

# WORCESTER METHODISM:

## ITS BEGINNINGS.

A PAPER

READ BEFORE THE N. E. M. H. Historical Society,

AND

THE Worcester Society for Antiquity.

BY ALFRED N. COLE.

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# Worcester Methodism Its Beginnings

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## **Worcester Methodism Its Beginnings:**

**Worcester Methodism** Alfred Seelye Roe,1889      **Worcester Methodism** Alfred S. Roe,2015-08-05 Excerpt from Worcester Methodism Its Beginnings A Paper Read Before the N E M E Historical Society and the Worcester Society of Antiquity If Tyerman be right in his classification of Oxford Methodists then the first Methodist sermon in Worcester was preached Wednesday October 15th 1740 by George Whitefield Journeying from Boston to Northampton he had reached Worcester at 8 P M on the 14th and with Governor Belcher who had accompanied him from Marlborough was the guest of Colonel John Chandler 2d perhaps at that time the foremost citizen of the place The picture of the Royal Governor in his sixtieth year thus enraptured by the glowing eloquence of the young Whitefield not yet twenty six is an interesting one Says the latter in his journal Wednesday Oct 15 Perceived the Governor to be more affectionate than ever After morning prayer he took me by himself kissed me wept and exhorted me to go on stirring up the ministers for said he reformation must begin at the house of God As we were going to meeting says he Mr Whitefield do not spare me any more than the ministers no not the chief of them I preached in the open air on the common to some thousands the word fell with weight indeed it carried all before it After sermon the Governor said to me I pray God I may apply what has been said to my own heart About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works      **WORCESTER METHODISM** Alfred S. (Alfred Seelye) 1844-191 Roe,2016-08-28 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 was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work 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 As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant      Proceedings of the New England Methodist Historical Society Annual Meeting New England Methodist Historical Society,1882      **Additions [Oct. 1, 1890-Apr. 1, 1894] Sept., 1894** ,1897      *Women and Reform in a New England Community, 1815-1860* Carolyn J. Lawes,2021-10-21

Interpretations of women in the antebellum period have long dwelt upon the notion of public versus private gender spheres. As part of the ongoing reevaluation of the prehistory of the women's movement, Carolyn Lawes challenges this paradigm and the primacy of class motivation. She studies the women of antebellum Worcester, Massachusetts, discovering that whatever their economic background, women there publicly worked to remake and improve their community in their own image. Lawes analyzes the organized social activism of the mostly middle-class urban white women of Worcester and finds that they were at the center of community life and leadership. Drawing on rich local history collections, Lawes weaves together information from city and state documents, court cases, medical records, church collections, newspapers, and diaries and letters to create a portrait of a group of women for whom constant personal and social change was the norm. Throughout *Women and Reform in a New England Community*, conventional women make seemingly unconventional choices. A wealthy Worcester matron helped spark a women-led rebellion against ministerial authority in the town's orthodox Calvinist church. Similarly, a close look at the town's sewing circles reveals that they were vehicles for political exchange as well as social gatherings that included men but intentionally restricted them to a subordinate role. By the middle of the nineteenth century, the women of Worcester had taken up explicitly political and social causes such as an orphan asylum they founded, funded, and directed. Lawes argues that economic and personal instability, rather than a desire for social control, motivated women, even relatively privileged ones, into social activism. She concludes that the local activism of the women of Worcester stimulated and was stimulated by their interest in the first two national women's rights conventions held in Worcester in 1850 and 1851. Far from being marginalized from the vital economic, social, and political issues of their day, the women of this antebellum New England community insisted upon being active and ongoing participants in the debates and decisions of their society and nation.

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