

# DOWNLOAD PDF THE OLD REGULAR BAPTISTS OF CENTRAL APPALACHIA

## Chapter 1 : Giving Glory To God In Appalachia | Download eBook PDF/EPUB

*The Old Regular Baptists of Central Appalachia. Knoxville: University of Tennessee Press, This book is one of a series of studies which the University of Tennessee has been publishing on Southern religious practice.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Book Reviews Dorgan, Howard. University of Tennessee Press, This book is one of a series of studies which the University of Tennessee has been publishing on Southern religious practice. Included in that series, of course, is an earlier book by Dr. Dorgan, Giving Glory to God in Appalachia. Both books are based on the many years of field work the author has been conducting from his home base at Appalachian State University. The Old Regular Baptist Church is a distinctive Protestant denomination which draws most of its membership from that area where Kentucky, West Virginia, and Virginia meet in the heart of the Southeastern mountains. The customs of the church differ in many ways from those of more mainstream denominations. A visitor to the Old Regulars would be immediately struck by the lined singing, the rhapsodic preaching style, and the warm informality of their services. In a recent telephone conversation, Dorgan told me that we should know more about the Old Regulars because they have worked so hard to preserve the pure traditions of their faith. In contrast to some other denominations, and certainly to much of the television ministry, the Old Regulars have struggled to retain a simplicity and sincerity which speaks "from the heart and soul. Dorgan may originally have been attracted to the Old Regulars because of their distinctive worship practices, but he learned to love the people he was writing about. His book is no dry piece of scholarship. With a simplicity and sincerity of his own, Dorgan also speaks from the heart and soul. This authorial stance, however, creates a challenge he has to face throughout his book: The best thing about the book is that Dorgan manages to achieve this delicate balance. It is almost as if we are riding with him as he takes his trips out into the countryside to visit the people he has come to know so well. Information about Old Regular services is presented in ethnographic detail. We visit other congregations in North Carolina, Tennessee, and Kentucky. We are taken to business meetings, communions, footwashings, and creekside baptisms. Through all our travels, Dorgan refuses to let us lose sight of the hills which encompass these events and may give them some of their meaning. The hills, Dorgan believes, are an important force in making the Old Regulars what they are today. In looking beyond these individual Old Regular services to the 67 forces which gave them shape, Dorgan sees patterns which could have developed only in Appalachia. An account of his visit will soon be published in the Appalachian Journal. But the church, of course, is attended by Appalachian out-migrants who maintain strong ties to their ancestral homes. This summer I also attended an Old Regular service—this time in the shadow of Mt. Helens in Washington state. Their descendants still live in or near the little towns of Mineral, Morton, and Silver Creek. In the regular worship service at Western Union Church, in the communion and footwashing which followed it, and at the potluck dinner held later, I could just about close my eyes and imagine myself back in Eastern Kentucky. Fifty years ago, Woodrow Clevinger, himself the descendant of Appalachian out You are not currently authenticated. View freely available titles:

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## Chapter 2 : Guide to the C. Howard Dorgan Papers, - , undated | Special Collections at Belk Library

*The strength of Old Regular Baptists is in Appalachia, particularly along the Kentucky and Virginia border, although Old Regular Baptist churches exist as far north as Michigan and as far south as Florida, and several churches still exist in the state of Washington. Currently there are seventeen local associations: New Salem, Northern New Salem.*

U6 A43 Campbell, John C. The Southern Highlander and His Homeland. C2 Dorgan, Howard. Brothers and Sisters in Hope. University of Tennessee Press, D67 Goodykoontz, Colin B. Home Missions on the American Frontier. G62 Hooker, Elizabeth R. Religion in the Highlands. The Home Missions Council. Appalachia On Our Mind. University of North Carolina Press, Religion in America Series, II. T6 Guides, Encyclopedias, and Dictionaries: Abramson, Rudy and Haskell, Jean. Outsiders and Summer People, p. West Virginia University Library, A7 A6 Bibliography of Southern Appalachia. Appalachian Consortium Press, A7 B5x Abstracts and Indices: The American Missionary Association. Missionary District of Asheville. Student Associate Mission, ? The Commission on Religion in Appalachia. Presbyterian Church in the U. Mountain life and work. Council of the Southern Mountains. Georgia Historical Quarterly 79 4: Brothers and Sisters in Hope, by Howard Dorgan. Georgia Historical Quarterly 76 4: American Home Missionary Society. American Home Missionary Society Papers, Mountain Mission Education in Virginia, Reflections on Personal and Glenmary Experiences. How Beautiful Upon the Mountains: Emily Prudden and Her Schools. Erica Collins, 9 November Updated by: Blaze Pappas, 8 October Subject:

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## Chapter 3 : Old Regular Baptists - WikiVisually

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The party names were dropped in favor of United Baptists. The use of the name "Regular" has persisted among some Baptist groups, particularly among primitivistic sects that reject modern methods, including missionary and educational auxiliaries for the churches. This paragraph is accurate, except for the last sentence. The issue on predestination is more complex than is indicated here. Some Old regular Baptists believe in a general atonement, while Primitive Baptists believe in particular atonement. Faith and Practice The theology of the group is predestinarian, but more moderately so than the Primitive Baptists. While Primitives describe their belief as "particular election," Old Regulars prefer the terminology "election by grace. This fellowship is formally maintained by the associations electing "correspondents" to attend the meetings of the other associations. Preachers are God-called, untrained and unpaid, and preach "improvisational" often chanted sermons. Shouting is a frequent occurrence at Old Regular meeting, particularly among the female membership. Conversion experiences may be a lengthy "process," beginning with an awakening to sin, through a period of conviction and travail of the soul, to repentance and belief. The process of correspondents might seem a bit odd to those who have never seen it, but it actually quite simple. Churches voluntarily associate with an association. When the churches prepare a letter to the association, it is stated "desiring to keep up a Christian correspondence with you. At these associational meetings, the associations decide, which if any other associations, they wish to correspond with. They then write a letter to other associations of like faith and order the correspondence and appoint some members to carry it to the sister association s The correspondents. It is a hold over from the days prior to telephonic communication, and at the same time represents a written record of what a particular group believes, and the expresses welcome from one body to the other. There is no organization beyond the associational level. Currently there are sixteen local associations: The first eight on the list maintain "correspondence" with one another, while the remaining eight exhibit various correspondence patterns, including one that has corresponded with Primitive Baptists and United Baptists. These sixteen associations contain about churches with some 15, members. Lined-Out Hymnody One noted feature that has gained much attention to the Old Regular Baptists is their lined-out, non-instrumental, congregational hymnody. A Community of Sacred Song are notable in the folk music industry. Though Old Regular Baptists are not the only group to retain lined-out hymnody, theirs may be the purest, since it is the only form of singing used in their churches. According to Titon, "The leader sings the very first line, and the congregation joins in when they recognize the song. After that, the song proceeds line by line: This article is licensed under the GNU Free Documentation License, which means that you can copy and modify it as long as the entire work including additions remains under this license.

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## Chapter 4 : Old Regular Baptists - Wikipedia

*Cornett states that Old Regular Baptist church buildings are "adorned in simplicity". Describing their worship, he writes, "A custom that marks Old Regular Baptists is the once a month meetings. Some churches meet on the first weekend, some on the second, some on the third, and some on the fourth weekend of every month."*

A simple drive along some winding county road in the heart of eastern Kentucky, southern West Virginia, Southwest Virginia or East Tennessee will showcase some fascinating and unusual denominational church names. Yet, if there ever was a faith that personified what Appalachian religion truly is, it would be that of the Old Regular Baptist Church of Jesus Christ. Some say our worship has a sad and mournful sound. Some churches meet on the first weekend, some on the second, some on the third, and some on the fourth weekend of every month. This enables members from each church to visit other churches. If my home church meets only on the first weekend, then I can visit one of several nearby churches that meets on the second weekend, another on the third, and so on. A unique set of relationships has evolved. It is a special blessing to have members of other churches visit our church. A brother selects an appropriate song and starts singing. There is an atmosphere of orderliness, and yet individual freedom of expression is accepted and often encouraged. Humbleness is expected and reverence is demanded. Individuals select them by picking up a book and starting one as they feel moved. Silence endures only long enough for someone to find and start another song. At about 10 a. A good introduction or opening sets the atmosphere, provokes thought, and promotes spirituality. It is relatively short and not meant to be an articulated sermon. Everyone stands and sings, and again there is a lot of handshaking and spiritual embracing. After the song the minister leads in prayer. During prayer, many individuals will kneel on the floor. Whether individuals remain seated or get on their knees depend entirely on how they feel at the time. It may be rather loud and last several minutes. A good prayer is a genuine, sincere desire of the heart expressed aloud without shame or embarrassment. Each sermon has its own message and may or may not be related to the other sermons. A good sermon may last twenty to thirty minutes. It is powerful, bound in love and well ordered. It is not read or taken from notes, but it is delivered by the minister as God moves upon him in demonstration of the Spirit and Its power. During a powerful and spiritual meeting, there will be shouting and tears of joy. When the last minister has finished with his sermon, he will extend an invitation for membership in the church by means of experience and baptism. A man or woman desiring to belong to the church will step forward and tell how conviction and repentance led to their being born again. As the invitation is given, an appropriate song is lined and sung. The service is closed by prayer. Share this article with your friends on Facebook:

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## Chapter 5 : playpagevol3ch7

*Old Regular Baptists of Southeastern Kentucky: A Community of Sacred Song* by Jeff Todd Titon. *Members of an Old Regular Baptist church from the Kentucky coal-mining country in the heart of the southern Appalachian Mountains look on as a "true believer" is baptized.*

Columbia University Press Format Available: At first glance, Baptist theology seems classically Protestant in its emphasis on the Trinity, the incarnation of Jesus Christ, the authority of Scripture, salvation by faith alone, and baptism by immersion. Yet interpretation and implementation of these beliefs have made Baptists one of the most fragmented denominations in the United States. Indeed, they are often characterized as a people who "multiply by dividing. Leonard explores Baptist history, beliefs, practices and disputes, as well as contributions to American culture and the religious landscape. Leonard also discusses the major controversial issues within the denomination, including race, the interpretation of scripture, the role of women in the church, the separation of church and state, religion and politics, ethics, and sexuality. Elder John Sparks Language: University Press of Kentucky Format Available: Often treated as pagan and unchurched, native Appalachian sects are labeled as ultraconservative, primitive, and fatalistic, and the actions of minority sub-groups such as "snake handlers" are associated with all worshippers in the region. The emotional and experience-based religion that still thrives in Appalachia is very much at the heart of American worship. Ordained minister John Sparks determined that such a person must have existed, and his search turned up a man less literate, urbane, and well-known than Luther, Calvin, and Knox -- but no less charismatic and influential. His musical "barking" preaching is still popular, and the association of churches that he established gave birth to many of the disparate denominations prospering in the region today. A man lacking in the scholarship of his peers but endowed with the eccentricities that would make their mark on Appalachian faith, Stearns has long been an object of shame among most Baptist historians. In *The Roots of Appalachian Christianity*, Sparks depicts an important religious figure in a new light. The result is a history not just of this leader but of the roots of a religious movement. 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. Weber--this volume is an accessibly written, up-to-date reference to religious culture in the American South. Oxford University Press Format Available: Since the appearance of *The Bay Psalm Book* in , music has served as a defining factor for American religious experience and has been of fundamental importance in the development of American identity and psyche. Timely, challenging, and stimulating, this collection will appeal to students and scholars of American history, American studies, religious studies, theology, musicology, and ethnomusicology, as well as to practicing sacred musicians.

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## Chapter 6 : My Appalachian Life: Visiting The Urban Appalachians-Kendallville, IN

*Find helpful customer reviews and review ratings for The Old Regular Baptists of Central Appalachia: Brothers and Sisters in Hope at [www.nxgvision.com](http://www.nxgvision.com) Read honest and unbiased product reviews from our users.*

My Appalachian Life An ever growing site of non-fiction,flotsam, fiction, memoir, autobiography, literature, history, ethnography, and book reviews about Appalachia, Appalachian Culture, and how to keep it alive!!! Also, how to pronounce the word: All The Others Are Wrong. Specifically, we went to visit my 96 year old half sister, Lucy Hicks Moore, who lives with her daughter and son-in-law, Ollie and Jeannie Shepherd. Lucy is recuperating from her second broken hip in the past several years. That, in and of itself, is amazing in a person of such advanced age. She is back home, not walking, but doing some physical therapy, managing to crack a few jokes, and complaining about not being able to do any work. Jeannie did the sewing and Lucy put the string tacking in all of them. She also did a few small lap quilts for what she referred to as "the old people in the nursing home". In the obituary of Doy Riffle, the author, whose name I cannot determine, makes the following disclosure about his personal response to Appalachian culture: I walked into a new relationship, a new family, very different people, and a very new culture to me. And a whole new life that over the years has continued to broaden my understanding of people, family relationships, and love. Sam and I married 25 years ago this July 28th in this very church and I married not only the love of my life but into a family, history and culture that I now treasure as my very own. Obviously, the best literary depiction of this phenomenon is "The Dollmaker" by Harriette Arnow. But others have written about it and continue to do so. Loyal Jones makes brief mention of it in his classic work, "Appalachian Values". He speaks of how northern plant managers struggled to deal with the close knit nature of Appalachian families at times when plant workers would take time off to come back home for the funerals of relatives other than first level kin. They also have one church each in northern Kentucky and Florida. Additionally, a few of the churches in the New Salem Association also are in northern states. As with any other area in which the Old Regular Baptists practice, the circle of cultural and religious influence is much wider than the reported membership numbers. Most members do not join the church until they are at least middle aged and in most Old Regular Baptist families one person might be a baptized member of the church while several more attend services on at least an irregular basis without ever being baptized or joining the church. This leads to a significant expansion of the area of cultural and religious influence. It is also worthy of note that it was communion weekend at the Little Flossie Church of the Old Regular Baptists that weekend. This was the reason my niece had driven from Sturgis to Kendallville. I did not attend church services that weekend and was unaware that it was communion at the church which was actually co-founded by and named for another of my half-sisters, Flossie Hicks Wicker, who passed away about forty years ago. The experience of attending communion services in an Old Regular Baptist Church is well worth the time for anyone who is interested in Appalachian culture and religion. The Old Regular Baptists practice closed communion, meaning the actual communion event is open only to baptized members of the church. But anyone is always welcome at an Old Regular Baptist service. The communion service will include the distribution of the bread and non-alcoholic grape juice since Old Regular Baptists never consume alcohol. It will also include foot washing which rarely occurs in churches today. Male members wash the feet of other male members and female members wash the feet of other female members. Everyone whom I have heard talk of participating in foot washing describes it as a humbling experience. Even for an observer, the practice of foot washing is a moving experience. He graciously invited me to come to church on the evening they were baking the bread for their communion service the next day and also loaned me a large collection of Minutes from several different Regular Baptist Associations. Brothers And Sisters In Hope". Any of his books on Appalachian Religion are well worth reading. There are also churches in several other primarily Appalachian denominations such as the United Baptists, Primitive Baptists, and other less prominent denominations in the industrial north. I know of

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at least three serpent handling congregations in the Fort Wayne, Indiana, area which were founded and are now primarily attended by members of the displaced Appalachian community. At least one of the founders of the largest of those churches was also a significant political force in the Fort Wayne area for many years. He owned several businesses in the city and often acted as a negotiator or go between in interactions between Appalachians and city hall. This type of influence in the community as a whole is exercised on a regular basis throughout the industrial north. Very rarely today, do displaced Appalachians take the quiet, shadowed existence characterized by Gertie Nevels in "The Dollmaker". They hunt, fish, can, freeze, and dry their catches. They make and sell quilts, homemade chairs, honey, sorghum, and dozens of other products whose roots are in Appalachia. They often keep bees and raise their own pork and beef. They practice self sufficiency to a degree that is uncommon in the dominant industrial culture. Very few minority cultures manage to resist total assimilation when they are exposed for decades to a dominant local culture. But in many of the factory towns of the north, the Appalachian culture has thrived and nearly become dominant. Appalachian accents are accepted in much of the north and many Appalachians refuse to lose theirs. More noteworthy is the fact that they do not seem to face a great deal of pressure to conform and alter their accent. Churches spring up and survive of the same denominations and beliefs that stand in Appalachia. Funeral directors have made adjustments to adhere to idiosyncrasies of Appalachian burial practices. Foods, folkways, folk songs, bluegrass music, Southern Gospel, gravelling for catfish, and dozens of other primarily Appalachian practices survive in the towns where Appalachians work. I saw people from all over Appalachia mixed in with the local Amish population. They were trading knives, hunting dogs, produce, and livestock in a manner very similar to that at the Paintsville Livestock Market or the Bull Creek Flea Market. I noticed that for many of the vendors and customers it was a time to socialize and catch up on recent events. People interacted to a degree that is generally uncommon in the north. I felt at home and, I am sure, so did most of them. These kinds of events happen on nearly a daily basis in towns all over the Midwest and industrial north wherever Appalachians have congregated. It was also common in the early days of the Great Migration for natives of a particular area to induce their relatives and friends to move to the same town and, often, to work in the same factory.

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## Chapter 7 : Home Missions Movement in Appalachia | Special Collections at Belk Library

*Among the many forms of religious practice found in the ridges and hollows of Central Appalachia, one of the most intriguing-- and least understood--is that of the Primitive Baptist Universalists (PBU).*

If you want further information, let me know and I will pm to you contact info. Churches are found in other states as a result of outward migration from the region. As of , there were seventy-three Old Regular churches, with a membership of . The first association of churches which would become the Old Regular Baptists was formed in . Of the eight churches which originally made up the New Salem Association, only two remain. It was this association of churches that adopted the term Old Regular Baptist in . The Old Regulars believe in keeping with the "old ways. The following are some examples: Women are denied a formal voice in church governance I Cor. Men are commanded to cut their hair, and women are admonished not to do so I Cor. Men are to command their own homes Eph. These scriptural rules, and others are staunchly followed. The Old Regulars pride themselves on the belief that their church is most closely representative of the early Christian Church of the New Testament. The Old Regular Baptist congregation ranges in size from four to nearly two hundred members, although they average between thirty-five to forty-five. They meet monthly and often attend the services of other Old Regular Churches on the Sundays their church does not meet. There is a total of sixteen Old Regular Baptist associations. Some of them are in communication with each other, but not one is in communication with all. Each association has an annual meeting which serves as a business meeting, extended church service, and a homecoming for families who have moved away from the region. This appears at present to be one of the smallest Old Regular Baptist Associations. They are however one of the strongest representatives of the original doctrine, faith and practice of the Old Regular Baptist in modern times. Their ministers preach a Travail from Nature to Grace, there must be a begetting before there can be a birth. They believe in a Last Day in which there will be a resurrection of the dead the just and the unjust, the joys of the righteous and the punishment of the wicked will be eternal. Old Regular Baptist are non-instrumental preferring to line their songs in different meters. The members of this association practice modesty of dress. Sisters belonging to these churches do not cut their hair, brothers do not let their hair grow long. They have no secret orders among their membership. Sovereign Grace Old Regulars believe the church of today has no right to place something in the church, that Christ and the Apostles did not establish; that to do such would be adding to the Word of God. This Church meets every 4th Sunday of every month This church meets on the 2nd Sunday of each month 9: M and every Sunday 6: This church meets on the 3rd Sunday most of the year.

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## Chapter 8 : Appalachia's "Old Regular Baptist" Churches | Appalachian Magazine

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Christianity is a Abrahamic monotheistic religion based on the life and teachings of Jesus Christ, who serves as the focal point for the religion. It is the worlds largest religion, with over 2. Christian theology is summarized in creeds such as the Apostles Creed and his incarnation, earthly ministry, crucifixion, and resurrection are often referred to as the gospel, meaning good news. The term gospel also refers to accounts of Jesus life and teaching, four of which "Matthew, Mark, Luke. Christianity is an Abrahamic religion that began as a Second Temple Judaic sect in the mid-1st century, following the Age of Discovery, Christianity spread to the Americas, Australasia, sub-Saharan Africa, and the rest of the world through missionary work and colonization. Christianity has played a prominent role in the shaping of Western civilization, throughout its history, Christianity has weathered schisms and theological disputes that have resulted in many distinct churches and denominations. Worldwide, the three largest branches of Christianity are the Catholic Church, the Eastern Orthodox Church, and the denominations of Protestantism. There are many important differences of interpretation and opinion of the Bible, concise doctrinal statements or confessions of religious beliefs are known as creeds. They began as baptismal formulae and were expanded during the Christological controversies of the 4th and 5th centuries to become statements of faith. Many evangelical Protestants reject creeds as definitive statements of faith, even agreeing with some or all of the substance of the creeds. The Baptists have been non-creedal in that they have not sought to establish binding authoritative confessions of faith on one another. Also rejecting creeds are groups with roots in the Restoration Movement, such as the Christian Church, the Evangelical Christian Church in Canada, the Apostles Creed is the most widely accepted statement of the articles of Christian faith. It is also used by Presbyterians, Methodists, and Congregationalists and this particular creed was developed between the 2nd and 9th centuries. Its central doctrines are those of the Trinity and God the Creator, each of the doctrines found in this creed can be traced to statements current in the apostolic period. The creed was used as a summary of Christian doctrine for baptismal candidates in the churches of Rome. Most Christians accept the use of creeds, and subscribe to at least one of the mentioned above. The central tenet of Christianity is the belief in Jesus as the Son of God, Christians believe that Jesus, as the Messiah, was anointed by God as savior of humanity, and hold that Jesus coming was the fulfillment of messianic prophecies of the Old Testament. The Christian concept of the Messiah differs significantly from the contemporary Jewish concept, Jesus, having become fully human, suffered the pains and temptations of a mortal man, but did not sin. Protestantism is a form of Christianity which originated with the Reformation, a movement against what its followers considered to be errors in the Roman Catholic Church. It is one of the three divisions of Christendom, together with Roman Catholicism and Orthodoxy. The term derives from the letter of protestation from German Lutheran princes in against an edict of the Diet of Speyer condemning the teachings of Martin Luther as heretical. Although there were earlier breaks from or attempts to reform the Roman Catholic Church "notably by Peter Waldo, John Wycliffe, Protestants reject the notion of papal supremacy and deny the Roman Catholic doctrine of transubstantiation, but disagree among themselves regarding the real presence of Christ in the Eucharist. The Five solae summarize the reformers basic differences in theological beliefs, in the 16th century, Lutheranism spread from Germany into Denmark, Norway, Sweden, Finland, the Baltic states, and Iceland. Protestants developed their own culture, which made major contributions in education, the humanities and sciences, the political and social order, the economy and the arts, some Protestant denominations do have a worldwide scope and distribution of membership, while others are confined to a single country. A majority of Protestants are members of a handful of families, Adventism, Anglicanism, Baptist churches, Reformed

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churches, Lutheranism, Methodism. Nondenominational, evangelical, charismatic, independent and other churches are on the rise, and constitute a significant part of Protestant Christianity. During the Reformation, the term was used outside of the German politics. The word evangelical, which refers to the gospel, was more widely used for those involved in the religious movement. Nowadays, this word is still preferred among some of the historical Protestant denominations in the Lutheran and Calvinist traditions in Europe, above all the term is used by Protestant bodies in the German-speaking area, such as the EKD. In continental Europe, an Evangelical is either a Lutheran or a Calvinist, the German word evangelisch means Protestant, and is different from the German evangelikal, which refers to churches shaped by Evangelicalism. The English word evangelical usually refers to Evangelical Protestant churches, and it traces its roots back to the Puritans in England, where Evangelicalism originated, and then was brought to the United States. Protestantism as a term is now used in contradistinction to the other major Christian traditions, i. Initially, Protestant became a term to mean any adherent to the Reformation movement in Germany and was taken up by Lutherans. Even though Martin Luther himself insisted on Christian or Evangelical as the only acceptable names for individuals who professed Christ, French and Swiss Protestants preferred the word reformed, which became a popular, neutral and alternative name for Calvinists 3. Puritans – Puritanism in this sense was founded as an activist movement within the Church of England. The founders, clergy exiled under Mary I, returned to England shortly after the accession of Elizabeth I of England in , Puritanism played a significant role in English history during the first half of the 17th century. One of the most effective stokers of anti-Catholic feeling was John Pym, Puritans were blocked from changing the established church from within and were severely restricted in England by laws controlling the practice of religion. They took on distinctive beliefs about clerical dress and in opposition to the episcopal system and they largely adopted Sabbatarianism in the 17th century, and were influenced by millennialism. Consequently, they became a political force in England and came to power as a result of the First English Civil War. Almost all Puritan clergy left the Church of England after the Restoration of , the nature of the movement in England changed radically, although it retained its character for a much longer period in New England. Puritans by definition were dissatisfied with the extent of the English Reformation. They formed and identified with various groups advocating greater purity of worship and doctrine, as well as personal. Puritans adopted a Reformed theology and, in sense, were Calvinists. In church polity, some advocated separation from all other established Christian denominations in favor of autonomous gathered churches. The Puritans were never a formally defined sect or religious division within Protestantism, the Congregationalist tradition, widely considered to be a part of the Reformed tradition, claims descent from the Puritans. Historically, the word Puritan was considered a term that characterized Protestant groups as extremists. According to Thomas Fuller in his Church History, the dates to Archbishop Matthew Parker of that used it and precisian with the sense of the modern stickler. In modern times, the word puritan is often used to mean against pleasure, in this sense, the term Puritan was coined in the s, when it first appeared as a term of abuse for those who found the Elizabethan Religious Settlement of inadequate. The term Puritan, therefore, was not intended to refer to strict morality, a common modern misunderstanding, the word Puritan was applied unevenly to a number of Protestant churches from the late 16th century onwards. Puritans did not originally use the term for themselves, the practitioners knew themselves as members of particular churches or movements, and not by a single term. Precise men and Precisians were other early derogatory terms for Puritans, seventeenth century English Puritan preacher Thomas Watson used the godly to describe Puritans in the title of one of his more famous works The Godly Mans Picture 4. Anabaptism – Anabaptism is a Christian movement which traces its origins to the Radical Reformation in Europe. Traditionally this movement is seen as an offshoot of European Protestantism, Anabaptists are Christians who believe that baptism is only valid when the candidate confesses his or her faith in Christ and wants to be baptized. This believers baptism is opposed to baptism of infants, who are not able to make a decision to be baptized. Anabaptists are those who are in a line with the early Anabaptists of the 16th century. Other Christian groups, like Baptists, who practice believers baptism but have different roots, are not seen as Anabaptist. The Amish,

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Hutterites, and Mennonites are direct descendants of the early Anabaptist movement, schwarzenau Brethren, Bruderhof, and the Apostolic Christian Church are considered later developments among the Anabaptists. The name Anabaptist means one who baptizes again and their persecutors named them this, referring to the practice of baptizing persons when they converted or declared their faith in Christ, even if they had been baptized as infants. Anabaptists required that baptismal candidates be able to make a confession of faith that is freely chosen, the early members of this movement did not accept the name Anabaptist, claiming that infant baptism was not part of scripture and was therefore null and void. They said that baptizing self-confessed believers was their first true baptism, but the right baptism of Christ, which is preceded by teaching and oral confession of faith, I teach, and say that infant baptism is a robbery of the right baptism of Christ. Anabaptists were persecuted largely because of their interpretation of scripture that put them at odds with official state church interpretations, most Anabaptists adhered to a literal interpretation of the Sermon on the Mount, which precluded taking oaths, participating in military actions, and participating in civil government. Some groups that are now extinct, who practised rebaptism, however, felt otherwise and they were thus technically Anabaptists, even though conservative Amish, Mennonites, and Hutterites and some historians tend to consider them as being outside of true Anabaptism. The Waldensians also represent a similar to the Anabaptists. The believer must not bear arms or offer forcible resistance to wrongdoers, no Christian has the *ius gladii*. Matthew 5,39 Civil government belongs to the world, the believer belongs to Gods kingdom, so must not fill any office nor hold any rank under government, which is to be passively obeyed. They preached an apocalyptic, radical alternative to Lutheranism and their preaching helped to stir the feelings concerning the social crisis which erupted in the German Peasants War in southern Germany in as a revolt against feudal oppression 5. He is best remembered as the originator of the principle of separation of church and his father James Williams was a merchant tailor in Smithfield, his mother was Alice Pemberton. At an early age, Williams had a conversion of which his father disapproved. He seemed to have a gift for languages and early acquired familiarity with Latin, Hebrew, Greek, Dutch, years later, Williams tutored John Milton in Dutch in exchange for refresher lessons in Hebrew. Williams took holy orders in the Church of England in connection with his studies, after graduating from Cambridge, Williams became the chaplain to Puritan gentleman Sir William Masham. Williams knew that Puritan leaders planned to migrate to the New World and he did not join the first wave, but he decided before the year ended that he could not remain in England under Archbishop William Lauds rigorous administration. Williams regarded the Church of England as corrupt and false, by the time that he and his wife boarded the Lyon in early December, however, Williams declined the position on grounds that it was an unseparated church. In addition, Williams asserted that civil magistrates must not punish any sort of breach of the first table, and these three principles became central to Williams subsequent career, separatism, freedom of religion, and separation of state and church. As a separatist, Williams considered the Church of England irredeemably corrupt and his search for the true church eventually carried him out of Congregationalism, the Baptists, and any visible church. From forward, Williams waited for Christ to send a new apostle to reestablish the church, years later in , Thomas Jefferson used the wall of separation phrase in a letter to the Danbury Baptist Association, echoing Roger Williams. Meanwhile, the Salem church was more inclined to Separatism. When the leaders in Boston learned of this, they vigorously protested, as the summer of ended, Williams moved to Plymouth colony where he was welcomed, and informally assisted the minister there. He regularly preached and, according to Governor Bradford, his teachings were well approved, after a time, Williams decided that the Plymouth church was not sufficiently separated from the Church of England. Furthermore, his contact with Native Americans had caused him to doubt the validity of the colonial charters, Governor Bradford later wrote that Williams fell into some strange opinions which caused some controversy between the church and him. In December , Williams wrote a tract that openly condemned the Kings charters. He even charged that King James had uttered a lie in claiming that he was the first Christian monarch to have discovered the land 6. He received an education, including a masters degree in England followed by medical training in Leiden. Baptists were considered heretics and were

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banned from Massachusetts, but Clarke wanted to make inroads there, following his poor treatment in prison, he went to England where he published a book on the persecutions of the Baptists in Massachusetts and on his theological beliefs. The fledgling Rhode Island colony needed an agent in England, so he remained there for more than a decade handling the colony's interests, all of the other New England colonies were hostile to Rhode Island, and both Massachusetts and Connecticut had made incursions into Rhode Island territory. After the restoration of the monarchy in England in 1660, it was imperative that Rhode Island receive a charter to protect its territorial integrity. It was Clarke's role to obtain such a document, and he saw this as an opportunity to include religious freedoms never seen before in any constitutional charter and he wrote ten petitions and letters to King Charles II and negotiated for months with Connecticut over territorial boundaries. Finally, he drafted the Rhode Island Royal Charter and presented it to the king and this charter granted unprecedented freedom and religious liberty to Rhode Islanders and remained in effect for years, making it the longest-lasting constitutional charter in history. Clarke returned to Rhode Island following his success at procuring a charter, he became active in civil affairs there. He left an extensive will, setting up the first educational trust in America and he was an avid proponent of the notion of soul-liberty that was included in the Rhode Island charter and later in the United States Constitution. John Clarke was born at Westhorpe in the county of Suffolk, England and baptized there on 8 October and he was one of seven children, six of whom left England and settled in New England. No definitive record has been found concerning his life in England, other than the records of his baptism. Clarke was apparently highly educated, judging from the fact that he arrived in New England at the age of 28 qualified as both a physician and a Baptist minister, the difficulty with tracing Clarke's existence in England stems largely from his very common name. Another clue to his education comes from a catalog of students from Leiden University in Holland, the school's ledger of graduates includes, in Latin, Johannes Clarck, Anglus, 17 July. It is apparent that Clarke earned a degree from the concordance that he wrote. Clarke arrived in Boston in the Massachusetts Bay Colony in November 1639, when he arrived, the colony was in the midst of a major theological and political crisis, usually referred to as the Antinomian Controversy. Members of the Boston Church could sense a difference in the preaching between the original pastor, John Wilson, and that of their second pastor, John Cotton. Anne Hutchinson, a theologically astute midwife who had the ear of many of the women, became outspoken during gatherings, or conventicles.<sup>7</sup> He had some schooling and at the age of sixteen joined the Parliamentary army during the first stage of the English Civil War, after three years in the army he returned to Elstow and took up the trade of tinker, which he had learned from his father.

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## Chapter 9 : Regular Baptists - Wikipedia

*Regular Baptists members "of a moderately Calvinistic Baptist sect that is found chiefly in the southern U.S., represents the original English Baptists before the division into Particular and General Baptists, and observes closed communion and foot washing", according to Merriam Webster.*

History Many Regular Baptists merged with the Separate Baptists near the beginning of the 19th century. The party names were dropped in favor of United Baptists. The use of the name Regular has persisted among some Baptist groups, particularly among primitive sects that reject modern methods, including missionary and educational auxiliaries for the churches. The minutes of New Salem Association in indicate that they feared the extremism of some predestinarians , which taught that God is the author of sin. Those associations and churches that do not trace their lineage through the New Salem such as Mountain, Mud River, Twin Creek, Spencer and others, along with some churches that are in the larger associations may have originated in the North District Association or like Twin Creek which formed from a split in the Licking River Particular Baptist Association in The word old was added to Regular Baptist soon after many Regular Baptists had joined and or began to correspond with mission boards. Old Regular Baptists have had several divisions through the years. In the late 19th century to early 20th century, they had major splits over Absolute Predestination of all things, Actual Eternal Vital Union and Eternal Creation theory; differences over the Atonement and Election doctrines also led to divisions. In the s, a debate started over when eternal life began, or was regeneration before belief and repentance or after. Historians consider the Old Regular Baptists a branch of the Primitive Baptists that held to a stricter order but were more liberal in doctrine, allowing for different views on the atonement. These differences led to the light-is-life split that took place in the Union Association. This division soon spread to other associations brought on by requests sent to them from the Union Association, resulting in the isolation of the Mud River Association and the formation of the Bethel Association. Other associations like the New Salem chose not to divide over this issue. Often churches and associations and even elders are distinguished by which side of this debate they are on. Those that hold to the doctrine that an individual is first begotten or quickened into life at the start of their travail are called the "hard shell side" of Old Regular Baptists, or the Old School Regulars. This appears to be the original view of the first Regular Baptists in America. Those who hold that life starts at the end of their travail repentance are called the "soft shell side". A query was sent into the association by a sister church against the church that used wine. All evidence shows that the church that sent the query had not taken the proper steps according to Old Regular Baptist decorum. The Association involved itself, failing to send the query back to the church that sent it, and violated its own orders. This led to two member churches breaking fellowship with the Northern New Salem. The two member churches, and one formed later, lettered to the Original Mountain Liberty Association and was found to be orthodox and orderly and were dismissed to form the Sovereign Grace Association in Faith and practice The theology of the group is "election by grace", as stated in the scripture: Today, depending on which group you hear preach, their doctrine ranges from absolute predestination to man being a free moral agent. The majority of Old Regular Baptists hold to a doctrine that is between these extremes, with absolutism the smallest minority. Some churches and associations would be in doctrinal sympathy with the Old Line Primitive Baptists; others would be closer to the United Baptists. Churches form local associations by which they fellowship with one another. This fellowship is formally maintained by the election of correspondents to attend the meetings of the other associations. Preachers are God-called not trained by man , unpaid, and preach improvisational often chanted sermons. Shouting is a frequent occurrence at an Old Regular meeting, particularly among the female membership. Conversion experiences may be a lengthy process, beginning with an awakening to sin, through a period of conviction and travail of the soul, to repentance and belief. Current status The strength of Old Regular Baptists is in Appalachia, particularly along the Kentucky and Virginia border, although Old Regular Baptist churches exist as far north as Michigan and

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as far south as Florida, and several churches still exist in the state of Washington. Currently there are seventeen local associations: The first seven on the list maintain correspondence with one another, while the remaining ten exhibit various correspondence patterns, including three that have correspondence with the Primitive Baptists and two with the United Baptists. These seventeen associations and independent bodies not lettered to an association contain over churches with over 10, members. Current membership among associations: