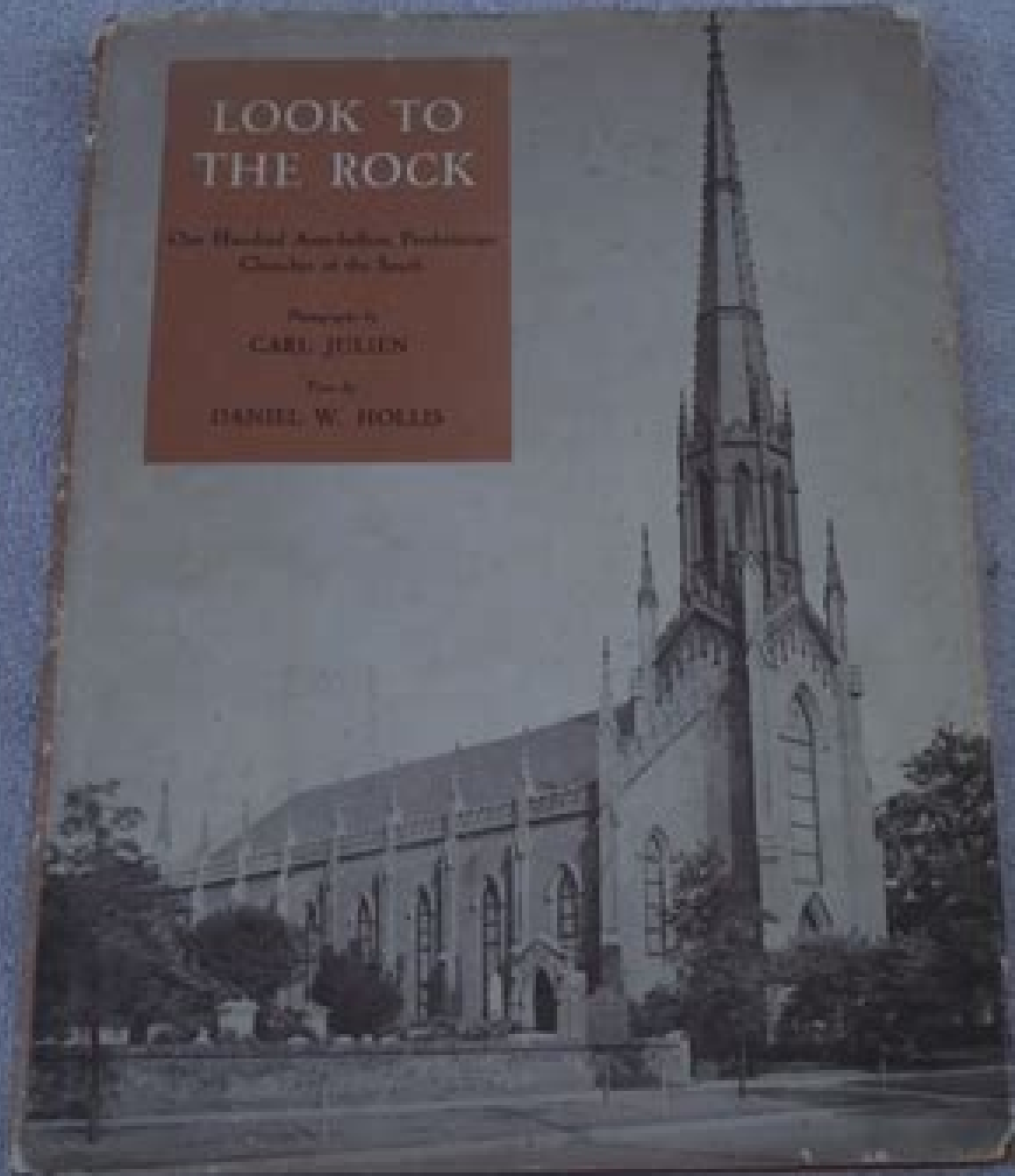


LOOK TO THE ROCK

*Our Hundred Anniversary, Protestant
Churches of the South*

Foreword by
CARL JULIEN

Edited by
DANIEL W. HOLDS



Look To The Rock One Hundred Ante Bellum

Jicheng Xie



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Common Landscape of America, 1580 to 1845 John R. Stilgoe, 1982-01-01 Looks at the ways Americans have altered the landscape from the arrival of early Spanish settlers to the beginning of the country's rapid urbanization

The New Encyclopedia of Southern Culture Samuel S. Hill, Charles Reagan Wilson, 2006-12-13 Evangelical Protestant groups have dominated religious life in the South since the early nineteenth century Even as the conservative Protestantism typically associated with the South has risen in social and political prominence throughout the United States in recent decades however religious culture in the South itself has grown increasingly diverse The region has seen a surge of immigration from other parts of the United States as well as from Latin America Asia and the Middle East bringing increased visibility to Catholicism Islam and Asian religions in the once solidly Protestant Christian South In this volume of The New Encyclopedia of Southern Culture contributors have revised entries from the original Encyclopedia on topics ranging from religious broadcasting to snake handling and added new entries on such topics as Asian religions Latino religion New Age religion Islam Native American religion and social activism With the contributions of more than 60 authorities in the field including Paul Harvey Loyal Jones Wayne Flynt and Samuel F Weber this volume is an accessibly written up to date reference to religious culture in the American South

Historical Dictionary of the Reformed Churches Robert Benedetto, Donald K. McKim, 2009-10-06 As its name implies the Reformed tradition grew out of the 16th century Protestant Reformation The Reformed churches consider themselves to be the Catholic Church reformed The movement originated in the reform efforts of Huldrych Zwingli 1484 1531 of Zurich and John Calvin 1509 1564 of Geneva Although the Reformed movement was dependent upon many Protestant leaders it was Calvin's tireless work as a writer preacher teacher and social and ecclesiastical reformer that provided a substantial body of literature and an ethos from which the Reformed tradition grew Today the Reformed churches are a multicultural multiethnic and multinational phenomenon The second edition of the Historical Dictionary of the Reformed Churches contains information on the major personalities events facts movements and beliefs of the Reformed churches This is done through a list of acronyms and abbreviations a chronology an introductory essay appendixes a bibliography and over 800 cross referenced dictionary entries on leaders personalities events facts movements and beliefs of the Reformed churches

Lost Churches of Mississippi Richard J. Cawthon, 2011-01-01 Lost Churches of Mississippi is a collection of archival photographs postcards and drawings of more than one hundred notable churches and synagogues vanquished by fire disaster development or neglect Constructed primarily from the mid 1800s through the early 1900s these places of worship were often among the most visually prominent and architecturally striking buildings in Mississippi Storms floods tornadoes flames bulldozers or the disbandment of congregations razed what once was hallowed In Lost Churches of Mississippi architectural historian Richard J Cawthon reclaims such noteworthy churches as the old St Paul's Catholic Church in Vicksburg Bethel Presbyterian Church near Columbus the old Trinity Episcopal Church

in Pass Christian and the old First Presbyterian Church in Yazoo City. Selections represent over fifty towns and cities throughout the state and are captured in 180 distinctive black and white illustrations from several historical archives and other collections. Cawthon discusses the architectural features and historical background of each house of worship and provides a brief introduction that illuminates the study of lost buildings as well as a glossary of architectural terms and an annotated bibliography. *Lost Churches of Mississippi* rescues a cardinal legacy and recognizes a portion of the state's rich architectural and religious heritage. **Historical Dictionary of the Reformed Churches** Benedetto, Guder, Mckim, 1999-11-03. A historical dictionary of Reformed churches. It includes a detailed chronology followed by specific entries on the geographical regions where Reformed faith has been rooted. Other entries are devoted to outstanding figures who have nurtured and shaped it. ***Protestant Worship and Church Architecture*** James F. White, 2003-02-28. Each year a billion dollars is spent on church buildings in the United States. Yet there is no authoritative book available to guide building committees, ministers, and others responsible for new churches in the theological implications of their work. Dr. White explores the theological and historical considerations relevant to building for Protestant worship. Surprisingly, these are often ignored by building committees, usually with disastrous results. His approach is highly original, especially in his theological treatment of worship, yet his book is also a operative in the largest sense in that it relates theology to practice. Professor White begins with a critical analysis of contemporary concepts of Protestant worship and then defines the liturgical factors in church design. Following this, there are four chapters giving an historical account of various experiments from the third century to the present. This section indicates the tremendous variety of possibilities open to the church builder, many of which have been ignored too long. A final chapter deals with emotive factors, all vitally relevant to the architect, choir, liturgical art, and style. The opportunity to design a new church building occurs only once or twice in each generation of church members. It is all the more important that it be done carefully, since the building will continue to affect the life of the congregation for many years. Until fundamental questions as to what the Church is and what the Church does in worship are raised, a congregation is not prepared to build. This book will help churches find the answers. The 155-item bibliography should be of value to many, since a recent extensive bibliography on Protestant church architecture does not exist. This book also contains 60 diagrams of experiments in plan, garnered from nearly 2000 years of history. **Houses of God** Peter W. Williams, 2024-04-22. *Houses of God* is the first broad survey of American religious architecture, a cultural cross-country expedition that will benefit travelers as much as scholars. Beautifully illustrated with over 100 photographs, some by well-known photographers such as Walker Evans and Dorothea Lange, this handsome book provides a highly accessible look at how Americans shape their places of worship into multifaceted reflections of their culture, beliefs, and times. **Mastered by the Clock** Mark M. Smith, 2000-11-09. *Mastered by the Clock* is the first work to explore the evolution of clock-based time consciousness in the American South. Challenging traditional assumptions about the plantation economy's reliance on a premodern nature-based

conception of time Mark M Smith shows how and why southerners particularly masters and their slaves came to view the clock as a legitimate arbiter of time Drawing on an extraordinary range of eighteenth and nineteenth century archival sources Smith demonstrates that white southern slaveholders began to incorporate this new sense of time in the 1830s Influenced by colonial merchants fascination with time thrift by a long held familiarity with urban public time by the transport and market revolution in the South and by their own qualified embrace of modernity slaveowners began to purchase timepieces in growing numbers adopting a clock based conception of time and attempting in turn to instill a similar consciousness in their slaves But forbidden to own watches themselves slaves did not internalize this idea to the same degree as their masters and slaveholders found themselves dependent as much on the whip as on the clock when enforcing slaves obedience to time Ironically Smith shows freedom largely consolidated the dependence of masters as well as freedpeople on the clock

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