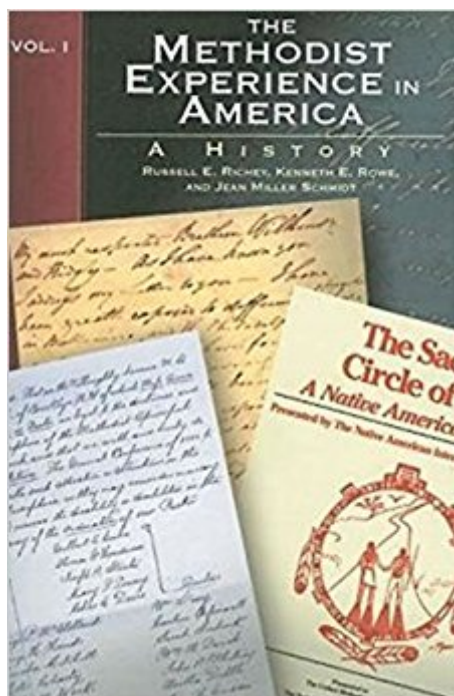


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The Methodist Experience In America, Vol. 1



Synopsis

Beginning in 1760, this comprehensive history charts the growth and development of the Methodist and Evangelical United Brethren church family up and through the year 2000. Extraordinarily well-documented study with elaborate notes that will guide the reader to recent and standard literature on the numerous topics, figures, developments, and events covered. The volume is a companion to and designed to be used with THE METHODIST EXPERIENCE IN AMERICA: A SOURCEBOOK, for which it provides background, context and interpretation. Contents include: Launching the Methodist Movements 1760-1768 Structuring the Immigrant Initiatives 1769-1778 Making Church 1777-1784 Constituting Methodism 1784-1792 Spreading Scriptural Holiness 1792-1816 Snapshot I- Methodism in 1816: Baltimore 1816 Building for Ministry and Future 1816-1850s Dividing by Mission, Ethnicity, Gender, and Vision 1816-1850s Dividing over Slavery, Region, Authority, and Race 1830-1860s Embracing the War Cause(s) 1860-1865 Reconstructing Methodism(s) 1866-1884 Snapshot II- Methodism in 1884: Wilkes-Barre, PA 1884 Reshaping the Church for Mission 1884-1939 Taking on the World 1884-1939 Warring for World Order and Against Worldliness Within 1930-1968 Snapshot III- Methodism in 1968: Denver 1968 Merging and Reappraising 1968-1984 Holding Fast/Pressing On 1984-2000

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Customer Reviews

Kenneth E. Rowe, a retired clergy member of the Eastern Pennsylvania Conference, the premier

bibliographer of American United Methodism, was for 31 years Methodist Librarian and Professor of Church History at Drew University, as well as Professor of Church History in the Theological and Graduate Schools. He is also Emeritus Professor of Church History and the Methodist Archives Librarian at Drew University Theological School in Madison, New Jersey. (2011) Russell E. Richey is Dean Emeritus of Candler School of Theology and the William R. Cannon Distinguished Professor of Church History Emeritus in Atlanta, Georgia. Jean Miller Schmidt is Gerald L. Schlessman Professor Emerita of Methodist Studies, The Iliff School of Theology in Denver, Colorado.

If you want a tome of information on "The Methodist Experience in America", this is a good resource. But it's laborious to read, and I'm being generous. I'm glad I bought the Kindle version since it's searchable - the print version would be a painful test of determination. If you must have this book for a seminary class, do all you can to borrow it or loan it from a library. Consider buying "The Oxford Handbook of Methodist Studies" instead - it's MUCH more enjoyable to read.

Excessively long. Excessively particular. You get down in the weeds. Not the way to an adventure in history. The last two chapters are excessive opinion.

The text is dense, but uniformly informative. Really helps a congregant to understand the strengths and tensions within the church and connects well to contemporary culture at every stage. Snapshots of several churches at various points of history lend color to the story. Seems to have been written for Methodist theology students, but useful for congregants as well.

I am nuancing a previous review. In sitting with the book I realize that there is a lot of potential here. Its main trouble is that it can't decide if it is a reference work or a narrative history. It cannot do both well. It needs more narrative, and a much stronger index. And please, larger font!

Used this in my UM history course. Material was dry, but good info and brought details to light that I had never realized before!

This is a graduate level book. I am taking graduate level course. I purchased this book at an excellent price. The book arrived timely. The book was in excellent condition. Thanks.

I've just finished the entirety of "The Methodist Experience in America." Overall, this is a wonderfully rich history of Methodism in America which focuses primarily on those church bodies which eventually formed the United Methodist Church. It does not narrate the history of black Methodist denominations or Holiness churches, though they are mentioned as they impact that central story. The main focus is on the Methodist Episcopal Church and Methodist Episcopal Church, South, both of which became (along with the Methodist Protestant Church) part of the Methodist Church in 1939, the main forerunner to the UMC in 1968. I agree with reviewers who have requested a more detailed index. I was shocked that there is no index listing for an important term like "baptism." The authors provide "snapshot" chapters throughout, giving the reader a closer look at particular Methodist churches at various points of MEC life, which gives an interesting glimpse into the daily life of an otherwise sweeping story. The final two chapters document the theological divide that has plagued the UMC since its inception in 1968. I perceived a negative evaluation of conservative theological movements in those chapters, especially of Good News, whereas liberal/progressive movements were painted in a more positive light. Conservative political actions are sometimes depicted as problematic; progressive political actions are depicted as the appropriate unfolding of the Methodist story. Editorial reassessment of these chapters might be in order for future editions. On the whole, however, I would not hesitate to recommend this text to anyone seeking to understand American Methodism and United Methodist history.

I had high hopes for this volume...but there are things that make me wonder if politics has been woven into the text. Oh to be sure having two different book sizes (between Vol. 1 and 2) is "interesting" but what about scant reflection of Methodism's decline in America and its rise on the African continent - let's not scare the Americans. And why does a book copyrighted in 2010 not mention George W. Bush and his wife as Methodist (page 554). It's a shame Ted Campbell was not one of the authors.

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