

Elder, on the other hand, provides both what South Carolina and Georgia persons of all stripes and colors experienced and how observant Methodists (and others) related those travails for viewers then and thereafter. He reenacts the dramas (to return to my earlier metaphor) sufficiently vividly, sympathetically and fully so as to draw the readers onto the stage.

Elder's book then can be commended highly and recommended for readers interested in Methodist (and Baptist) parts in the shaping of the south and in the south's shaping of the nation. Methodists (of all varieties) might consider refreshing themselves on our history before reading Ford's.

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