want to function effectively in the present for without some knowledge of their own past neither individuals nor institutions know where they have been or where they are going The book illustrates its thesis with tough minded examples from the Church s life and thought ranging from more abstract problems like the theoretical role of historical criticism to such painfully concrete issues as the commandment of Jesus to forgive unforgivable wrongs

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Table of Contents Theological Transition In American Methodism 1790 1935

1. Understanding the eBook Theological Transition In American Methodism 1790 1935
 - The Rise of Digital Reading Theological Transition In American Methodism 1790 1935
 - Advantages of eBooks Over Traditional Books
2. Identifying Theological Transition In American Methodism 1790 1935
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Theological Transition In American Methodism 1790 1935
 - User-Friendly Interface
4. Exploring eBook Recommendations from Theological Transition In American Methodism 1790 1935
 - Personalized Recommendations
 - Theological Transition In American Methodism 1790 1935 User Reviews and Ratings
 - Theological Transition In American Methodism 1790 1935 and Bestseller Lists
5. Accessing Theological Transition In American Methodism 1790 1935 Free and Paid eBooks
 - Theological Transition In American Methodism 1790 1935 Public Domain eBooks
 - Theological Transition In American Methodism 1790 1935 eBook Subscription Services
 - Theological Transition In American Methodism 1790 1935 Budget-Friendly Options

6. Navigating Theological Transition In American Methodism 1790 1935 eBook Formats
 - ePub, PDF, MOBI, and More
 - Theological Transition In American Methodism 1790 1935 Compatibility with Devices
 - Theological Transition In American Methodism 1790 1935 Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Theological Transition In American Methodism 1790 1935
 - Highlighting and Note-Taking Theological Transition In American Methodism 1790 1935
 - Interactive Elements Theological Transition In American Methodism 1790 1935
8. Staying Engaged with Theological Transition In American Methodism 1790 1935
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Theological Transition In American Methodism 1790 1935
9. Balancing eBooks and Physical Books Theological Transition In American Methodism 1790 1935
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Theological Transition In American Methodism 1790 1935
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Theological Transition In American Methodism 1790 1935
 - Setting Reading Goals Theological Transition In American Methodism 1790 1935
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Theological Transition In American Methodism 1790 1935
 - Fact-Checking eBook Content of Theological Transition In American Methodism 1790 1935
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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