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SOUTHERN
BAPTISTS
1845-1925

Redeeming The South Religious Cultures And Racial Identities Among Southern Baptists 1865 1925

David Stricklin



Redeeming The South Religious Cultures And Racial Identities Among Southern Baptists 1865 1925:

Redeeming the South Paul Harvey, 1997 Together and separately black and white Baptists created different but intertwined cultures that profoundly shaped the South Adopting a biracial and bicultural focus Paul Harvey works to redefine southern religious history and by extension southern culture
Freedom's Coming Paul Harvey, 2005 In a sweeping analysis of religion in the post Civil War and twentieth century South Freedom's Coming puts race and culture at the center describing southern Protestant cultures as both priestly and prophetic as southern formal theology sanctified
The Southern Baptist Convention & Civil Rights, 1954-1995 David Roach, 2021-12-17 According to conventional wisdom theological liberals led the Southern Baptist Convention to reject segregation and racism in the twentieth century That's only half the story Liberals criticized segregation before mainstream Southern Baptists They created racially integrated ministry opportunities They pressed the Southern Baptist Convention to reject segregation Yet historians have discounted the role of conservative theology in the convention's shift away from racial segregation and prejudice This book chronicles how conservative theology proved remarkably compatible with efforts toward racial justice in America's largest Protestant denomination between 1954 and 1995 At times conservative theology was even a catalyst for rejecting racial prejudice Efforts to eradicate racism and segregation were in fact least successful when they appealed to the social gospel or appeared to draw from liberal theology

Southern Baptist Theological Seminary, 1859-2009 Gregory Wills, 2009-07-27 With 16.3 million members and 44,000 churches the Southern Baptist Convention is the largest Baptist group in the world and the largest Protestant denomination in the United States Unlike the so called mainstream Protestant denominations Southern Baptists have remained stubbornly conservative refusing to adapt their beliefs and practices to modernity's individualist and populist values Instead they have held fast to traditional orthodoxy in such fundamental areas as biblical inspiration creation conversion and miracles Gregory Wills argues that Southern Baptist Theological Seminary has played a fundamental role in the persistence of conservatism not entirely intentionally Tracing the history of the seminary from the beginning to the present Wills shows how its foundational commitment to preserving orthodoxy was implanted in denominational memory in ways that strengthened the denomination's conservatism and limited the seminary's ability to stray from it In a set of circumstances in which the seminary played a central part Southern Baptists' populist values bolstered traditional orthodoxy rather than diminishing it In the end says Wills their populism privileged orthodoxy over individualism The story of Southern Seminary is fundamental to understanding Southern Baptist controversy and identity Wills's study sheds important new light on the denomination that has played and continues to play such a central role in our national history
Southern Baptist Seminary 1859-2009 Gregory A. Wills, 2010-12-14 With 16.3 million members and 44,000 churches the Southern Baptist Convention is the largest Baptist group in the world and the largest Protestant denomination in the United States Unlike the so called mainstream Protestant denominations Southern Baptists have remained stubbornly conservative refusing to adapt their beliefs and

practices to modernity's individualist and populist values. Instead they have held fast to traditional orthodoxy in such fundamental areas as biblical inspiration, creation, conversion, and miracles. Gregory Wills argues that Southern Baptist Theological Seminary has played a fundamental role in the persistence of conservatism, not entirely intentionally. Tracing the history of the seminary from the beginning to the present, Wills shows how its foundational commitment to preserving orthodoxy was implanted in denominational memory in ways that strengthened the denomination's conservatism and limited the seminary's ability to stray from it. In a set of circumstances in which the seminary played a central part, Southern Baptists' populist values bolstered traditional orthodoxy rather than diminishing it. In the end, says Wills, their populism privileged orthodoxy over individualism. The story of Southern Seminary is fundamental to understanding Southern Baptist controversy and identity. Wills's study sheds important new light on the denomination that has played and continues to play such a central role in our national history.

Jim Crow, Literature, and the Legacy of Sutton E. Griggs Tess Chakkalakal, Kenneth W. Warren, 2013. *Imperium in Imperio* 1899 was the first black novel to countenance openly the possibility of organized black violence against Jim Crow segregation. Its author, a Baptist minister and newspaper editor from Texas, Sutton E. Griggs (1872-1933) would go on to publish four more novels, establish his own publishing company, one of the first secular publishing houses owned and operated by an African American in the United States, and help to found the American Baptist Theological Seminary in Tennessee. Alongside W. E. B. Du Bois and Booker T. Washington, Griggs was a key political and literary voice for black education and political rights and against Jim Crow. *Jim Crow, Literature, and the Legacy of Sutton E. Griggs* examines the wide scope of Griggs's influence on African American literature and politics at the turn of the twentieth century. Contributors engage Griggs's five novels and his numerous works of nonfiction as well as his publishing and religious careers. By taking up Griggs's work, these essays open up a new historical perspective on African American literature and the terms that continue to shape American political thought and culture.

The American South William J. Cooper Jr., Thomas E. Terrill, Christopher Childers, 2016-11-17. In *The American South: A History*, Fifth Edition, William J. Cooper Jr. and Thomas E. Terrill demonstrate their belief that it is impossible to divorce the history of the South from the history of the United States. The authors' analysis underscores the complex interaction between the South as a distinct region and the South as an inescapable part of America. Cooper and Terrill show how the resulting tension has often propelled section and nation toward collision. In supporting their thesis, the authors draw on the tremendous amount of profoundly new scholarship in Southern history. Each volume includes a substantial bibliographical essay, completely updated for this edition, which provides the reader with a guide to literature on the history of the South. This volume contains updated chapters and tables.

Distinctively Baptist Essays on Baptist History Walter B. Shurden, 2005. This collection of essays by different authors is presented as a tribute to Walter B. Buddy Shurden, distinctively Baptist church historian, teacher, preacher, author, Baptist apologist extraordinaire. The rationale of this celebration of the lifework and influence of Walter Shurden is well stated for

example in editor Marc Jolley's preface. During some of the initial forays of our most recent and ongoing Fundamentalist Moderate controversy there were days when I thought about changing denominations. Shurden's works were instrumental in my remaining a Baptist not because I could see how Baptists had always had controversies and survived although that is true but because he helped me understand that the reason I had been Baptist and would remain so was due to our Baptist distinctives, our freedoms. For so much more but especially for that understanding I am forever grateful. Many students, Baptists in the pews, some at the pulpit or lectern even some who are not distinctively Baptist could testify in like terms regarding the ongoing work and influence of Walter B. Shurden. The essays in this collection of course address some of the primary concerns of Walter Shurden augmenting that already significant lifework.

A Genealogy of Dissent: Southern Baptist Protest in the Twentieth Century David Stricklin, *Between the Civil War and the turn of the last century* Southern Baptists gained prominence in the religious life of the South. As their power increased they became defenders of the racial, political, social and economic status quo. By the beginning of this century however a feisty tradition of dissent began to appear in Southern Baptist life as criticism of the center increased from both the left and the right. The popular belief in a doctrine of once saved always saved led progressive Baptists to claim that moderates once saved did not address the serious social and political problems that faced many in the South. These Baptist dissenters claimed that they could not be at ease in Zion. Led by the radical Walter Nathan Johnson in the 1920s and 1930s progressive Baptists produced civil rights advocates, labor organizers, women's rights advocates and proponents of disarmament and abolition of capital punishment. They challenged some of the most fundamental aspects of southern society and of Baptist ecclesiastical structure and practice. For their efforts and beliefs many of these men and women suffered as they lost jobs, experienced physical danger and injury and endured character assassination. In *A Genealogy of Dissent* David Stricklin traces the history of these progressive Baptists and their descendants throughout the twentieth century and shows how they created an active culture of protest within a highly traditional society.

The A to Z of the Progressive Era Catherine Cocks, Peter C. Holloran, Alan Lessoff, 2009-09-24. The Progressive Era, the period in the United States between 1898 and 1917, was a time of great social, political and industrial change. Following the Spanish American War of 1898, an event that signaled the emergence of the United States as a great power, the country soon was involved in its first overseas guerrilla war in the Philippines. Vast changes in communications and transportation, immigration and migration patterns, social mores, gender roles, family structure, class structure, work patterns, business methods, education, intellectual life, religion, the professions, technology, science, medicine and much else were transforming the scope and feel of people's lives and relationships. In many ways what happened in this era set the agenda for the rest of the 20th century. *The A to Z of the Progressive Era* is the most comprehensive and coherent reference work on the Progressive Era. Through its chronology, introductory essay, bibliography, appendixes and hundreds of cross-referenced dictionary entries on the key events, people, organizations and ideas of the period, this resource is a lively, complete

and accessible overview of this significant era Fathers on the Frontier Michael Pasquier, 2010-01-29 In the late eighteenth century French migr priests fled the religious turmoil of the French Revolution and found themselves leading a new wave of Roman Catholic missionaries in the United States Fathers on the Frontier explores the diverse ways these missionary priests guided the development of the early American church in Maryland Kentucky Louisiana and other pockets of Catholic settlement throughout much of the trans Appalachian West Over the course of their evangelistic endeavor this relatively small group of priests introduced Gallican ultramontane and missionary principles to a nascent institutional church prior to the immigration of millions of European Catholics in the nineteenth century As author Michael Pasquier shows this transformation of American Catholicism did not come easily Several generations of French priests struggled to reconcile their romantic expectations of missionary life with their actual experiences as servants of a foreign church scattered throughout a frontier region with limited access to friends and family members still in France As they became more accustomed to the lifeways of the American South and West French missionaries expressed anxiety about apparent discrepancies between how they were taught to practice the priesthood in French seminaries and what the Holy See expected them to achieve as representatives of a universal missionary church At no point did French missionaries engage more directly in distinctively American affairs than in the religious debates surrounding slavery secession and civil war These issues Pasquier argues compelled even the most politically aloof missionaries to step out of the shadow of Rome and stake their church on the side of the Confederacy In so doing they set in motion a strain of Catholicism more amenable to Southern concepts of social conservatism paternalism and white supremacy and strikingly different from the liberal progressive strain that historians have usually highlighted Focusing on the collective thoughts feelings and actions of priests who found themselves caught between the formal canonical standards of the church and the informal experiences of missionaries in American culture Fathers on the Frontier illuminates the historical intersection of American French and Roman interests in the United States *Passionately Human, No Less Divine* Wallace D. Best, 2013-10-24 The Great Migration was the most significant event in black life since emancipation and Reconstruction Passionately Human No Less Divine analyzes the various ways black southerners transformed African American religion in Chicago during their Great Migration northward A work of religious urban and social history it is the first book length analysis of the new religious practices and traditions in Chicago that were stimulated by migration and urbanization The book illustrates how the migration launched a new sacred order among blacks in the city that reflected aspects of both Southern black religion and modern city life This new sacred order was also largely female as African American women constituted more than 70 percent of the membership in most black Protestant churches Ultimately Wallace Best demonstrates how black southerners imparted a folk religious sensibility to Chicago s black churches In doing so they ironically recast conceptions of modern urban African American religion in terms that signified the rural past In the same way that working class cultural idioms such as jazz and the blues emerged in the

secular arena as a means to represent black modernity he says African American religion in Chicago with its negotiation between the past the present rural and urban revealed African American religion in modern form American Religious History Gary Scott Smith,2020-12-07 A mix of thematic essays reference entries and primary source documents covering the role of religion in American history and life from the colonial era to the present Often controversial religion has been an important force in shaping American culture Religious convictions strongly influenced colonial and state governments as well as the United States as a new republic Religious teachings values and practices deeply affected political structures and policies economic ideology and practice educational institutions and instruction social norms and customs marriage and family life By analyzing religion s interaction with American culture and prominent religious leaders and ideologies this reference helps readers to better understand many fascinating often controversial religious leaders ideas events and topics The work is organized in three volumes devoted to particular periods Volume one includes a chronology highlighting key events related to religion in American history and an introduction that overviews religion in America during the period covered by the volume and roughly 10 essays that explore significant themes These essays are followed by approximately 120 alphabetically arranged reference entries providing objective fundamental information about topics related to religion in America Each volume presents nearly 50 primary source documents each introduced by a contextualizing headnote A selected general bibliography closes volume three **White Masculinity in the Recent South** Trent Watts,2008-05 From antebellum readers avidly consuming stories featuring white southern men as benevolent patriarchs hell raising frontiersmen and callous plantation owners to postCivil War southern writers seeking to advance a model of southern manhood and male authority as honorable dignified and admirable the idea of a distinctly southern masculinity has reflected the broad regional differences between North and South In **WHITE MASCULINITY IN THE RECENT SOUTH** thirteen scholars of history literature film and environmental studies examine modern white masculinity including such stereotypes as the The Baptist River William Glenn Jonas,2008 This Baptist history textbook highlights the diversity of the Baptist movement in North America as it has developed over the past few centuries Under the Baptist tent are such diverse groups as Primitive Baptists Freewill Baptists Seventh Day Baptists American Baptists Southern Baptists North American Baptists and Independent Baptists Each of these Baptist groups shares some basic Baptist principles However there are significant theological and social differences between them This book is the ideal survey for undergraduate level students *At the Altar of Lynching* Donald G. Mathews,2018 Offers a new interpretation of the lynching of Sam Hose through the lens of the religious culture in the evangelical American South **The Political Culture of the New West** Jeff Roche,2008-10-28 From wildcatting Texas oilmen to Colorado rock climbers from hipster capitalists to populist moralizers westerners have proven themselves to be a highly individualistic breed of American as much in their politics as in their vocations or lifestyles This first book on the landscape of the American West s politics looks beyond red state blue state assumptions to explore how

westerners have expanded the boundaries of the political and emerged as a harbinger of America's electoral future. Representing a wide range of specialties: popular culture, business, history, the environment, ethnic history, agriculture, and more, these authors portray a politically heterogeneous region and show how its multiple traditions have strongly shaped the nation's body politic. Viewing politics as more than cyclical electioneering, they draw on historical evidence to portray westerners imaginatively rethinking democratic practice and constantly forging new political publics. These twelve essays move western political history beyond the usual discussions of elections and parties and the standard issues of water, progressivism, and states' rights. Some explore claims to western authenticity among those associated with western conservatism, not just regional heroes like Barry Goldwater and Ronald Reagan but farmers and evangelicals as well. Others examine the transformation of the West's minority communities to reveal a liberalism that celebrates diversity and articulates claims for social justice. The final chapters reveal the complexity of contemporary western political culture, challenging longstanding assumptions about such notions as space, nature, and the liberal-conservative divide. Here then is the paradox of western politics in all its enigmatic glory, with frontier individualism going head to head with multiethnic diversity in debates over divergent views of western authenticity and wild cards put into play by counterculturalists, cyber-libertarians, fiscally conservative gun-toting Democrats, and environmentalists. **The Political Culture of the New West** shows how westerners have expressed themselves within a complex, often contradictory, and constantly changing political culture and helps explain why no electoral outcome in this part of America can be predicted for certain. **No Depression in Heaven** Alison Collis

Greene, 2016. A study of the inability of the churches to deal with the crisis of the Great Depression and the shift from church-based aid to a federal welfare state. **Race and Restoration** Barclay Key, 2020-05-06. From the late nineteenth century to the dawn of the civil rights era, the Churches of Christ operated outside of conventional racial customs. Many of their congregations, even deep in the South, counted whites and blacks among their numbers. As the civil rights movement began to challenge pervasive social views about race, Church of Christ leaders and congregants found themselves in the midst of turmoil. In **Race and Restoration: Churches of Christ and the Black Freedom Struggle**, Barclay Key focuses on how these churches managed race relations during the Jim Crow era and how they adapted to the dramatic changes of the 1960s. Although most religious organizations grappled with changing attitudes toward race, the Churches of Christ had singular struggles. Fundamentally restorationist, these exclusionary churches perceived themselves as the only authentic expression of Christianity, compelling them to embrace peoples of different races even as they succumbed to prevailing racial attitudes. The Churches of Christ thus offer a unique perspective for observing how Christian fellowship and human equality intersected during the civil rights era. Key reveals how racial attitudes and practices within individual congregations elude the simple categorizations often employed by historians. Public forums designed by churches to bridge racial divides offered insight into the minds of members while revealing the limited progress made by individual churches. Although the Churches of Christ did

have a more racially diverse composition than many other denominations in the Jim Crow era Key shows that their members were subject to many of the same aversions prejudices and fears of other churches of the time Ironically the tentative biracial relationships that had formed within and between congregations prior to World War II began to dissolve as leading voices of the civil rights movement prioritized desegregation

Schooling the Freed People Ronald E. Butchart, 2010-09-27

Conventional wisdom holds that freedmen s education was largely the work of privileged single white northern women motivated by evangelical beliefs and abolitionism Backed by pathbreaking research Ronald E Butchart s *Schooling the Freed People* shatters this notion The most comprehensive quantitative study of the origins of black education in freedom ever undertaken this definitive book on freedmen s teachers in the South is an outstanding contribution to social history and our understanding of African American education

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