

PRIMITIVE BAPTISTS

OF THE WIREGRASS SOUTH



1815 TO THE PRESENT



JOHN G. CROWLEY

Primitive Baptists Of The Wiregrass South 1815 To The Present

Joshua Guthman



Primitive Baptists Of The Wiregrass South 1815 To The Present:

Primitive Baptists of the Wiregrass South John G. Crowley, 2018-11-13 A superb study of Primitive Baptist belief and practice in a specific region of the South Expands our knowledge of an often neglected group Bill Leonard Dean School of Divinity Wake Forest University Between 1819 and 1848 Primitive Baptists emerged as a distinct dominant religious group in the area of the deepest South known as the Wiregrass country John Crowley a historian and former Primitive minister chronicles their origins and expansion into South Georgia and Florida documenting one of the strongest aspects of the inner life of the local piney woods culture Crowley begins by examining Old Baptist worship and discipline and then addressing Primitive Baptist reaction to the Civil War Reconstruction Populism Progressivism the Depression and finally the ferment of the 1960s and present decline of the denomination Intensely conservative with a strong belief in predestination Old Baptists opposed modernizing trends sweeping their denomination in the early 19th century Crowley describes their separation from Southern Baptists and the many internal schisms on issues such as the saving role of the gospel the Two Seed Doctrine and absolute as opposed to limited predestination Going beyond doctrine he discusses contention among Old Baptists over music divorce membership in secret societies sacraments administered by heretics and rituals such as the washing of feet Writing with insight and sensitivity he navigates the history of this denomination through the 20th century and the emergence of at least twenty mutually exclusive factions of Primitive Baptists in this specific region of the Deep South **Strangers Below**

Joshua Guthman, 2015-09-28 Before the Bible Belt fastened itself across the South competing factions of evangelicals fought over their faith's future and a contrarian sect self named the Primitive Baptists made its stand Joshua Guthman here tells the story of how a band of antimissionary and antirevivalistic Baptists defended Calvinism America's oldest Protestant creed from what they feared were the unbridled forces of evangelical greed and power In their harrowing confessions of faith and in the quavering uncertainty of their singing Guthman finds the emotional catalyst of the Primitives early nineteenth century movement a searing experience of doubt that motivated believers rather than paralyzed them But Primitives old orthodoxies proved startlingly flexible After the Civil War African American Primitives elevated a renewed Calvinism coursing with freedom's energies Tracing the faith into the twentieth century Guthman demonstrates how a Primitive Baptist spirit unmoored from its original theological underpinnings seeped into the music of renowned southern artists such as Roscoe Holcomb and Ralph Stanley whose high lonesome sound appealed to popular audiences searching for meaning in the drift of postwar American life In an account that weaves together religious emotional and musical histories *Strangers Below* demonstrates the unlikely but enduring influence of Primitive Baptists on American religious and cultural life

Predestination Peter J. Thuesen, 2009-07-06 Winner of the Christianity Today 2010 Book Award for History Biography and praised in *Christian Century* as witty erudite masterful this groundbreaking history the first of its kind shows that far from being only about the age old riddle of divine sovereignty versus human free will the debate over predestination is

inseparable from other central Christian beliefs and practices the efficacy of the sacraments the existence of purgatory and hell the extent of God's providential involvement in human affairs and has fueled theological conflicts across denominations for centuries Peter Thuesen reexamines not only familiar predestinarians such as the New England Puritans and many later Baptists and Presbyterians but also non Calvinists such as Catholics and Lutherans and shows how even contemporary megachurches preach a purpose driven outlook that owes much to the doctrine of predestination For anyone wanting a fuller understanding of religion in America Predestination offers both historical context on a doctrine that reaches back 1 600 years and a fresh perspective on today's denominational landscape 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 The Shaping of Southern Culture Bertram Wyatt-Brown,2001 Extending his investigation into the ethical life of the white American South beyond what he wrote in Southern Honor 1982 Bertram Wyatt Brown explores three major themes in southern history the political aspects of the South's code of honor th Baptists in America Thomas S. Kidd,Barry Hankins,2015-05-01 The Puritans called Baptists the troublers of churches in all places and hounded them out of Massachusetts Bay Colony Four hundred years later Baptists are the second largest religious group in America and their influence matches their numbers They have built strong institutions from megachurches to publishing houses to charities to

mission organizations and have firmly established themselves in the mainstream of American culture Yet the historical legacy of outsider status lingers and the inherently fractured nature of their faith makes Baptists ever wary of threats from within as well as without In *Baptists in America* Thomas S Kidd and Barry Hankins explore the long running tensions between church state and culture that Baptists have shaped and navigated Despite the moment of unity that their early persecution provided their history has been marked by internal battles and schisms that were microcosms of national events from the conflict over slavery that divided North from South to the conservative revolution of the 1970s and 80s Baptists have made an indelible impact on American religious and cultural history from their early insistence that America should have no established church to their place in the modern day culture wars where they frequently advocate greater religious involvement in politics Yet the more mainstream they have become the more they have been pressured to conform to the mainstream a paradox that defines and is essential to understanding the Baptist experience in America Kidd and Hankins both practicing Baptists weave the threads of Baptist history alongside those of American history Baptists in America is a remarkable story of how one religious denomination was transformed from persecuted minority into a leading actor on the national stage with profound implications for American society and culture

Forging a Christian Order Kimberly Kellison, 2023-07-14 A significant contribution to the historiography of religion in the U S south *Forging a Christian Order* challenges and complicates the standard view that eighteenth century evangelicals exerted both religious and social challenges to the traditional mainstream order not maturing into middle class denominations until the nineteenth century Instead Kimberly R Kellison argues eighteenth century White Baptists in South Carolina used the Bible to fashion a Christian model of slavery that recognized the humanity of enslaved people while accentuating contrived racial differences Over time this model evolved from a Christian practice of slavery to one that expounded on slavery as morally right Elites who began the Baptist church in late 1600s Charleston closely valued hierarchy It is not surprising then that from its formation the church advanced a Christian model of slavery The American Revolution spurred the associational growth of the denomination reinforcing the rigid order of the authoritative master and subservient enslaved person given that the theme of liberty for all threatened slaveholders way of life In lowcountry South Carolina in the 1790s where a White minority population lived in constant anxiety over control of the bodies of enslaved men and women news of revolt in St Domingue Haiti led to heightened fears of Black violence Fearful of being associated with antislavery evangelicals and in turn of being labeled as an enemy of the planter and urban elite White ministers orchestrated a major transformation in the Baptist construction of paternalism *Forging a Christian Order* provides a comprehensive examination of the Baptist movement in South Carolina from its founding to the eve of the Civil War and reveals that the growth of the Baptist church in South Carolina paralleled the growth and institutionalization of the American system of slavery accommodating rather than challenging the prevailing social order of the economically stratified Lowcountry

Baptist Theology James Leo Garrett, 2009 This title offers a comprehensive analysis of Baptist theology

Embracing in one common trajectory the major Baptist confessions of faith the major Baptist theologians and the principal Baptist theological movements and controversies this book spans four centuries of Baptist doctrinal history Acknowledging first the pre 1609 roots patristic medieval and Reformational of Baptist theology it examines the Arminian versus Calvinist issues that were first expressed by the General Baptists and the Particular Baptists that dominated English and American Baptist theology during the seventeenth and eighteenth centuries from Helwys and Smyth and from Bunyan and Kiffin to Gill Fuller Backus and Boyce and that were quickened by the awakenings and the missionary movement Concurrently there were the Baptist defense of the Baptist distinctives vis a vis the pedobaptist world and the unfolding of a strong Baptist confessional tradition Then during the nineteenth and twentieth centuries the liberal versus evangelical issues became dominant with Hovey Strong Rauschenbusch and Henry in the North and Mullins Conner Hobbs and Criswell in the South even as a distinctive Baptist Landmarkism developed the discipline of biblical theology was practiced and a structured ecumenism was pursued Missiology both impacted Baptist theology and took it to all the continents where it became increasingly indigenous Conscious that Baptists belong to the free churches and to the believers churches a new generation of Baptist theologians at the advent of the twenty first century appears somewhat more Calvinist than Arminian and decidedly more evangelical than liberal **The Baptist Story** Anthony L. Chute, Nathan A. Finn, Michael A. G.

Haykin, 2015-08-15 The Baptist Story is a narrative history of a diverse group of people spanning over four centuries living among distinct cultures on separate continents while finding their common identity in Christ and expressing their faith as Baptists *Appalachian Mountain Christianity* Bill J. Leonard, 2024-11 Appalachian Mountain Christianity examines the beliefs and practices of certain Protestant religious groups primarily Baptists and Holiness Pentecostals whose history is shaped in and by the Central Appalachian context Particular attention is given to Primitive and Old Regular Baptists as well as certain denominationally connected or independent Pentecostal communions Bill J Leonard explores the ways in which Appalachian cultural and religious transitions and upheavals impact these traditional faith communities the style and significance of their rituals including preaching worship baptism foot washing and glossolalia their varied approaches to scripture and doctrine as evident in their views on salvation and women's roles in church and home and in the dramatic nonconformity of two specific Appalachian traditions the Pentecostal Serpent Handlers and the Primitive Baptist Universalists Through his examination Leonard suggests that the ideas and actions of these Appalachian Christians reflect the spirituality of otherness This is not the otherness of inferiority or ignorance by which Appalachians and their churches are often caricatured but the otherness of religious experiences that focus on encounters with the Divine and contribute to individual and collective spiritual insight and inwardness Those traditions and the spirituality that centers them are worth exploring even for those who do not join them

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