

**Fifty Years Among the Baptists. by
David Benedict ...**



Fifty Years Among The Baptists By David Benedict

William H. Brackney



Fifty Years Among The Baptists By David Benedict:

Fifty Years Among the Baptists. by David Benedict ... David Benedict, 1860 Fifty Years Among the Baptists David Benedict, 1860 **50 Years Among the Baptists** David Benedict, 2001-04 Oliver Hart and the Rise of Baptist America Eric Coleman Smith, 2020 Oliver Hart was one of the most influential leaders in the transformation of Baptists from a small scattered sect to a unified and powerful denomination in colonial America More than a biography Oliver Hart and the Rise of Baptist America seamlessly intertwines Hart s story with that of eighteenth century American Baptists providing one of the most thorough accounts to date of this important yet understudied religious group s development **Baptist Missionaries and Pioneers ...** Walter Sinclair Stewart, 1926 History of the Church of God Cushing Biggs Hassell, Sylvester Hassell, 1886 *Virginians Reborn* Jewel L. Spangler, 2008 Ultimately the book chronicles a dual process of rebirth as Virginians simultaneously formed a republic and became evangelical Christians Winner of the Walker Cowen Memorial prize for an outstanding work of scholarship in eighteenth century studies **The Baptists** William H. Brackney, 1994-05-30 A brief narrative survey of the Baptists in North America over the last three and a half centuries from their roots in Europe to their present manifestations in contemporary America and the world The six chapters are organized around five distinctives historically important to Baptists the Bible the Church the ordinances sacraments voluntarism and religious liberty Concluding with a Chronology and extensive Bibliographic Essay this is an ideal text for courses in Church History North American Religious History or American social and cultural history **Adiel Sherwood** Jarrett Burch, 2003 Adiel Sherwood 1791 1879 helped establish some of the first antebellum efforts in education temperance and mission outreach in Georgia especially among Georgia Baptists Notably he was head of a school in Eatonton professor at Columbian College in Washington DC chair of sacred literature at Mercer University president of Shurtleff College in Illinois president of Masonic College in Missouri then back to Georgia in 1857 as president of Marshall College at Griffin whence following the Civil War he retired to Missouri But especially in Georgia he is remembered as a venerable Baptist pastor and teacher and an accomplished organizer of Baptist causes Sherwood submitted the resolution that led to the formation of the Georgia Baptist Convention By promoting benevolent and educational causes such as Sunday schools and temperance societies he helped fashion the Georgia Baptist Convention into an active missionary body that eventually overshadowed the antimissionary Baptists in the state Sherwood was probably the most important spiritual influence in the founding of Mercer University helping set the tone for creating a Baptist university committed to both inquiring faith and rigorous academics **In Search of the New Testament Church** C. Douglas Weaver, 2008 When John Smyth organized the first Baptist church he wanted to establish the New Testament church believer s baptism was the missing link Baptists of subsequent eras often continued the search to embody New Testament Christianity Alongside the quest for the New Testament church and congregational community Weaver especially highlights the Baptist commitment to religious liberty and the individual conscience Both

chronological and thematic this book addresses such themes as the role of women the social gospel ecumenism charismatic influences and theological emphases in Baptist life Calvinism David L. Allen, Steve W Lemke, 2022-08-01 Calvinism raises serious concerns about the growth of a popularized Reformed theology Through a wide lens of denominational and theological perspectives this volume carefully examines the theological tradition known today as Calvinism particularly its doctrine of salvation Editors David L Allen and Steve W Lemke lead a team of top contributors offering theological historical biblical and practical critiques **Women and Freedom in Early America** Larry Eldridge, 1997 It is virtually impossible to generalize about the degree to which women in early America were free What if anything did enslaved black women in the South have in common with powerful female leaders in Iroquois society Were female tavern keepers in the backcountry of North Carolina any more free than nuns and sisters in New France religious orders Were the restrictions placed on widows and abandoned wives at all comparable to those experienced by autonomous women or spinsters Bringing to light the enormous diversity of women s experience Women and Freedom in Early America centers variously on European American African American and Native American women from 1400 to 1800 Spanning almost half a millenium the book ranges the colonial terrain from New France and the Iroquois Nations down through the mainland British American colonies By drawing on a wide array of sources including church and court records correspondence journals poetry and newspapers these essays examine Puritan political writings white perceptions of Indian women Quaker spinsterhood and African and Iroquois mythology among many other topics **Appalachian Mountain Religion** Deborah Vansau McCauley, 1995 A monumental achievement Certainly the best thing written on Appalachian Religion and one of the best works on the region itself Deborah McCauley has made a winning argument that Appalachian religion is a true and authentic counter stream to modern mainstream Protestant religion Loyal Jones founding director of the Appalachian Center at Berea College Appalachian Mountain Religion is much more than a narrowly focused look at the religion of a region Within this largest regional and widely diverse religious tradition can be found the strings that tie it to all of American religious history The fierce drama between American Protestantism and Appalachian mountain religion has been played out for nearly two hundred years the struggle between piety and reason between the heart and the head has echoes reaching back even further from Continental Pietism and the Scots Irish of western Scotland and Ulster to Colonial Baptist revival culture and plain folk camp meeting religion Deborah Vansau McCauley places Appalachian mountain religion squarely at the center of American religious history depicting the interaction and dramatic conflicts between it and the denominations that comprise the Protestant mainstream She clarifies the tradition histories and symbol systems of the area s principally oral religious culture its worship practices and beliefs further illuminating the clash between mountain religion and the dominant religious culture of the United States This clash has helped to shape the course of American religious history The explorations in Appalachian Mountain Religion range from Puritan theology to liberation theology from Calvinism to the Holiness Pentecostal movements Within that wide

realm and in the ongoing contention over religious values the many strains of American religious history can be heard

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 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 *American Presbyterian and Theological Review* Henry Boynton Smith, James Manning Sherwood, 1860 **The American Theological Review**, 1860

What Shall We Say Then? Elder Jeff Winfrey, 2017-07-24 A thoroughly readable volume on the beliefs and practices of Primitive Baptists The author addresses subjects such as Primitive Baptist Doctrine The Existence of God The Deity of Jesus Christ The Difference in Primitive Baptists and other Christian Groups How People are Born Again The Meaning of John 3 16 The Purpose of the Gospel The Place of Good Works Spiritual Gifts and many more **Bodies of Belief** Janet Moore Lindman, 2011-09-16 The American Baptist church originated in British North America as little tabernacles in the wilderness isolated seventeenth century congregations that had grown into a mainstream denomination by the early nineteenth century The common view of this transition casts these evangelicals as radicals who were on society's fringe during the colonial

period only to become conservative by the nineteenth century after they had achieved social acceptance In *Bodies of Belief* Janet Moore Lindman challenges this accepted if oversimplified characterization of early American Baptists by arguing that they struggled with issues of equity and power within the church during the colonial period and that evangelical religion was both radical and conservative from its beginning *Bodies of Belief* traces the paradoxical evolution of the Baptist religion including the struggles of early settlement and church building the varieties of theology and worship and the multivalent meaning of conversation ritual and godly community Lindman demonstrates how the body both individual bodies and the collective body of believers was central to the Baptist definition and maintenance of faith The Baptist religion galvanized believers through a visceral transformation of religious conversion which was then maintained through ritual Yet the Baptist body was differentiated by race and gender Although all believers were spiritual equals white men remained at the top of a rigid church hierarchy Drawing on church books associational records diaries letters sermon notes ministerial accounts and early histories from the mid Atlantic and the Chesapeake as well as New England this innovative study of early American religion asserts that the Baptist religion was predicated simultaneously on a radical spiritual ethos and a conservative social outlook

Mary Bunyan, the Dreamer's Blind Daughter Sallie Rochester Ford, 1861 [Andrew Fuller and the Search for a Faith Worthy of All Acceptation](#) David Mark Rathel, 2024-08-22

The eighteenth century English minister Andrew Fuller lived a consequential life debating noteworthy contemporaries such as Thomas Paine and contributing to the pioneering international work of William Carey However his soteriology remains his most significant theological contribution Fuller explored the role that human agency plays in salvation's reception and he offered substantive theological proposals that many religious historians now credit with advancing the Evangelical Revival Fuller's work was both traditional and creative He sought faithfulness to the broader Protestant tradition but developed that tradition in unique and contextually relevant ways Despite Fuller's influence much research into his life and work remains *Andrew Fuller and the Search for a Faith Worthy of All Acceptation* examines heretofore underutilized primary sources related to Fuller's theological development It attends to neglected texts produced by Fuller's opponents and mentors Analysing these sources provides a fresh reading of Fuller's historical setting one that contextualizes his theology and illuminates his constructive work on faith as a human response to the Gospel This new interpretation allows scholars to discern more accurately the concepts that animated Fuller the persons he sought to refute and the sources on which he relied This interpretation of Fuller challenges assumptions in contemporary scholarship and raises new questions for further research

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