

# **JOURNAL**

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# Journal Seventy Second Conference Methodist Episcopal

**JA Banks**



## **Journal Seventy Second Conference Methodist Episcopal:**

**Journal of the General Conference of the Methodist Episcopal Church ...** Methodist Episcopal Church. General Conferences, 1848      **Journals of the General Conference of the Methodist Episcopal Church** Methodist Episcopal Church. General Conference, 1855      **Journals of the General Conference of the Methodist Episcopal Church** Methodist Episcopal Church, 1855      *Journal of the Seventy-second Session of the Holston Annual Conference of the Methodist Episcopal Church; 1915* Methodist Episcopal Church Holston C, 2021-09-10 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public To ensure a quality reading experience this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy to read typeface We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant      *Capture These Indians for the Lord* Tash Smith, 2014-09-18 In 1844 on the heels of the final wave of the forced removal of thousands of Indians from the southern United States to what is now Oklahoma the Southern Methodist Church created a separate organization known as the Indian Mission Conference to oversee its missionary efforts among the Native communities of Indian Territory Initially the Church conducted missions as part of the era's push toward assimilation But what the primarily white missionaries quickly encountered was a population who exerted more autonomy than they expected and who used Christianity to protect their culture both of which frustrated those eager to bring Indian Territory into what they felt was mainstream American society In *Capture These Indians for the Lord* Tash Smith traces the trajectory of the Southern Methodist Church in Oklahoma when it was at the frontlines of the relentless push toward western expansion Although many Native people accepted the missionaries religious practices Smith shows how individuals found ways to reconcile the Methodist force with their traditional cultural practices When the white population of Indian Territory increased and Native sovereignty came under siege during the allotment era of the 1890s white communities marginalized Indians within the Church and exploited elements of mission work for their own benefit Later with white indifference toward Indian missions peaking in the early twentieth century Smith explains that as the remnants of the Methodist power weakened Indian membership regained control and used the Church to regenerate their culture Throughout Smith explores the complex relationships between white and Indian community members and how these phenomena shaped Methodist churches in the twentieth century      *Journal of the General Conference of the Methodist Episcopal Church* David S. Monroe, 1864      **Gospel of Disunion** Mitchell Snay, 1997-09-01 The centrality of religion in the life of the Old South the strongly religious nature of the sectional

controversy over slavery and the close affinity between religion and antebellum American nationalism all point toward the need to explore the role of religion in the development of southern sectionalism In *Gospel of Disunion* Mitchell Snay examines the various ways in which religion adapted to and influenced the development of a distinctive southern culture and politics before the Civil War adding depth and form to the movement that culminated in secession From the abolitionist crisis of 1835 through the formation of the Confederacy in 1861 Snay shows how religion worked as an active agent in translating the sectional conflict into a struggle of the highest moral significance At the same time the slavery controversy sectionalized southern religion creating separate institutions and driving theology further toward orthodoxy By establishing a biblical sanction for slavery developing a slaveholding ethic for Christian masters and demonstrating the viability of separation from the North through the denominational schisms of the 1830s and 1840s religion reinforced central elements in southern political culture and contributed to a moral consensus that made secession possible

**Grappling with Demon Rum** James E. Klein, 2014-10-22 Social classes collide over morality and social propriety in a brand new state Well before the Volstead or National Prohibition Act of 1919 Oklahoma was dry Oklahomans banned liquor at their state's inception in 1907 and maintained the ban even after the repeal of national prohibition In this book James E Klein examines the social and cultural conflicts that led Oklahomans to outlaw liquor and discusses the economic and political consequences of the ban *Grappling with Demon Rum* identifies who favored and who opposed prohibition showing that its proponents were largely middle class citizens who disdained public drinking establishments and who sought respectability for a young state still considered a frontier society Klein tells how the Oklahoma Anti Saloon League orchestrated a dry campaign to raise moral standards reduce crime and improve the quality of life twice convincing voters to support prohibition Going beyond the usual evangelical versus ritualist rural versus urban and ethnocultural oppositions used by other historians to explain prohibition Klein shows that Oklahoma's immigrant and Catholic populations were too small to account for those voting against the measure or for the large customer base that supported bootleggers He points instead to the large number of working class Oklahomans who patronized saloons whether legal or not and focuses on class conflict in early efforts to control alcohol He also describes the trials of enforcement officers who worked to plug leaks in statewide and later national prohibition A cultural and social history of liquor in early Oklahoma *Grappling with Demon Rum* provides a fresh look at crusaders against vice at the regional level In portraying this conflict between middle and working class definitions of social propriety Klein provides new insight into forces at work throughout America during the Progressive Era

**Bard of the Bethel** Wendy Knickerbocker, 2014-06-26 The Rev Edward T Taylor 1793 1871 better known as Father Taylor was a former sailor who became a Methodist itinerant preacher in southeastern New England and then the acclaimed pastor of Boston's Seamen's Bethel Known for his colorful sermons and temperance speeches Father Taylor was one of the best known and most popular preachers in Boston during the 1830s 1850s A proud Methodist Father Taylor was active within the New England Annual

Conference for over fifty years and there was no corner of New England where he was unknown His career mirrored the growth of Methodism and the involvement of New England Methodists in the social issues of the time In Boston the Seamen s Bethel was nondenominational and Unitarians were its primary supporters Father Taylor was loyal to his benefactors at a time when Unitarianism was controversial In turn he was respected and admired by many Unitarians including Ralph Waldo Emerson Father Taylor was a sailors missionary and reformer a lively and eloquent preacher a temperance advocate an urban minister at large and a champion of religious tolerance His story is the portrayal of a unique and forceful American character set against the backdrop of Boston in the age of revival and reform

**Journal of the General Conference of the Methodist Episcopal Church** Methodist Episcopal Church. General Conference,1856 **The African Methodist Episcopal Church** Dennis C. Dickerson,2020-01-09 In this book Dennis C Dickerson examines the long history of the African Methodist Episcopal Church and its intersection with major social movements over more than two centuries Beginning as a religious movement in the late eighteenth century the African Methodist Episcopal Church developed as a freedom advocate for blacks in the Atlantic World Governance of a proud black ecclesia often clashed with its commitment to and resources for fighting slavery segregation and colonialism thus limiting the full realization of the church s emancipationist ethos Dickerson recounts how this black institution nonetheless weathered the inexorable demands produced by the Civil War two world wars the civil rights movement African decolonization and women s empowerment resulting in its global prominence in the contemporary world His book also integrates the history of African Methodism within the broader historical landscape of American and African American history 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 **Offering Christ** Jack Jackson, 2017-06-06 After decades of conversation serving up a mosaic of understandings of Wesleyan evangelism focusing on proclamation initiation and embodiment Jack Jackson offers a clearer portrait of Wesley's evangelistic vision understood through the lens of offering grace Any discussion of Wesley's vision of evangelism must center on the proclamation of the story of God in Christ But for John Wesley evangelism was much more than preaching for conversion This book offers a fresh conception of Wesley's evangelistic vision by analyzing his method of gospel proclamation Wesley was not constrained by the truncated vision of evangelism that has been dominant since the late nineteenth century one that all too often centers on group preaching with a sole emphasis on conversion Rather he stressed a number of practices that focus on a verbal proclamation of the gospel These practices occur in a variety of settings only one of which is public preaching and result in a number of responses only one of which is conversion Of crucial importance for current theological students clergy and church leaders around the world the book demonstrates that visitation for the purpose of spiritual direction and evangelism was in many ways the critical leadership and pastoral practice of early British Methodism This book offers important insights into early Methodism that inform both contemporary practices of evangelism and Christian leadership for both clergy and laity

**Journals of the Legislative Assembly of the Province of Canada** Canada. Parliament. Legislative Assembly, 1867

**Journals of the Legislative Assembly of the Province of Canada** Canada. Legislature. Legislative Assembly, Canada. Parliament Legislative Assembly, 1867 **Albany Law Journal**, 1874 *The Albany Law Journal*, 1874 *Susan Angeline Collins: with a Hallelujah Heart* Janis Bennington Van Buren, 2021-04-27 Ten percent of book profits will go to the Susan Angeline Collins Scholarship at Upper Iowa University in Fayette Iowa Get ready to delve into a world of hardship challenge and fulfillment Explore the life of African American Susan Angeline Collins and be inspired by her faith pioneering attitude missionary successes unflinching courage and belief in everyone's right to an education As Miss Collins' life unfolds before you relevant social issues affecting people of color are intertwined Issues examined include economics education gender race religion and Africa's colonization from her 1851 birth in Illinois until her 1940 death in Iowa Her resourcefulness in overcoming obstacles during her 33 year commitment to missionary service in the Congo Delta Region and Angola is compelling Miss Collins' story demonstrates the difference one person can make in the lives of an unknown number of women and children some orphaned and homeless and others escaping early marriage and subservience Her leadership is evidenced when starting a girls school in the northern Angolan high plateau region years before Mary Jane McLeod Bethune initiated her school for African American girls in Florida You will be gratified to discover how this diminutive bundle of energy

achieved recognition as a stalwart missionary leader teacher nurse construction manager and surrogate mother to her girls

Journal of the General Conference of the Methodist Episcopal Church, held in Chicago, Ill. Edited by Revrd W. L. Harris  
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