

Home Missions On The American Frontier

Eight Weeks on the Frontier

William Barrows 1876

Home Missions on the American Frontier, with Particular Reference to the American Home Missionary Society

Colin Brummitt

Goodykoontz 1939

Harvard Guide to American History

Frank Freidel 1974
Editions for 1954 and 1967 by
O. Handlin and others.

Presbyterian Missions and Cultural Interaction in the Far Southwest, 1850-1950

Mark T. Banker 1993
The primary concern of Banker's book is, as he states in its preface, "not the Presbyterian impact on the Southwest, but instead the impact of the Southwest on the Presbyterians."

The Call of the Waters

Katharine Roney Crowell 1908

The Frontier Spirit in American Christianity

Peter George Mode 1923

Home Missions on the American Frontier

Colin B. Goodykoontz 1970

Home Mission Monthly

1894
Moral Geography Amy

DeRogatis 2003-03-17

Moral Geography traces the development of a moral basis for American expansionism, as Protestant missionaries, using biblical language and metaphors, imaginatively conjoined the cultivation of souls with the cultivation of land and made space sacred. While the political implications of the mapping of American expansion have been much studied, this is the first major study of the close and complex relationship between mapping and missionizing on the American frontier. Moral Geography provides a fresh approach to understanding nineteenth-century Protestant home missions in Ohio's Western Reserve. Through the use of maps, letters, religious

tracts, travel narratives, and geographical texts, Amy DeRogatis recovers the struggles of settlers, land surveyors, missionaries, and geographers as they sought to reconcile their hopes and expectations for a Promised Land with the realities of life on the early American frontier. *The American Missionary* 1912 Vols. 13-62 include abridged annual reports and proceedings of the annual meetings of the American Missionary Association, 1869-1908; v. 38-62 include abridged annual reports of the Society's Executive committee, 1883/84-1907/1908.

The Home Mission Task Victor Irvine Masters 1912

The Baptist Home Mission Monthly 1889

The American Home Missionary 1911

The Home Missionary 1881
No. 3 of each volume contains the annual report and minutes of the annual meeting.

From Frontier to Frontier
Hermann Nelson Morse 1952

The Yankee West Susan E. Gray 2000-11-09 Susan Gray

explores community formation among New England migrants to the Upper Midwest in the generation before the Civil War. Focusing on Kalamazoo County in southwestern Michigan, she examines how 'Yankees' moving west reconstructed familiar communal institutions on the frontier while confronting forces of profound socioeconomic change, particularly the rise of the market economy and the commercialization of agriculture. Gray argues that Yankee culture was a type of ethnic identity that was transplanted to the Midwest and reshaped there into a new regional identity. In chapters on settlement patterns, economic exchange, the family, religion, and politics, Gray traces the culture that the migrants established through their institutions as a defense against the uncertainty of the frontier. She demonstrates that although settlers sought rapid economic development, they remained wary of the threat that the resulting spirit of

competition posed to their communal ideals. As isolated settlements developed into flourishing communities linked to eastern markets, however, Yankee culture was transformed. What was once a communal culture became a class culture, appropriated by a newly formed rural bourgeoisie to explain their success as the triumphant emergence of the Midwest and to identify their region as true America.

Missions Howard Benjamin Grose 1924

The Routledge Research Companion to the History of Evangelicalism Andrew

Atherstone 2018-07-11
Evangelicalism, an inter-denominational religious movement that has grown to become one of the most pervasive expressions of world Christianity in the early twenty-first century, had its origins in the religious revivals led by George Whitefield, John Wesley and Jonathan Edwards in the middle decades of the eighteenth century. With its stress on the Bible, the cross of Christ, conversion and the

urgency of mission, it quickly spread throughout the Atlantic world and then became a global phenomenon. Over the past three decades evangelicalism has become the focus of considerable historical research. This research companion brings together a team of leading scholars writing broad-ranging chapters on key themes in the history of evangelicalism. It provides an authoritative and state-of-the-art review of current scholarship, and maps the territory for future research. Primary attention is paid to English-speaking evangelicalism, but the volume is transnational in its scope. Arranged thematically, chapters assess evangelicalism and the Bible, the atonement, spirituality, revivals and revivalism, worldwide mission in the Atlantic North and the Global South, eschatology, race, gender, culture and the arts, money and business, interactions with Roman Catholicism, Eastern Christianity, and Islam, and globalization. It demonstrates

evangelicalism's multiple and contested identities in different ages and contexts. The historical and thematic approach of this research companion makes it an invaluable resource for scholars and students alike worldwide.

Methodist Evangelism,

American Salvation Mark R.

Teasdale 2014-03-17 Powerful ideas have the capacity to inspire great good. They also have the capacity to prompt unspeakable acts of evil. The ideas of "America" and "the gospel" have been used for both. The situation was no different when the Methodist Episcopal Church (MEC) brought these two ideas together in its evangelistic work from 1860 to 1920, including during the Civil War and the First World War. Methodist Evangelism, American Salvation traces the MEC's home missions among African Americans and whites in the South; among Native Americans, Mexicans, and white settlers in the West; and among newly arrived

immigrants, their children, the poor, and the rich in the East's burgeoning cities. It shows the innovative and courageous work of the MEC to improve the quality of life for these most marginalized populations in the United States. It also shows the fear the MEC had that these populations would overthrow American civilization if they did not conform to the values held by white, middle-class, native-born Americans.

The Frontier Ward Platt 1908

Frontier Missionary Problems

Bruce Kinney 1918

Women of the New Mexico

Frontier, 1846-1912 Cheryl J.

Foote 2005 Biographies of and a collection of writings by women who, for various reasons, found themselves living in New Mexico Territory, from the mid-nineteenth century to the beginning of World War I.

Men and Missions 1912

The Limits of Agrarian

Radicalism Peter H.

Argersinger 1995 As Ross

Perot proved in 1992, even

when funded by a bottomless

bank account, American third parties have always struggled in their efforts to achieve recognition and political power. Yet even in defeat their contributions to national politics have been substantial. That, Peter Argersinger contends, was certainly true of the Populists a century earlier. Argersinger, one of our nation's foremost historians of the Populist era, brings together in this volume some of his best and most influential essays-ranging from a study of a single election campaign to complex analyses of political organizations, legislative behavior, and government institutions. Together they amply display his consistently sharp and wide-ranging insights on this important moment in American life. Argersinger examines, among other things, the Populists' evolution in electoral politics, from creating a party to running election campaigns; the enormous obstacles they overcame in the process of electing a U.S. Senator; specific laws and procedures

that suppressed Populism's full political participation; hard-won successes in Western state legislatures in the face of powerful enemies and numerous internal disputes; and the Populists' long-standing struggles and frustrations with the U.S. Congress. Throughout Argersinger illuminates the fundamental ways in which Populism challenged our political system and brings to life its volatile personalities, dramatic controversies, visionary programs, and enduring frustrations. (So frustrating that an Oklahoma Populist once pulled a gun on the Speaker of the House who kept refusing to recognize his request to speak to the assembly.) Of special interest to political, social, rural, Western, and Gilded Age historians, this book provides a timely reminder of the political constraints on third parties in America.

MISSION. 1924

Centennial of Home Missions

Presbyterian Church in the U.S.A. General Assembly 1902

A School of the Church

Margaret Lamberts Bendroth
2008-07-02 "As part of Andover
Newton's storied 200-year
history, Bendroth explores the
unquestionable intellectual
contributions of the faculty,
including Moses Stuart, Alvah
Hovey, Gabriel Fackre, Max
Stackhouse, Phyllis Tribble, and
many others. She also
examines the many paths
intersecting with the school's
story, from American education
in general to the development
of Protestant thought, to the
complex histories of race and
gender in American society."--
BOOK JACKET.

Citizens of a Christian

Nation Derek Chang
2011-07-11 In America after
the Civil War, the emancipation
of four million slaves and the
explosion of Chinese
immigration fundamentally
challenged traditional ideas
about who belonged in the
national polity. As Americans
struggled to redefine
citizenship in the United
States, the "Negro Problem"
and the "Chinese Question"
dominated the debate. During

this turbulent period, which
witnessed the Supreme Court's
Plessy v. Ferguson decision
and passage of the Chinese
Exclusion Act, among other
restrictive measures, American
Baptists promoted religion
instead of race as the primary
marker of citizenship. Through
its domestic missionary wing,
the American Baptist Home
Missionary Society, Baptists
ministered to former slaves in
the South and Chinese
immigrants on the Pacific
coast. Espousing an ideology of
evangelical nationalism, in
which the country would be
united around Christianity
rather than a particular race or
creed, Baptists advocated
inclusion of Chinese and
African Americans in the
national polity. Their hope for a
Christian nation hinged on the
social transformation of these
two groups through spiritual
and educational uplift. By
1900, the Society had helped
establish important institutions
that are still active today,
including the Chinese Baptist
Church and many historically
black colleges and universities.

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Citizens of a Christian Nation chronicles the intertwined lives of African Americans, Chinese Americans, and the white missionaries who ministered to them. It traces the radical, religious, and nationalist ideology of the domestic mission movement, examining both the opportunities provided by the egalitarian tradition of evangelical Christianity and the limits imposed by its assumptions of cultural difference. The book further explores how blacks and Chinese reimagined the evangelical nationalist project to suit their own needs and hopes. Historian Derek Chang brings together for the first time African American and Chinese American religious histories through a multitiered local, regional, national, and even transnational analysis of race, nationalism, and evangelical thought and practice.

Sea la Luz Juan Francisco Martínez 2006 "Mexican Protestantism was born in the encounter between Mexican Catholics and Anglo American

Protestants, after the United States ventured into the Southwest and wrested territory from Mexico in the early nineteenth century. In Sea la Luz, Juan Francisco Martínez traces the birth and initial development of this ethno-religious community brought through the westward expansion of the United States. Using the records of Protestant missionaries, he uncovers the story of Mexican converts and the churches they developed. Those same records reveal Protestant attitudes toward the war with Mexico, the conquest of the Southwest, and the Mexican population that became U.S. citizens with the signing of the Treaty of Guadalupe-Hidalgo (1848)."-- BOOK JACKET.

Baptists and Mission Ian M. Randall 2008-03-01 Every three years since 1997, an International Conference on Baptist Studies has been held-- each conference being in a different country. The theme in 2006, when the conference was held in Nova Scotia, was Baptists and Mission. This is a

theme that has been at the heart of Baptist life. Papers examined home and foreign mission, evangelicalism, and social concern. This volume draws together a range of the papers that were delivered. This volume has studies of significant Baptist figures such as Hanserd Knollys, Andrew Fuller, and Earl Merrick. Home mission in a number of settings in North America and Europe is examined. The range of places covered in the papers on overseas mission is considerable, including Bolivia, Mexico, India, Ivory Coast, and Brazil. All of these studies, by historians drawn from many different contexts, add new insights in this crucial area of Baptist studies.

Home Missions in Action Edith H. Allen 2014-12-09 "[...]a compelling force in our nation to-day cannot be ascribed to any one force, but are the result of all those formative reactions which are the product of racial, economic, social, ethical and religious forces, the latter being pre-eminently the most marked. It

will be remembered that into the new and harder life of the successive frontiers, Home Missions entered, bringing a saving power, as well as one that softened and glorified the renunciations and sacrifices attendant always upon frontier life. Indeed, the most marked characteristics of our national life until recent years have been those born of contact with frontier conditions—courage, discipline, an [...]".

Frontier Mission Walter Brownlow Posey 2021-10-21 Religion is viewed here as the great cultural force which introduced and preserved civilization in the era of westward expansion from 1776 to the eve of the Civil War. In this first major study of religion in the South, Mr. Posey surveys the work of the seven chief denominations—Methodist, Baptist, Presbyterian, Disciples of Christ, Cumberland Presbyterian, Roman Catholic, and Protestant Episcopal—as they developed in the frontier region that now comprises the states of Kentucky, Tennessee, Alabama, Mississippi,

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Louisiana, Texas, Arkansas, and Missouri. The great challenges faced by the churches, Mr. Posey believes, were, first, the barbarism continually threatening a people isolated in a savage wilderness and, second, the materialism likely to engross minds preoccupied with the hard necessities of frontier survival. Many frontiersmen who had wandered across the mountains to escape the trammels and restrictions of an established society were distrustful of traditional religion, and some forgot their inherited beliefs entirely. To overcome these attitudes demanded new approaches. As organizations the churches faced great obstacles in attempting to minister to the folk on the moving frontier. One early answer was the camp meeting, and many of its features—an emphasis upon fervid emotion and individualism and the active participation and use of untrained people in religious services—continued as dominant elements in frontier

religion. Indeed, those churches flexible enough to make use of these appeals were the most successful in spreading their beliefs. But inherent in the emotion and individualism was the danger of fragmentation, a danger most tragically evident when the slavery controversy split most southern denominations from their northern brethren. In education the churches fared better; even those that were at first skeptical of its benefits were by the time of the Civil War actively engaged in its support. But overall, the southern churches were hampered by too little money for the support of priests and preachers, too little communication between isolated congregations, and too little regard for service to the community. At the center of the churches' work—the care of congregations, the missions to the Indians and the Negroes, and the founding of educational institutions—were the frontier ministers. Mr. Posey pictures these men—stern and hard but full of

zeal—as performing a stupendous task in their efforts to build and maintain spiritual life on the southern frontier. *Home Missions in Action* Edith H. Allen 2019-12-23 "Home Missions in Action" by Edith H. Allen is a 1900s book which describes how missionaries worked at home. When one thinks of religious missions, they usually think of traveling to far off places to impart their customs while helping local communities. In essence, the same thing is applied when these missionaries are at home. This book describes the idea in great detail which is a fascinating look no matter what your religious beliefs may be. *Critical Bibliography of Religion in America, Volume IV, parts 1 and 2* Nelson Rollin Burr 2015-12-08 Volume IV (bound as two volumes) provides a critical and descriptive bibliography of religion in American life that is unequalled in any other source. Arranged topically, so that books and articles on a single subject are discussed in relation to each other, and

carefully cross-referenced and indexed, it will be an indispensable tool for anyone exploring further into American religion or related subjects. Originally published in 1961. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

The German Church on the American Frontier Carl E. Schneider 2009-03-02 Since its original release in 1939, Carl Schneider's *The German Church on the American Frontier* has been the premier published resource on the

unique "Evangelischer Kirchenverein des Westens" (Evangelical Church Society of the West), 1840-66, which later assumed a wider denominational identity as the German Evangelical Synod of North America, the church of the Niebuhr family. Known eventually as the Evangelical Synod of North America, the group's ecumenical and irenic heritage contributed to mergers that resulted in the Evangelical and Reformed Church, 1934-1957, and thereafter in the United Church of Christ.

The Wisconsin Frontier Mark Wyman 1998-08-22 This "highly readable, balanced account [tells] a fascinating story of the gains and perils, ebbs and flows that characterize the American frontier saga" (Western Historical Quarterly). From seventeenth-century French coureurs de bois to lumberjacks of the nineteenth century, Wisconsin's frontier era saw thousands of settlers arriving from Europe and other areas to seek wealth and

opportunity. As this influx began, Native Americans mixed with the newcomers, sometimes helping, and sometimes challenging them. While conflicts arose, the Indigenous peoples also benefited from European guns and other trade items. This captivating history covers nearly three hundred years of Wisconsin history, from before the arrival of Europeans to the beginning of the twentieth century. It reveals the conflicts, defeats, and victories of the people who made Wisconsin their home, as well as their outlook on the future at the beginning of the twentieth century.

A Contest of Faiths Susan Mitchell Yohn 1995 Susan M. Yohn here reconstructs the interactions between Presbyterian women missionaries in the southwest and the native Hispanic-Catholic people they set out to "Americanize" between 1867 and 1924. In the process, she reveals how many Protestant women reformers shared a series of experiences that

contributed to a national dialogue about cultural pluralism.

Drierstock Drierstock 1883

The Mission as a Frontier Institution in the Spanish-American Colonies Herbert

Eugene Bolton 1962

Religion and Society in

Frontier California Laurie F.

Maffly-Kipp 1994-01-01 The

chaotic and reputedly immoral

behaviour of the miners who

made up the gold rush to the

Californian frontier greatly

worried the evangelical

protestants from the

Northeast. They sent

missionaries to spread the

word and transplant their

beliefs. This book is the story of

that enterprise.

Home Missions On The American Frontier

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