

Baptist History in South Carolina

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For the Purpose of Discipleship Groups at First Baptist Church of
Gaston.

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Pictured above is the historic First Baptist Church of Columbia

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***Class 1: Baptist Beginnings in South Carolina
1638-1713***

September 8th, 2024

Curriculum is Taught and Written by Rev. R. Brady Henderson

My Goal in Teaching this D-Group:

To give us a clear understanding of how we became Southern Baptists in South Carolina and the process of how that occurred and has developed through the years.

Question 1: Where did Baptists in General begin?

- In order to understand how Baptists Churches began popping up in South Carolina, we must first answer the question, how did Baptists in General, find their roots?
 - *While there is much controversy in answering this question, the simple answer is that Baptists can trace their roots all the way back to John the Baptist.*
- ***The better asked question is ‘were Baptists born from the anabaptist movement that came out of the reformation in the 16th century?’***
 - While this is certainly a possibility, many Baptist History Scholars will argue that we found our roots in the puritan cause.
 - The Puritan movement began in the late 16th Century and early 17th Century.
 - This is backed up by the fact that coming out of the reformation, puritans sought to be a pure Church with the ideals of the reformation.
 - *The Baptist Scholars that argue that Baptists came out of the Puritan cause, believe that Baptists jumped on the momentum of the Puritan cause, just with a few different details.*
 - All kinds of debate can be discussed in how Baptists formed in Europe.
 - *After all, many of the first settlers in Colonial America came from Europe.*

- But things really started to change when the relocation to America became popular, and the major reason for crossing the Atlantic ocean?
 - *Religious Freedom.*

Question 2: *Where did Baptist Origins in America begin?*

- Comparatively speaking, it is much easier to trace our Baptist roots in America, than it is to trace our Baptist roots in England.
 - *Since many of our Baptists ancestors came to America for religious freedom from the uniformity of religion in Europe, especially England.*
 - We can trace our roots in Baptist History in the Colonies (America), back to the early 17th Century.
- *We can trace much of our Baptists Roots in America back to a man by the name of: Roger Williams.* The First Baptist in America and the first ex evangelist.
 - He settled in the Massachusetts Colony.
 - *He became very frustrated with what he saw in the leadership of the Puritan Church in Massachusetts.*
 - *Williams was particularly upset with the Trial of Anne Hutchinson.*
 - *Who is Anne Hutchinson and what was her trial about?*
 - Anne Hutchinson is widely known as the first feminist in America. But, I don't believe that is the foundation of who she was. To me, it's not an accurate statement.
 - In reality, she spoke against certain Biblical Doctrines in the Puritan Church. One in particular was:
 - *'Gradually, the meetings shifted to critiques of Puritan beliefs about the Covenant of Works—the role of good works and adherence to religious law in salvation. Hutchinson, like Cotton, stressed salvation by God's grace alone (the Covenant of Grace), and she disavowed the*

Puritan belief that good works were a sign of God's grace. Soon her meetings became popular with men, including prominent men.'

○ ***While Hutchison certainly was very outspoken, I personally would not call her a feminist.***

- She didn't preach, she simply called a spade a spade, and for her time period, that was very extreme.

○ ***Which, ultimately got her excommunicated and banished from the colony of Massachusetts.***

- She would live in Rhode Island till her husband's death in 1638, and then would relocate to what is modern day New York with her children, and was killed in 1643 by an Indian Massacre.
- Conspiracy theorists of the day think that it was puritans dressed up, but I think this is highly unlikely as Native American/Colonists tension was very high at the time.

● ***This was during the era in Dutch Colonial history known as Kieft's War. Not so much a war as a series of skirmishes between the Dutch and the Native Americans, it was a bloody period marked by a high number of civilian deaths.***

- Hutchinson and her family, living in an isolated area, were likely easy targets. Only one of Hutchinson's daughters survived--legend has it by hiding in the split of the Split Rock--and she was taken and raised by the Natives.

○ ***Back to Williams:***

- Because Williams believed more along the lines of Hutchinson (along with other doctrinal beliefs), he found himself heading south in what we would call modern day Rhode Island.

- *Once in Rhode Island he founded his own town, province and became the Founding Pastor of the so-called 'First Baptist Church' in America.*
- *Out of this 'Church Plant' are the foundations of the Baptist movement in the colonies and eventually, the States.*
- *This Church founded by Roger Williams (and Baptist Movement), is believed to have begun in 1638-1639.*
- What is so compelling about this is that Roger Williams is considered by most Baptist History scholars as the 'First Baptist in the Colonies', and what makes it so ironic is that he was not a Baptist for very long.
 - *Shortly after he founded the 'First Baptist Church' in America in Providence, Rhode Island, he then described himself as a 'seeker of the Truth' and that there was no 'True Church'.*
 - He ultimately decided to leave the faith.

Question 3: *Who Came After Roger Williams to Continue the 'Baptist Movement' in America?*

- Some of the 'Baptists' came to America by a boat from England, while others came by arriving at the same theological conclusions as Williams and began to plant their own Churches in New England.
 - *It is very important to point out at this stage that Baptists were by no means, the majority. There were not many of them.*
 - Baptists in the beginnings of Colonial America were in the minority by a long shot.
 - The majority of religious groups in New England at this time (the middle of the 1600s), were extremely upset with the rise of Baptists. So, while there were not many of them in number, the majority of the religious groups (the Puritans), did try to silence the newly formed Baptists. *How did they do this?*
 - *They Arrested Early Baptist.*
 - *They Physically Beat (assaulted) Baptists.*
 - *They asked them (Baptists) to recant and they refused to do so.*
 - *There were people, including Roger Williams and John Clark (leaders in Rhode Island), who sent letters to the*

King of England concerning the right to establish Rhode Island as a colony as truly a 'religious freedom' colony.

- *Many of the original settlers of Rhode Island (Church of England followers mostly), rejected the early baptist movement due to their:*
 - Free Approach, essentially at that time the Laissez faire approach. Of the 'free Church movement' of that time.

Question 4: *Other than Roger Williams, where else did the rest of the people involved in the 'Baptist Movement' in America go?*

- Well, unlike Roger Williams, most of the rest of those who were in the 'Baptist' movement in that time went North. To Maine and had the motivation of political reasons as well as economic.
 - *Most of the early Baptists in Maine engaged in the fishing industry as well as the Boat Building industry which is due in large part to the amount of trees in Maine then, and even now.*
 - *Many of the Baptists who went to Maine to continue their 'Baptist' beliefs and newfound fishing enterprises, things did not remain peaceful for very long...*
- ***Due to the lack of peacefulness among Baptist life in Maine, we find ourselves introduced to a new Character that we have yet to speak about, by the name of William Screven.***
 - ***Who is William Screven?***
 - He was born in England.
 - But, he was led to Christ, made a profession of faith, and was baptized in a 'Baptist Church' under the leadership of Rev. Thomas Collier.
 - In the early days of the Church, he is spoken of in the minutes of the Church as a gifted 'brother' in the Kingdom.
 - ***Because of this, the Church of the young Screven at that time under the leadership of Thomas Collier, began to allow him to use his gifts in the Church.***
 - ***Where did William Screven go?***
 - After King Charles II began to rise to power, Screven decided to leave England with the hope of religious freedom, (as did many before him and even after him).

- When William Screven arrived in the colonies he settled in Boston, Massachusetts, as a ‘ship builder’ in 1668.
- ***Shortly after his apprenticeship in Boston as a ship builder, he decided to migrate North, to the colony of Maine.***
 - Where did he go?
 - ***Kittery, Maine.***
 - Kittery at this time was known as a place in the colonies where people could practice religious freedom.
 - While this is very interesting, considering that most of these people crossed the ocean for religious freedom from the Church of England, just to have new sects and religious cliques run rampant in the colonies (‘New England’).
- ***In 1673, Screven found himself in Kittery Maine with the hopes of seeking employment and religious freedom.***
 - In the next decade while living in Kittery, Screven had become much more involved in the local politics and even religious happenings of the town.
 - ***The First Baptist Church in Boston ordained him and baptized him into membership in around 1681.***
 - ***Why did he join a Church when he lived so far away?***
 - We can’t know the answer to this because the records of First Baptist Boston from that era have been lost.
- ***Screven’s (Baptist) Church Plant in Kittery, Maine in 1682.***
 - The Church plant did not go well in the eyes of his peers in maine.
 - Months after planting the Church, Screven is accused of Blasphemy due to rejecting the idea of infant baptism.
 - ***The principle of rejecting infant baptism is a core belief of the early baptists and what would become ‘Southern Baptists’ centuries later.***

- After the people of Kittery, Maine, accused Screven of Blasphemy because of rejecting infant Baptism.
 - *So, the people in the community of Kittery Maine, wrote a letter to First Baptist Boston, since they ordained Screven and were the ‘mother’ Church of this new Church plant in Kittery.*
- First Baptist Boston did an investigation on that matter and did not find any issues to expel them as a ‘Baptist’ Church. Because they were still in agreement with the 2nd Baptist London Confession. So, they allowed them to continue to operate as a Baptist Church.
- *Screven made a big mistake while in Maine.*
 - *He chose to get involved in the political affairs of Kittery Maine, which alienated people who would have not tried to have gotten in his way had he not made enemies in the political arena.*
 - In 1696, Screven had made enough enemies that the community forced the Baptist Church to move south in the colonies.
- *Screven and his Church, move to Charles Town, South Carolina:*
 - *Why did Screven and the members of the Church move south?*
 - It was not because of persecution.
 - It was because of political trouble.
 - Threat of native americans (this was a HUGE threat in Maine and in New England at this time in the colonies)
 - Economic stability. These early baptists were a part of the shipbuilding industry.
 - *They were aware that Charles Town had many tall trees that would sustain their line of work economically with the shipbuilding industry.*
 - Most historians believe that this Church/community was invited to Charles Town.

- *There is great irony here that a Baptist congregation was welcomed and invited to Charles Town, a town named after King Charles with heavy English roots.*
 - *Charles Town was extremely loyal to the crown at this time, and would remain that way until 1776.*
- The main religion in Charles Town at this time was Anglican.

■ ***Charles Town is the first major city in the United States that allowed for religious diversity in the city.***

- At this time in the colonies, it was completely unheard of.
- In Charles Town at that time, there was a Lutheran Church, Presbyterian Church, the oldest Jewish Synagogue in the South was there, French Huguenot Church, and now the Baptists come to Charles Town...
 - *It's important to see that the founding leaders of Charles Town at this time placed all the religious entities and Churches on meeting street.*
 - *While they welcomed the Baptists, they did seek to insult them...*
 - FBC Charleston is the only Church that doesn't face Meeting Street, they just have a driveway to it.
 - The front of the street faces another street.

Question 5: What happened to First Baptist Charleston in the early years?

- The early Church at First Baptist had a healthy mix of different Baptists.
 - ***General Baptists:***
 - Who believed in the general atonement idea and argument related to salvation.
 - ***Particular Baptists:***
 - Were more 'regular' in their doctrine and are similar to what we believe today.

- *Later on Separate baptists will pop up in the 1740s, but at this time in the early Church at Charleston, there were just two types of Baptists.*
- *In the beginning, the general and particular baptists in this Church decided to get a long... But, not for long. They're Baptists, so what do we expect?*
 - *The General Baptists would leave the Church eventually over issues with the Church's confession of faith.*
- *Early on, the Church was able to stay united under the influence of their Pastor, William Screven.*
 - History describes him as a great orator and preacher of God's Word. Very gifted, very theologically sound especially for his era.
 - But, what separated Screven from other denominations in Charleston and what kept the particular and general baptists together in the early days, was his stance and focus on missions.
 - *Even today, I would argue that Southern Baptists do the best job of cooperative missions than any other mainstream denomination.*
 - We can trace our roots for our love of missions of course to the Bible, but also to William Screven. Really the first 'Mission Minded' Pastor in the South.
 - *One reason that Baptist Churches spread throughout South Carolina and beyond, is because one of Screven's main focuses in Missions was his influence on Church planting.*
 - The members of the Church would go out to the neighboring communities and plant Churches.
 - We can find 3 Churches that were planted in the early 1720s, 30s, and 40s that were planted in the Charleston area, by FBC Charleston.
 - *What I love about this is that from the beginning, while Baptists have not been perfect, by any means, we have tried since our beginning, to be Biblical.*

- Church planting is the Biblical Church model.
- *Screven NEVER focused on FBC Charleston being a ‘big Church’.*
 - Which is what separated Baptists from most of the other denominational Churches in Charleston.
 - They wanted to be ‘big’ and Screven wanted to take the Gospel and Churches to regions in the Charleston area that had not been reached.
- Screven was the first Pastor of the historic FBC Charleston, and his impact on Baptist’s in South Carolina are still seen and very much prevalent today.
 - *He died in 1713*

Question 6: Did Baptists spread throughout South Carolina in the years leading up to the revolution or did early Baptists die out?

- Yes, Baptists really started to spread throughout the Carolina’s during this time.
 - South Carolina and North Carolina divided in 1712. Prior to that time it was just the Carolina’s.
 - ***While FBC Charleston is where Baptists learned and caught on to the idea of Church planting, it is not the only reason that baptists started spreading in the South.***
- ***But Northern Baptists start to come down, feeling the religious heat in the north, to plant Churches.***
 - In 1740 a group from a Baptist Church in Philadelphia planted a Church called Welsh Neck Baptist Church in the Lowcountry.
 - In this same era, the Sandy Creek Baptist Church in North Carolina sent Church planters down to South Carolina.
- ***In the middle of the 1700s you found a growing number of Baptists across the Carolinas.***
 - You do not find Baptists in any one general pocket, they were generally spread out.
 - This is totally different from the other denominations of the time and the model that they used.

- ***One thing that really led to the growing number of Baptists in the Country, not just the 'South', was the first and second great awakenings.***
 - During the second great awakening specifically, many Baptists got involved in evangelism and sharing the Gospel.
 - ***Richard Furman is also involved in this, who we will discuss later on.***
 - But from the 1740s to the early 1800s, Baptist continue to grow until we finally get to the point where there are many Baptists, that a meeting occurs in 1821 where South Carolina Baptists decide we need to do something with all these Baptists Churches. That's where we will pick up next week.
 - Next week we are going to primarily focus on what happened between 1713, and the revolutionary war as we focus on Oliver Hard and Richard Furman.

***Class 2: A Growing Number of Baptist in South Carolina
1713-1795***

September 15th, 2024

Curriculum is Taught and Written by Rev. R. Brady Henderson

Last Week:

- In last Sunday's class, we were able to lay the groundwork for our Baptist History in South Carolina Class.
 - *Based on Last Week's Lesson, let's answer the following questions...*
 - **#1: Who was the first Baptist in the Colonies?**
 - **#2: Who was the first 'Ex-Evangelical' in the Colonies?**
 - **#3: Why did Anne Hutchinson get excommunicated 'banned' from Boston?**
 - **#4: Based on the historical record, who killed Anne Hutchinson?**
 - **#5: Did Baptist die out once Roger Williams recanted his Baptist faith?**
 - **#6: Which Church authorized William Screven to plant a Church in Kittery, Maine?**
 - **#7: Where did the Church at Kittery, Maine ultimately relocate to?**
- So, today we will pick up with the death of William Screven, and follow the growing Baptist movement in South Carolina to 1795 and the death of Oliver Hart.

Question 1: What happened to First Baptist Church of Charles Town after William Screven's death in 1713?

- Like most Churches of the time, FBC Charleston went without a Pastor for many years once William Screven went to be with our Lord.
 - *As I briefly mentioned last week, due to the theological differences of the General and Particular Baptists, FBC Charleston were holding bi-weekly services for each group.*
 - As far as we know, these services were conducted by lay-leaders. The Church at that time, did not have a designated Pastor.
 - *Which in the early 1700s was quite common.*
 - *Due to the lack of a 'Pastor' at FBC Charleston, we have very little documentation and minutes based upon this period in the life of FBC Charleston. (1713-1740)*
 - Due to the theological differences the First Baptist Charleston almost decided to close it's doors in the 1740's...

- *They had gotten to such a point of theological debate to where they didn't know if they'd be able to make it anymore.*
 - Just think, two separate congregations (based on theological differences), how could they survive for much longer based on this structure?

Question 2: *Why didn't FBC Charleston close its doors in the early 1740's?*

- The fact that FBC Charleston didn't 'die' in the 1740's is due in large part to two individuals:
 - *Rev. George Whitfield.*
 - He was the great preacher of the 1st Great Awakening.
 - *While it was primarily in the northern part of the colonies that the first great awakening took off and made great impacts in the lives of others, the preaching of George Whitfield also affected South Carolina.*
 - While there is little to none documentation on the impact of George Whitefield's Ministry in South Carolina, it did cause the attention of one young man, who made a big impact.
 - *Rev. Isaac Chandler.*
 - Rev. Isaac Chandler had been sent out by FBC Charleston and in the 1740's was Pastoring one of the Church plants (by FBC Charleston) on the Ashley river.
 - *After Rev. George Whitfield's short revival in Charleston, Isaac Chandler began to come down to FBC Charleston (the Church that sent him out), to preach every other week.*
 - *During this time, although the General Baptists and Separate Baptists were meeting every week, following Screven's example, Chandler wanted to keep the Church together...*
 - *In 1749, Rev. Isaac Chandler passed away.*
 - Before he passed away, Rev. Isaac Chandler did something quite interesting...
 - *He sent two letters in 1749...*
 - One to the Philadelphia Baptist Association and one to England.

- The contents of this letter simply stated: ***‘We need Pastors/a Minister here in Charleston or the Baptists in the south will be no more.’***
 - I really believe that Isaac Chandler was 100% right. If a Pastor were to not come to the charleston area, I don’t think FBC Charleston or the surrounding baptist Church plants would have been able to make it.
- We should all be thankful that Chandler sent this letter shortly before his death...
 - *Rev. Isaac Chandler did not know if anyone had received his letter or had even acknowledged that they had received the letter because he died shortly after sending it.*
 - *On the day that Rev. Isaac Chandler passed away, a ship pulled into Charleston and there was a man on the ship by the name of **Oliver Hart**, who had received Chandler’s letter.*

Question 3: Who is Oliver Hart and what is his significance in Baptist life in the 1700’s?

- Knowing and understanding Oliver Hart is imperative to us fully getting a grasp on Baptist history in South Carolina, and the Country.
 - *I believe you can make a strong argument, that if it wasn’t for Hart, that there would probably not be such a thing as the Southern Baptist Convention. It’s debatable of course, but I think there’s a strong argument to be made.*
- **Oliver Hart’s background before coming to SC:**
 - He was born in Warminster, Pennsylvania on July 5th, 1723.
 - He is regarded by most historians (including secular) as one of the most influential religious, social, and political leaders in the pre-Revolutionary war era.
 - As a young man he began his career as a carpenter.
 - *In 1746, at the age of 23, he was licensed to preach by the Philadelphia Baptist Association. (The first Baptist Association in North America).*

- ***In 1749, the Philadelphia Baptist Association received a request from FBC Charleston, from Isaac Chandler, asking if they had anyone who could come and be their Pastor.***
 - So as far as we can tell, the Philadelphia Baptist Association encouraged the young 26 year old preacher boy, with no education, to travel down south and take on this dying Church.
- Before Hart left Philadelphia to go to Charleston, they ordained Hart to the Gospel ministry.
- *Before we discuss Hart in depth, let's think about this...*
 - ***If your Church is in desperate need to have a Pastor who can provide the spiritual leadership that is needed would you accept one completely blind?***
 - ***Because this is what FBC Charleston does when Hart arrives in Charleston in 1749, they don't know him, and he doesn't know them.***
 - But they need a Pastor, and God has a call on his life...
 - God works in the oddest and most mysterious ways, yet look at the fruit!
 - Southern Baptists are the largest protestant denomination in North America, and imagine what would have happened if Hart rejected the call or vice versa.
- ***As I mentioned a moment ago, the same day that Isaac Chandler died, Oliver Hart arrived by ship in Charleston harbor.***
 - In 1750, Oliver Hart officially became the Pastor of the First Baptist Church of Charleston.
 - For many of the members at the time, this was an answer to prayer.

Question 4: What was one of the foundational pillars of Hart's ministry that he installed early on?

- ***In 1751 Hart brought the idea of 'Cooperation' into the Charleston Area.***
 - Remember, he was a product of the first 'cooperating' association in North America, the Philadelphia Baptist Association.

- Charleston had already planted Churches constantly prior to Hart coming.
 - *As the people kept moving up the rivers, they also started planting Churches as they went, many if not most, can trace their roots back to FBC Charleston.*
- ***One of the first things that Oliver Hart does is he brings these churches in the Charleston area together for the sake of cooperation to fulfill the great commission, and the second Baptist Association in North America is born.***
 - The Charleston Baptist Association.
 - *The Charleston Baptist Association in the early years, followed the plan that the Philadelphia Baptist Association had set up.*
- ***So if FBC Charleston had already begun to plant Churches and work together, why bring the idea of an association to the South?***
 - Hart saw the need to develop a way to train ministers for the work of the ministry.
 - *Hart immediately saw the need to train up and educate ministers so that FBC Charleston, and other Churches in the area didn't find themselves in a spot where they have to send letters and 'hope' someone will show up like Oliver Hart did.*
 - ***Oliver Hart began this work as the newly formed Charleston Baptist Association by traveling around to the different Baptist Churches in the Charleston area and asking them to give money to this fund that would train Pastors.***
 - Hart decided to do this training on his own. The money given would support the food, room and board of the young men called to preach, and he would personally train them 1 on 1.
 - *This is interesting because Hart himself had very very little theological education himself, but his heart was in the right place to want to train up Pastors.*

- The identity of early Baptists in the 1750s became that of cooperation and education.
 - *Which is still something you can see a strong resemblance of in Baptist life today.*
 - Oliver Hart would go on to Pastor FBC Charleston for 30 years, his successor, Richard Furman, who we will get to later on, would continue Hart's vision and passion for cooperation and education.

Question 5: *What's happening in the rest of South Carolina in the 1740's and 50's in regard to the Baptist movement?*

- *While all of this is going on while Hart is training Pastors and planting Churches, more Baptists are moving into the Carolina backcountry.*
 - In the first great awakening with the preaching of George Whitfield in the North, many people accepted Christ and repented of sin.
 - Many of these converts from the preaching of George Whitfield, became what we call separate Baptists.
 - ***The phrase separate Baptists was a baptist movement in the North and comes from 2 Corinthians 6:17:***
 - 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.'
2nd Corinthians 6:17 KJV
 - *They were not called separate because they disagreed with the general or particular Baptists of the south, they were called separate because they wanted to separate from the religion that was in New England at that time.*
 - *Due to the persecution in New England for Baptists after the 1st great awakening, many of them moved south in pursuit of religious freedom.*
 - So, where did they settle when the separate Baptists left New England?
 - ***They began to settle in the inland of the Carolinas.***
 - *They are also referred to as 'New Lights'.*
 - Starting in the Sandy Creek area of NC (present day Wilmington), and then trickling down into the SC lowcountry.

- *While many historians look back on the separate baptist movement and think that Baptists spread in the south to create two divisions of Baptists.*
 - The baptists that came from FBC Charleston and those that trickled down south after the first great awakening.
- *I personally do not think that it was two separate movements. Did they come from two separate places? Yes, but theologically they were aligned and these movements became one and we see Baptists absolutely explode (comparatively speaking), before the resolution.*
- *Why did the 'New Lights' see Churches expand rapidly along the rivers in the Carolinas?*
 - Unlike other denominations at the time, the separate Baptists did not require their Ministers to be educated.
 - *At this time in the colonies every other denomination stated that their clergy had to have a certain level of theological education before they could be ordained and receive documentation of ordination.*
 - *The separate Baptist and even Charleston Baptists, did not do this.*
 - What really took off in the Sandy Creek area in the 1750s, is the idea that once a man knows his Bible, they get him preaching and then off to plant a Church in the next nearby community on the river(s).
- Churches were popping up much quicker because of this model that the Separate Baptists used.
 - *These are NOT two different streams of Baptists coming into South Carolina.*
 - *What you find are two different fountain heads of the same theological stream.*
 - That's a big difference.
- These two fountain heads come together and meet together in and through one person. A very important Baptist, *Richard Furman*.

Question 6: *Who was Richard Furman and what was his significance on South Carolina Baptists?*

- Richard Furman was born in New York in 1755, but was raised in Charleston.
 - *Furman's father taught him latin, greek, and hebrew languages all before the age of 16.*
 - *When Furman was 16, in 1771, He accepted Christ as His Lord and Savior and shortly thereafter was called to preach.*
 - At the age of 18, in 1773, Richard Furman was ordained and became the Pastor of the High Hill Baptist Church in Stateburg SC which is in Sumter county.
 - *This Church had strong separate Baptists affiliations and influences.*
 - *Which is why these two fountain heads came to be one stream through Richard Furman, because he grew up as a Baptist in Charleston, and served in a separate influenced Church.*
 - Same stream, different fountains.
 - *Oliver Hart hears about this young preacher in Sumter County who was raised in Charleston, and decides to make a visit to meet the young preacher boy, Richard Furman.*
 - Once Hart got involved, the separate baptists accepted 'Charelstonian tradition' realizing that there was little to none theological differences.
 - *As we must realize in today's world, we are much better as Christians when we're together, and not apart.*
 - *Because the separate Baptists and Charleston Baptists really came together before, during and after the Revolutionary war, Baptists started spreading even quicker throughout SC. These two streams became one.*
 - This is not the last that we will discuss of Richard Furman in this class, but for now, I want to focus on how the revolutionary war affected Baptists in SC.
 - *Next week we will pickup with Furman and his influence on the organization of the South Carolina Baptist Convention.*

Question 7: *What kind of persecutions did Baptists in South Carolina face during the Revolutionary war?*

- As we mentioned last week, Baptists were viewed as the lowest of low in religious society.
 - *Certainly, those who were British in South Carolina (there were a lot of them), looked lowly on the Baptists.*
 - *Specifically because Baptists in South Carolina focused a lot on religious freedom.*
 - Which is why many of the separate baptists moved down here to begin with, to get away from the religious rules of New England.
 - Baptists also didn't conform to the expectation of other denominations that Baptists had to be educated.
 - *The fact that Baptists encouraged men to pick up a Bible and begin preaching was astonishing and alarming to most if not all of the British people.*
- ***What role did Richard Furman play in the war of independence?***
 - In 1776, Richard Furman volunteered to serve in the continental army but was told that his talents could be used as a traveling speaker to gain popularity for the patriot cause.
 - *Governor of South Carolina, John Rutledge convinced Furman that his talents could be used in Western South Carolina, a loyalist hotbed at the time (specifically Clinton and Laurens).*
 - *When the city of Charleston fell to the British in 1780, general Charles Cornwallis put a 1,000 pound bounty on Richard Furman. This bounty caused him to have to leave South Carolina.*
 - Which would be approximately \$30,000 today. Simply stated, the british want him dead.
 - *In 1778, Richard Furman led South Carolina has a state to disassemble the Church of England in South Carolina.*
 - To England, this was treason, along with his support for the Patriot cause, so that would explain the \$30,000 bounty.

- In fact, Cornwallis was losing so many English supporters in South Carolina due to the work of Richard Furman drumming up support for the Patriot cause, that Cornwallis is said to have said this to his English officers concerning Furman.
 - *"I fear the prayers of the Godly youth more than the armies of Sumter and Marion."*
- *We've looked at what happened to Richard Furman during the war, what about Oliver Hart?*
 - *Because Oliver Hart was a well known Baptist in Charleston, revered for his remarkable Pastorate that arguably saved the Church, England didn't like him. Why would they?*
 - One historian said 'In 1775 Hart's involvement in the Revolutionary cause, especially in the recruitment of support for the patriots, both in Charleston and in the backcountry, forced him to flee for a time with his family to the Euhaw tribal lands.'
 - *What were Euhaw tribal lands and where were they?*
 - *They were Indian tribal lands in modern day Yemassee, SC.*
 - In 1777, he continued to advocate for religious freedom in South Carolina.
 - *In 1780, he was driven out of Charleston for fear of his life, and went to Hopewell New Jersey to Pastor until his death in 1795.*
 - Richard Furman would succeed him after the war as Pastor of FBC Charleston and the new nation would appreciate the voice of Richard Furman in one of the young countries most prominent cities.
 - Oliver Hart would not return to Charleston.
- *Today, we are going to end in 1795. Next Sunday, we will pick up and try our best to get up to the lead up to the civil war.*
 - If not, we will certainly cover 1821-1825, a pivotal time in South Carolina Baptist History.

Class 3: Humble yet persistent beginnings of Convention and Cooperation
1779-1824

September 22nd, 2024

Curriculum is Taught and Written by Rev. R. Brady Henderson

Last Week:

- Last Sunday we went from 1713-1795 in Baptist History in South Carolina. Based on last week's lecture, I want to ask you the following review questions:
 - **#1: Which two individuals were very impactful in keeping FBC Charelston's doors open?**
 - **#2: What did Isaac Chandler do right before he passed away?**
 - **#3: Who became the Pastor of FBC Charleston in 1750?**
 - **#4: What was the foundational pillar of Oliver Hart's ministry at FBC Charleston?**
 - **#5: What year was the Charleston Baptist Association founded?**
 - **#6: What was another name for the 'Separate Baptists' who settled in the upstate of North and South Carolina?**
 - **#7: What was one of the early impacts that the young Richard Furman had on Baptists in the Carolinas?**
- Today, we will pick up with the ending of the revolutionary war and the start of a new nation.
 - *The start of this new nation would also lead to the start of a new state convention, led by Richard Furman himself.*

Question 1: How do Baptists keep the momentum going that they had prior to the war?

- Prior to the capture of Charleston in 1780, Oliver Hart was able to keep the Charleston Association to continue to have meetings.
 - **In 1779, Hart brought up at a Charleston Baptist Association meeting, that the Churches ought to have a standing committee to oversee the affairs of the Association, even if they weren't meeting.**
 - This was smart and strategic on Hart's part, because not long after this the association would not be meeting.
 - *In the early years of the CBA, this became known as 'the board'.*
 - The first members appointed to it were Oliver Hard, Evan Pugh, Edmund Botsfordd, Richard Furman and John Cowen.
 - *When the war was finally over, the work of the association began again.*

- ***The CBA met for the first time after the war in 1783, and Richard Furman pushed for the idea that Baptist Churches needed to incorporate themselves.***
 - Why would Baptists Churches at the tail end of the 1700's, need to incorporate themselves?
 - ***So that the organization (Church) could hold and administer funds and property in order to fulfill the Church's mission more effectively.***
 - Most of the Churches in the association at that time, did in fact choose to incorporate.
- ***In 1785, the Charleston Baptist Association tried to incorporate itself when Richard Furman brought forward a proposal at an associational meaning.***
 - According to Joe M. King, Furman's reasoning for the Association being an incorporated organization was so that the association could hold funds and properties to advance educational work among Baptists.
 - ***Like typical Baptists, they tabled Furman's idea in 1785, and didn't pass until several years later.***

Question 2: How did the rise of young Ministers in South Carolina create division?

- ***Although we don't have names, many Church records and minutes indicate that young minister were popping up in many of the early Baptist Churches.***
 - The Charleston Baptist Association felt and pushed that these young ministers needed to be educated.
 - ***The fact that there was a large quantity of ministers being called and 'grown up' in Churches would have been a big encouragement to Isaac Chandler who envisioned that in the two letters he sent to Philadelphia and England.***
 - ***The Churches though, were either indifferent or hostile towards the Associations idea of educating the ministers.***
 - ***Why would the Churches be against educating their ministers?***

- For 90 years at this time in 1786, there had been at least 1 Baptist Church in SC.
- Prior to this time this is what had separated Baptists from every other denomination. The fact that their Ministers had not gone to big fancy universities and seminaries.
 - *To many of the Baptists at that time, once someone knew their Bible, they got them preaching and sent them out. In their mind, what was wrong with their system anyway?*
 - *It also had to do with Money. From the very beginning when Oliver Hart began this idea of cooperation for the sake of education, he did so by going to the Churches and asking for funds.*
 - *So, they probably didn't want to give money to education if they way they had been doing it had worked for quite awhile.*
- Several times in business meetings allocating money towards education for the young ministers in SC was turned down at the CBA.
 - But individuals who supported this idea stuck with it and briefly over time, it would slowly gain momentum.
- *At the Charleston Baptist Association meeting in 1789, Richard Furman had gotten people together who supported this idea of funding education.*
 - *Historian Joe M. King said 'The association could not be incorporated (at this time), but they determined to create a corporation in close relation to the association which could do the needed educational work.'*
- *So what happened?*
 - At the meeting in 1789, they brought forward a proposition that to form funds from Churches that wanted to, to assist young men in their theological studies.
 - It was unanimously agreed upon.
 - *What was different about this plan than the previous idea of incorporating the association to do so, is that they would be a*

separated fund where Churches who wanted to give to support theological education could.

- Not a blanket where each Church of the CBA had to pay their ‘dues’ and give to this fund.
- It was in 1791, at the Charleston Association meeting at Welsh Neck Baptist Church, that the idea of incorporating the association was agreed upon.
- ***After this idea of providing funds for education was approved, they appointed a general committee each year to be responsible who was qualified to receive these funds and begin receiving their education.***
 - Historian Joe M. King said ‘In case more candidates applied for the bounty than could be assisted, preference was to be given to those of the Charleston Association and those who were most promising. Should any develop heretical views or fall into immoral living, they were to be dropped.’
- ***From 1791 to 1821, this is how Baptists operated in South Carolina when it came to associations and funds.***
 - In this span, Baptist Churches began popping up all over the place all across the state.
- ***James C. Furman (Richard’s son), recorded in 1851 that 60 young men had been assisted from the general Committee of the CBA and were in the ministry.***

Question 3: Since there were no Baptist Schools in South Carolina at this time, how did Ministers receive training from these funds?

- In the fall of 1800, there are records that the Roberts Academy under Pastor John M. Roberts (High Hills Baptist Church in Sumter) was the first of any kind of educational institution for Baptists.
 - ***But, like many of these early educational institutions, they closed soon after their inception, closing in 1810 according to the CBA minutes.***
- ***In the early years before Baptists colleges were able to be founded, funded and stick around, what was the model?***

- *Primarily prior to 1800, the young ministers who were receiving financial funds would be placed with a capable and proven minister in an established parish (Church).*
 - The young minister would live in the home of the Pastor and would be allowed to use the Pastor's books (this was a big deal).
- Richard Furman did this with countless young Pastors as well as others. It's important to note that there is no record that Furman and other host Pastors received any compensation for hosting and training these young men.
 - *It was for the hope of the Gospel and Kingdom work in early America and in the young Carolina's.*
 - With the eventual rise of educational institutions, this method would eventually go away.

Question 4: Other than Education, what other mission's projects were Baptists involved in prior to 1821?

- In 1802, a movement was brought to Charleston Baptists to raise money for a missions endeavor to the Catawba Indians.
 - *It is estimated that there were some 500 native Americans who still lived peacefully on the Catawba river in 1802.*
 - *Money was given to send preachers and evangelists to the Catawba tribes, but to also send evangelist and these young preachers to visit whites that were known as destitutes.*
 - *The best way to describe this is that Charlestonians wanted to evangelize the people in the backwoods, aka, what we could call hillbillies.*

Question 5: How do SC Baptists get involved with international missions prior to the forming of the convention in 1821?

- The call of foreign missions in the teens of the 1800s became the rallying cry of Baptists.
 - *Two missionaries who became Baptists **after** their foreign missions endeavors, caused Baptists to rally around foreign missions. Both of these missionaries converted to Baptist views in 1812, and after becoming Baptist, looked for support among Baptists in America and South Carolina was ready.*

■ *Luther Rice & Adoniram Judson (the Judsons).*

- Luther Rice went to India on a mission trip, but once he came back he had Baptist views. He and Judson were both Congregationalists (an English denomination).
- Judson stayed but Rice came back to the states.
- *What's interesting here is that Luther Rice wants to continue to do missions, but because he departed the Congregationalists, he needs funding.*
 - So when Luther Rice gets back to America, he goes to South Carolina because he hears the Baptists in South Carolina would be supportive of a missions movement.

■ *Most other Baptists in America in the 1800s at this time were not supportive of sending missionaries out.*

- *So Luther Rice speaks to the Savannah River Baptist Association in South Carolina, and guess who just so happened to be there? Yep, Richard Furman.*
 - Once Rice goes to the Savannah River Baptist Association, they, along with the Charleston Association begin sending out pleas across America to get funds together to send out Luther Rice and others, back on the mission field.

Question 6: *What was the first Baptist convention in America?*

- *In 1814 something called the Triennial Convention (so-called because it met every three years) was the first national Baptist denomination in the United States.*

○ *The official name of this convention was General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions.*

- Luther Rice is a big reason as to why this convention even came into existence.
- But, the reason it was formed was to advance missions work, and it was headquartered in Philadelphia.

- *Richard Furman was named the very first president of that convention.*
 - *It is said that he was elected president not because he wanted it, but because Baptists across the country respected the work SC Baptists were doing, and realized that the convention wouldn't exist, if it wasn't for the desire of missionary work of SC Baptist.*
- *In 1845, Southern Baptist State Convention left the Triennial Convention due to the dispute over slavery.*
 - This left most of the Baptists in the Triennial Convention in the North. In 1972, this was renamed **American Baptist Churches USA**.
 - Richard Furman, as innovative as he is, gets to thinking about how an idea such as the Triennial Convention, could be in the context of the State of South Carolina for the purpose of coming together to share the Gospel and do missions collectively and cooperatively.

Question 7: *How does the founding of the South Carolina State Baptist Convention come about in 1821?*

- As we've already learned today, SC Baptists were already 'ahead of their time' when it came to funding education.
 - *But Richard Furman has the idea, as he saw on the national scale, to come together for missions and education under the same umbrella.*
 - *Richard Furman truly wants to do this to reach more people in South Carolina.*
 - In 1819 John Roberts and Richard Furman put out a plea to all Baptist Churches in the State of South Carolina.
 - *In 1819 there were 11 Baptist Associations in the state.*
 - The plea goes to all the associations to join with Charleston Baptist Association, to create a Baptist Convention.
 - ***In 1819, 0 Baptist Associations in South Carolina (other than Charleston), wanted to join together.***
 - *That year, they declined Richard Furman's request...*

- *All the Baptist Associations at that time were worried about themselves and they were skeptical on whether or not this could truly work at the state level.*
 - Fear and skepticism hurt the cause.
- *In 1821, this changed when Richard Furman reached out to the Savannah River Baptist Association and Edgefield Baptist Association, and they met in Columbia.*
 - Three of the eleven associations met in Columbia in 1821 for the first ever South Carolina Baptist Convention.
 - The three associations present were Edgefield, Savannah River, and Charleston.
 - *There were only 6 delegates to the first ever South Carolina Baptist Convention meeting.*
 - 3 from Charleston.
 - 2 from Edgefield.
 - 1 from Savannah River.
- *Surprisingly, this did not dishearten Furman or discourage him.*
 - William B. Johnson was a young preacher who Furman asked to send letters inviting people to come.
 - *For the first 13 sessions of the South Carolina Baptist Convention no other Baptist Association in South Carolina joined.*
 - The thought of this for most Baptists was that this was a really difficult situation.
 - Centralization scared early baptists because of the persecution they faced in the early years.
 - *The vast majority of Baptists at this time were all about their own identity.*
 - They weren't about coming together.
 - *But, SC Baptists continued on. They didn't quit. SC Baptists have led the way globally, as what it looks like to unit together.*

***Class 4: Great Strides are Made while Morally Wrongful Decisions are also
Made Among South Carolina Baptists***

1824-1860

September 29th, 2024

Curriculum is Taught and Written by Rev. R. Brady Henderson

Last Week:

- Last Sunday we traveled from 1779 to 1824 of Baptist History in South Carolina. We studied the middle and end of the Revolutionary war, and looked at the inception of international missionaries and the beginning of the first convention.
- Based on last week's lesson, I want to ask you the following ***review questions:***

- **#1:** *In what year did the Charleston Baptist Association first attempt to incorporate itself?*
- **#2:** *What was the model for training young Pastors in the 1780s & 90s?*
- **#3:** *Which group of people did the Charleston Baptist Association raise money for in 1802 for local missionaries to minister to?*
- **#4:** *Who were the two international missionaries that South Carolina Baptists get involved with in the 1810's?*
- **#5:** *When did the first Baptist convention in America begin and what was it called?*
- **#6:** *How many delegates attended the very first South Carolina Baptist State Convention meeting? What year was the first convention meeting?*
- **#7:** *How many Baptist Associations in South Carolina were represented at the first state convention in 1821?*
- Today we will travel into an entire new era of Baptist History in South Carolina. With the death of Richard Furman in 1825, we walk into a brand new era of Baptist History.
 - I call it (though no one else does), the post-Furman Era.

Question 1: Did Associations continue to play a vital role for SC Baptists even with the start of the South Carolina Baptist Convention in 1821?

- *When we left off last week, we looked at how for the first 13 sessions (years) of the Baptist convention, only three Baptist associations were present.*
 - These three associations were:
 - The Savannah River Baptist Association.
 - The Charleston Baptist Association.
 - The Edgefield Baptist Association.
 - *Throughout the rest of the 1820s and into the 1830s and early 1840s, state conventions (not just SC) remained big dreams of cooperation.*
 - *Eventually the convention would become the big bodies that we are used to today. But for this time in Baptist History, most Baptists remained heavily on....*

- ***The Local Associations.***

- For most (not all), Baptist's in South Carolina the Association is still the epicenter of cooperation among the Churches.
- ***In the 1820s, 30s and 40s, Baptist Churches began popping up in the lowcountry and midlands.***
 - Here and there you see a few Church plants in the backcountry (midlands).
- ***As Baptist Churches begin to spread across all three major regions of South Carolina, you start to see cooperation increase.***
 - According to Dr. Nathan Finn (NGU), when 2-4 Baptist Churches in a region (mostly rural), were planted, shortly after conversations centered around cooperation would begin. These would become Baptist Associations.
 - ***In South Carolina, these conversations often led to the forming of Baptist Associations.***
 - This gives a good reason for why South Carolina still has ***many*** Baptist Associations, even today. (42 Baptist Associations in South Carolina today).

Question 2: What was the benefit of local Baptist Associations in the 1820s, 30s, and 40s?

- Since associations were popping up quickly wherever numerous Baptist Churches were being planted, it does cause the question: ***what were the associations offering that the Convention wasn't, that made them so popular in this time period?***
 - ***#1: Opportunities for Fellowship among Pastors.***
 - This was big. At this time, most Pastors were still 'home grown' or sent out from other local congregations.
 - Education still hadn't taken off yet, so the fellowship provided them opportunities to share ideas, theological insights, and even books.
 - Circuit rider preachers hadn't taken off at this time, but some Pastors were already pastoring several Churches at a time.
 - ***Since most of these Pastors were uneducated, the associations provided invaluable insight and comradery.***
 - ***#2: Opportunities for Cooperation.***

- Since the beginning, Baptists have been committed to planting Churches, missions and education.
- Associations were a big part of this in the early years.
- *What kind of cooperation were the Associations involved in?*
 - *Starting New Churches.*
 - Now is when you start to see the tide shift to not just autonomous Churches starting new Church plants, but the association coming alongside them and getting involved in this process.
 - *Supplying Preachers for Churches.*
 - Pastorless Churches were quite the normality at this time in SC. The early associations (as many of them still do today), would have a list of young and or old/retired preachers who were ordained and could supply preach when need be.
 - *Accountability in ‘Vetting’ New Ministers.*
 - When a young man would feel the call of God on his life to preach, the association would be asked to get involved to see if the individual was ready and or qualified to be licensed by the local Church to preach, and then ordained.
 - These ‘committees’ for lack of a better term from the association would be made up of local pastors in the area.
 - *The Lexington Baptist Association still has an ‘ordaining council’ today for Churches who wish to involve the association in the ordination process.*
 - Note that the Church does not have to involve the association in ordination, because we are autonomous.
 - *One reason in particular that the local associations began providing accountability to vet new ministers is that many rural Churches (far away from any form of established communities*

and towns), would have men just randomly show up, and say they wanted to preach.

- The association would get involved and make sure these ‘fire in the belly’ preachers, were doctrinally sound and could preach.
- *Pastoring was not a big part of these new Churches. It was mostly preachers. The preacher would show up and preach, and be involved in missions and education in the local association. That was his main role at Churches in this time period.*
 - The deacons who were selected in these Churches cared for the congregation (which was and is the biblical model).

● ***Doctrinal Accountability.***

- The early associations were not just involved in accountability of new ministers, but also in the doctrines of the Churches.
- *The local associations would have a ‘committee’ made up of local Pastors who would seek to keep Churches that tried to stray, in line with Baptist Orthodoxy.*
 - If there was any indication that a Church was swaying from doctrinal beliefs, then that committee would be assigned to go and speak with the members and articulate the doctrinal issues.
 - *(At this time, it wasn’t the Pastors responsible for the doctrine necessarily, it was also on the members. They were to ensure that they knew the Word as well).*
- ***Key Takeaway: In the 1820s, 30s, and 40s, we see that Baptist are really beginning to see that we are better together, than we are apart.***

- Although they are not getting involved in the convention like Furman envisioned, Baptists are really getting the hang of what Furman had intended. Together. Not isolation among Baptists.
 - *While the conventions were popular or widespread at this time, it would build off this HUGE monumental idea of cooperation that the Associations executed very well.*

Question 3: *What was the period between 1820-1840 known as according to SC Baptist Historians? What is the significance of this period?*

- Dr. Nathan Finn, as well as other SC Baptist historians, refer to this 20 year period in SC Baptist history as a ‘BOOM time’.
 - *This is not just in South Carolina, but also in neighboring states such as Georgia, North Carolina and Tennessee.*
 - *I find this really neat because our Church, FBC Gaston, was founded during this ‘BOOM’ time in 1824 as Sandy Run Baptist Church.*
- **Why was this 20 year period in SC Baptist History such a boom time?**
 - **#1:** It was on the backend of the *second great awakening* as well as other revivals that stemmed from the second great awakening.
 - *Remember the impact that the first great awakening George Whitfield at the forefront of it just 80 years prior to this had on SC Baptists?*
 - The great awakenings and revivals have always affected SC Baptists in tremendous ways.
 - I know that I am biased, but I think you can make a strong argument that SC Baptists have historically been sensitive to the moving of the Holy Spirit more than other southern states, comparatively speaking.
 - Now, let’s remember, for historical purposes, we call this the second great awakening. But most of the first great awakening occurred in northern states and on the coast of SC (aka charleston).

- *So for many SC, NC, and GA Baptists at the time, this is the FIRST great awakening.*
- #2: South Carolina Baptists were big supporters of revival (pro revival is the historical term).
 - Dr. Nathan Finn shares that there were many *families* in different SC Baptist family Churches that had different opinions on the methods used in revivals. *(You do know that when you have 3 Baptists together in a room that you have 17 opinions?)*
 - *The opinions that were raised by these families in the local Churches that Dr. Nathan Finn shares were:*
 - Should we participate in those meetings if the methodist and presbyterians are going to also be involved?
 - Are the camp meetings too unruly for us to be apart of?
 - Baptist at this time (as some are today), were very, very, rigid.
 - What about alter calls?
 - These weren't normal for Baptists at the time. The infiltration of early calvinistic roots could attribute to this, partly.
 - Should we even plan revivals?
 - Some SC Baptists had a hard time with revival services because some of them were planned.
 - *Most, if not all, SC Baptists at this time wanted to see revival and they wanted to see God move in a powerful way, they just had questions (as typical Baptists do), about methodology and practices...*
- #3: The General Population Migration in SC (and the nation) westward.
 - In this 20 year period in South Carolina State history, we see large numbers of people really start to create settlements in the midlands and in the upcountry. *They are moving from the coast and lowcountry, for more land and prosperity in less populated areas.*

- At that time, the midlands and upcountry were densely populated, but not for long.

■ ***The Baptists that are moving into the midlands and upcountry during this time period start a trend that will stick with Baptists until the 1950s.***

- ***That is, when Baptists move to a new area, they usually start new Churches.***

- That's a great reputation to have and can explain why we are still the largest protestant denomination in America with 47,000 Churches, and 16.2 Million Members. (only 4 million of those 'members' attend on Sundays across the SBC).

- ***The Baptist then, and I would even argue the Baptist of today, have a 'as you're going, take it with you' mentality.***

- So far, all we've discussed and learned today with South Carolina Baptists has been good news, in reality, there was also a lot of bad news in the mid 1800s among SC Baptists.

Question 4: Were SC Baptists complicit in the White Supremacy of the 1800s?

- Yes, the majority of South Carolina Baptists went along with and even supported the White Supremacist movement of the 1800s.
 - ***Now, let me state that for me personally and for our Church, we believe that racism of any kind is scripturally wrong.***
 - We believe that Christ died for all people based on the fact that we are all sinners and not based upon the color of our skin.
 - Because of that, we as a Church believe in serving and loving all people.
 - ***But, for the sake of this class we will talk about the tragedy that is racism in the history of SC Baptists because it did happen.***
 - ***We can't erase history or change it, but we must tell the truth.***
- ***4 years before his death, Richard Furman in 1822 gave his exposition of the views of Baptists on African Americans in America at that time.***

- Due to his belief and exposition on African Americans, he became a leading voice that slavery was not something people should tolerate, but should accept and use as a means of missions...
 - ***Might I add that I find this VERY manipulative and VERY sinful.***
- He argued that it was positive good that God Himself had ordained for the goal of Christianizing and civilizing these African Americans.
 - ***Due to Richard Furman's exposition and belief, many SC Baptists will take this same approach.***
 - ***So even among SC Baptists, slavery is encouraged and continues on. While I believe this is 100% wrong, it does not take away the fact that Furman and other SC Baptists felt that it was okay. This is history. Even the parts that we don't like and that are hard to hear.***

Question 5: What other SC Baptist voices supported slavery in the mid 1800s?

- In 1845 the First Baptist Church of Beaufort's Pastor, Richard Fuller, would co-author a book with a man named Francis Waylon, and the book was entitled '***Domestic Slavery considered as a Scriptural Institution.***'
 - In this book, Fuller takes the 'Pro Slavery' side of the argument and he states throughout the book that:
 - The Bible teaches slavery. That it is there and that it doesn't condemn it.
 - And that God uses slavery to advance the Gospel.
 - And that Christian masters shouldn't feel like they have to be coerced to free their slaves, but that they should treat their slaves humanely.
 - ***While this was shocking to us, Richard Fuller does represent the main belief of most SC Baptists at this time concerning slavery.***
 - Not just SC Baptists, but Baptists in the South held this view, which led to the split from the Triennial Convention.

Question 6: Why did the Southern Baptist Convention form in 1845?

- The Southern Baptist Convention formed in 1845 because of the disagreement between Baptists in the North and Baptists in the South on the idea of slavery.

- *I believe that this can teach you and I a very valuable lesson even today.*
 - *You and I must be careful that we don't become captive to the idols of our culture (whatever they may be) and end up celebrating or even embracing practices and priorities that are contrary to God's Word.*
 - *You and I cannot pretend that the position our SC Baptists ancestors took was not a really bad thing and a really big deal.*
 - Because it was. We can't make excuses for them. What they did and what they believed concerning slavery was wrong.
 - What's important is that you and I don't let the same thing happen again in us.
 - *Obviously, I don't believe that is slavery, but we can worship idols in our culture that are just as bad (all sin is equal according to scripture).*
- *When it comes to history, never forget that our children and grandchildren will be affected by the decisions that you and I make.*
 - While you and I are no longer, (thankfully) getting race based slavery wrong, we must ask ourselves, what are we doing wrong today as SC Baptist that we should not be?
 - Where have we compromised with the culture?
 - Where are we trying to justify things that we should not be justifying?
 - *While the slavery generation of SC Baptists were no doubt bad, we too, have bad tendencies that we must allow Christ to cleanse.*

Question 7: *What was the Southern Baptist Convention like in the early days?*

- To start out with, three out of the first five Southern Baptist Convention Presidents had close ties with the state of South Carolina.
 - The first president of the Southern Baptist Convention was *William Bullein Johnson who served as President from 1845-1851.*
 - He was the Pastor at Edgefield First Baptist Church.
 - President of the Edgefield Female Academy.

- Pastored in Eutwah, Greenville SC, Columbia SC, and was the Chairman of the board at Southern Seminary (in Greenville at the time), president of Johnson Female Seminary in Anderson SC that eventually would become what we know today as Anderson University (my alma mater).
 - The third president of the Southern Baptist Convention was Richard Fuller.
 - *He left Beaufort FBC in SC in the year 1846 for Baltimore Maryland where one of his Church members was a young lady (at the time), by the name of Annie Armstrong.*
 - At this time, Richard Fuller was considered by most Southern Baptists, as the most eloquent Baptist Preacher in America.
 - *At this time, he was ‘the guy’ that was regularly asked to preach at the denominational meetings.*
 - When you need ‘the guy’ to give the sermon, Richard Fuller was almost always that guy.
 - The fifth president of the Southern Baptist Convention was James Pettigrew Boyce.
 - *The founder of Southern Baptist Theological Seminary that started out in Greenville, SC in 1859.*
 - He had previously been the Pastor of First Baptist Church of Columbia and taught theology at Furman University.
 - *James Boyce relocated Southern Baptist Theological Seminary in 1877.*
 - Since our inception, SC Baptists have created some of the greatest leaders who have served our Southern Baptist convention well and faithfully.
- On Sunday October 13th, after our break next Sunday, we will dive back into the 1860s, discuss the civil war, and the Church Discipline matters that anchored Baptist Churches at this time.

***Class 5: God moves among SC Baptists in the middle of the most gruesome war
on American Soil***

1860-1890

October 13th, 2024

Curriculum is Taught and Written by Rev. R. Brady Henderson

Last Week:

- During our last class, we traveled from 1824, right up to 1860. We discussed that this was an era of great Church growth in Baptist life in South Carolina, but also that many South Carolina Baptist fell on the wrong side of the fence when it came to the issue of slavery.
- Based on our lesson from September 29th, let me ask you some ***review questions:***
 - ***#1: How many Churches were usually in a region when conversations started to happen about forming a Baptist Association?***

- **#2: What four specific ways did South Carolina Baptists cooperate together in these newly formed Associations?**
- **#3: What was the period between 1820-1840 known as?**
- **#4: Who gave an exposition in 1822 on why slavery was biblical?**
- **#5: Why did the Southern Baptist Convention form in 1845?**
- **#6: Who was the first president of the Southern Baptist Convention, and where was he from?**

Question 1: How did South Carolina Baptists contribute to Harriet Beecher Stowe's book, 'Uncle Tom's Cabin' that was published in 1852?

- **I want to start today's lesson a little differently than normal.**
 - I want us to reflect on Harriet Beecher Stowe's well known and controversial novel, 'Uncle Tom's Cabin.'
 - **For those that don't know what the book was about...**
 - **The story follows Uncle Tom, a devout and kind-hearted enslaved man, as he endures suffering and adversity. The novel sheds light on the inhumanity and injustice of the institution of slavery.**
- President Abraham Lincoln was raised Baptist, although he would never join a Church in his lifetime, he attended many different protestant Churches with his wife and children.
 - **On several occasions he critiqued revivals and revival methods (which was a common thing to do).**
 - He openly shared about his skepticism as a young man having been raised Baptist and the practices he witnessed.
 - Abraham Lincoln referred to God and quoted the Bible often. When it comes to was Abraham Lincoln saved? I am not sure. There's not enough evidence either way.
- **During the Civil War, Abraham Lincoln met Harriet Beecher Stowe and called her...**
 - **'the little woman who wrote the book that started this great war.'**
- In 1853 Stowe wrote a follow up book called 'A Key to Uncle Tom's Cabin' where she defended the accuracy of her knowledge and where she got her information.

- *Many people were skeptical of her novel because she lived in the north, so how would she know anything about what slaves were going through in the South?*
- In this novel, she included minutes from the Charleston Baptist Association in a letter that they sent to the South Carolina State Legislature in 1835.
 - *“The right of masters to dispose of the time of their slaves has been distinctly recognized by the Creator of all things, who is surely at liberty to vest the right of property over any object in whomsoever he pleases.”*
- *In the mind of Harriet Beecher Stowe, South Carolina Baptists were religiously hypocritical in their defending of slavery.*
 - In the mind of Northerners, South Carolina was an evil place and in their minds, Baptists didn't help with that.
 - Methodist Bishop Francis Asbury called Charleston ‘The Seat of Satan’ due to their view on slavery.
- *I share all of this to help lead us up to the civil war and the role South Carolina Baptists played, as well as how it affected South Carolina Baptist Efforts.*
 - We also have to understand the amount of hatred that the north had on South Carolina specifically, thanks to Harriet Beecher Stowe and other staunch abolitionists.

Question 2: How did the years during the Civil War affect South Carolina Baptists? What were these years like?

- It is impossible to fathom with our 2024 glasses on the severity of hardships that South Carolina Baptists faced during the civil war.
 - You can argue that due to South Carolina being the first state to secede from the Union on December 20th of 1860, it caused South Carolina to be the most brutally punished of the Southern States.
 - Sherman's March through SC is a great example of this and you can still see the effects today.
 - *Also, some argue that the Civil War started in a South Carolina Baptist Church.*
 - *On December 17th of 1860 the Secession convention convened at the First Baptist Church of Columbia. Due to a*

small pox outbreak, they went down to Charleston, and signed the letter of secession on December 20th, 1860.

- This is why Sherman and his army tried to totally decimate Columbia, and the First Baptist Church, because they heard it started in that building.
- *As you can imagine, this made all lives for South Carolinians tough, but especially Baptists, due to the view that they took on slavery going all the way back to Richard Furman's stance that he shared in 1822.*
 - *Due to Stowe and others, most northerners had a mindset that South Carolina was the worst, and that SC Baptists were also the worst kind of people due to their stance on Slavery.*
- *In early 1861 an overwhelming number of Baptists in South Carolina rallied for the confederate cause.*
 - Not just because of slavery, state rights and overwhelming federal taxes at the time also contributed to this.
 - South Carolina Baptists gave two important things early on to the confederate cause:
 - *#1: Their sons fight as soldiers.*
 - Thousands upon thousands of South Carolinians (many who were Baptist) gave their sons to fight in that awful war.
 - It is believed that 60,000 men from South Carolina served in the war, with 12,922 of those dying.
 - Which means 23% of their men died, which was the largest percentage of any state.
 - *The loss of this many men devastated our state for centuries to come as well as our Churches.*
 - *#2: Their Ministers serve as Chaplains.*
 - Many Churches volunteered their Pastors to join the army as an army Chaplain.
 - South Carolina Baptist also used the Civil war as a missions opportunity.
 - *Joe King states 'South Carolina Baptists distributed among the soldiers thousands of scriptures, tracts, and hymnals.'*

- During the war years, the annual South Carolina Baptist Convention meeting still met.
 - They met in July of 1861 in Spartanburg and the South Carolina Baptist Convention passed the following resolution:
 - ***'That we heartily concur in the recommendation of our confederate congress to unite in making our late signal victories the occasion of special thanksgiving to God by appropriate religious services approaching Sabbath.'***
- One aspect that made life hard for Baptist and South Carolinians, was the inflation of the Confederate currency.
 - ***As the war went on, confederate currency became essentially worthless.***
 - In 1865, the South Carolina Baptist Convention reported that there were no funds available to print the annual minutes.
 - In 1865 Southern Baptist Theological Seminary in Greenville (later moved to Louisville, Kentucky), faced really hard times because tuition had been paid in confederate currency that at the end of the war, was completely worthless.
- ***Furman University also suffered due to the Civil War.***
 - In 1862, Furman suspended operations. They would resume operations in 1866, after the war.
- ***Travel became much harder during and even after the civil war.***
 - ***In 1865 at the Annual SCBC meeting it was reported by delegates (aka messengers) that it was nearly impossible for some to attend the meeting at Cross Roads Church in Newberry.***
 - ***Why?***
 - ***Union Troops were notorious for destroying the railroad tracks all across South Carolina and decimating roads with debris.***
 - When the union defeated the south, it was not just defeat they had on their minds, but complete and total destruction.

○ ***Even in 1872, the home mission board reported this at the annual meeting:***

- ‘The destitution of some sections of our country is truly deplorable. Especially is this the case with reference to those sections of the country bordering upon the sea coast. With the exception of the city of Charleston, the whole range of coast country, from George town to the Savannah River, presents a picture of destitution truly deplorable—Churches burned or deserted, a population demoralized or broken-spirited, and everywhere poverty under circumstances the most trying and discouraging.’

○ ***Church Burnings:***

- When Columbia was brutally burned by Sherman and his army, it is said that the Sexton (groundskeeper) at First Baptist Columbia was asked by Union Troops where the Church was where the first meeting of secession was held. By the way, this sexton was an African American man who saved the First Baptist Church.

- ***The sexton led them to Washington Street United Methodist Church, and First Baptist Columbia was one of the only Churches not burned in Columbia.***

- Big Creek Baptist Church in Williamston SC was burned, but other than that we don’t have a hard number.

- ***Many Churches up and down HWY 321 were burned in this time period, but when they were burned, all documentation was lost. So we really don’t know which ones did and which ones did not, as a direct result of Union forces.***

- There is so much that can be said and written under this section of the effects of the civil war. I’ve just included several highlights. The Civil war was costly to SC Baptists, but it didn’t stop us. It just slowed us down for a time.

Question 3: What Major Change did SC Baptists make immediately after the war was over?

- At the Annual Convention Meeting in Greenville in 1866, the Convention voted to change its constitution to provide for an ‘Executive Board’ instead of ‘Boards of the Convention’.

- *Since the Convention was first started in 1821, they had operated on 'Boards of Convention'*
 - Which means there were boards for everything prior to 1866 (such a Baptist thing. We love our committees).
 - Prior to 1866 Joe King writes that there were 'Board of Agents, Education Board, Bible and Mission Board, Sunday School Board' and more.
- ***This change was huge for SC Baptists because other state conventions would follow suite and change to having an Executive Board.***
 - The Executive Board change that was voted on in 1866 gave one board the authority and all agencies had to report to them first, and then the Executive Board would report to the convention.
 - *The Executive Board still exists today and still functions in this way.*
- The first Executive Board meeting was held in Darlington, but it wouldn't be long until some Baptists wanted to do it ***'the way they had always done it.'***
 - In 1869 the famous and well respected Charleston Preacher, Rev. Basil Manly Jr, defended this new way of doing things and simply told SC Baptists at the annual meeting that they needed to chill, and see if it'll work (that's Brady translation).
 - Here's what he said verbatim ***'The time for fruits is not yet... let the present method have a fair experiment.'***
- At that same annual meeting, the Executive Committee proposed this idea and urged messengers to take the idea home with them. It was an idea of systematic giving that was way before its time. The cooperative program wouldn't become a thing until the 1920's, but even in the reconstruction era, SC Baptists came up with this idea for SC Baptist Churches.
 - ***Systematic Giving Idea proposed in 1869 by SCBC Executive Committee.***
 - *1. Frequent contributions, however small.*
 - *2. A contribution from every Church.*

- *3. A contribution from every member in the Church.*
- The Executive Board has been meeting and working ever since, now with 33 members, from each region of our state.

Question 4: *What were the Reconstruction years like for South Carolina Baptists?*

- Reconstruction is usually known as the time period between 1865 and 1877.
- *In South Carolina, Federal Troops remained present with the idea of ‘helping the little brother (South)’. But it really just caused more problems.*
 - Many of us know the issues that the state faced politically and economically during reconstruction, but what about South Carolina Baptist Churches?
 - For the most part, Baptist Churches continued to struggle.
 - There is VERY little information regard Baptist Churches and Baptist health during this time period.
 - *The one article I was able to find on the matter, restricted all access.*
 - *During Reconstruction, according to Historian Joe King, South Carolina Baptists put their efforts towards helping and educating their African American Brothers.*
 - This is the part of history no one ever talks about, or rarely does.
- *Many South Carolina Baptist Churches were split in half, because their membership was almost always majority or half, African American.*
 - When the war ended, but former slaves were not prepared on how to worship on their own. (Not all but most).
 - SC Baptists were not prepared to have ministries and structure in place to help with this.
- *But in 1866 at the State convention C.J. Elford made the following resolution:*
 - ‘That a committee of five be appointed to report upon the obligations now resting upon the Churches to provide for the religious instruction of the colored population of this State, and also upon the best method of imparting such instruction.’

- While there were some African American Churches already planted and stable prior to the civil war, not every community had this.
- *SC Baptists were instrumental in helping African Americans plant their own Churches and doing so in the following ways:*
 - Dismissing letters in good standing.
 - Donating materials to build (in some cases even land).
 - Advising them to not allow members to join hastily.
 - Do not let unqualified men into the pulpit.
 - Value education and make sure someone knows the Word of God.
- The executive Committee even advocates that african americans stay in the white Churches.
 - ***But many African Americans decided not to stay.***
- *Because of that, many South Carolina Baptist Churches sent member to teach the Sunday Schools of African American Churches until a suitable and Biblical literate teacher could be raised up from the congregation.*
 - ***Think about this, the south had been completely destroyed, and SC Baptists are concerned about helping african americans who have this newfound freedom.***
 - While there are certainly dark parts of our history as SC Baptists, there are also bright spots. This is certainly one of them.
 - This is the heart of South Carolina Baptists. Helping others in the vehicle of cooperation, to fulfill the great commission.
- *In 1873, the South Carolina Baptist Convention voted as a recommendation from the Executive Board, to send an African American Southern Baptist Missionary to the African American communities of Beaufort, Colleton, and Barnwell counties.*
 - ***The next year he reported 107 sermons preached, 16 conversions, 66 religious visits, 25 baptisms, 5 Prayer Meetings held, 17 Sunday School Organizations addressed, 3 Sunday Schools organized, 14 times he addressed Church***

Government issues. 1,492 miles traveled, and one Church planted.

- In the 1870's African Americans founded their own state Baptist convention, and began attending the South Carolina Baptist Convention in 1877 at the invitation of the executive committee.
 - The two african american messengers that attended were Rev. I.P. Brockenton, and Rev. E. M. Brawley who wanted to learn and see how the two conventions could cooperate together.

Question 5: What were the rest of the 1800s like for SC Baptists?

- Several different notable things happened as SC Baptist geared up for another century of Kingdom Work in South Carolina.
 - ***On November 30th of 1887 at the First Baptist Church in Sumter, the very first Ministers Conference was held.***
 - The day before the Baptist Convention. Which we still do to this day.
 - There sermons were preached at that first meeting, here's the topic and speaker:
 - ***'The Importance of a Right Interpretation of Scripture'***
 - J.C. Furman
 - ***'The Pastor's Relation to our Denomination Work'***
 - R.W. Lide
 - ***'Pastoral Work and how to do it'***
 - W.T. Hundley
 - ***From 1860 to 1890 more associations began cooperating and affiliating with the South Carolina State convention.***
 - ***Why?***
 - Everyone was hurting and struggling from the effects of the Civil War, and they needed to come together because the associations needed help.
 - I find it sad that sometimes we only come together in tragedy...
 - ***The minutes of the convention in 1889 list 30 associations that were affiliated and in good standing with the SCBC.***

- *The Connie Maxwell Children's home officially began in 1889, after the convention voted to begin the project in Orangeburg in 1888.*

Question 6: *What was the state of SC Baptists after 200 years of ministry in the 1890's?*

- *In 1890, nearly 200 years of Baptist work in South Carolina, here is what the temperature of the convention was:*
 - 30 Associations.
 - 382 Ordained ministers.
 - 786 Churches.
 - 78, 210 Members of these 786 Churches.
 - ***An average Church membership of 99.***
 - In South Carolina the average is 71 people in a Southern Baptist Church.
 - National average is 86.
 - 566 Sunday Schools in the State.
 - Statewide enrollment of 35,621.
 - In 1889 alone, 27 Baptist Churches had been planted in SC.
- Most of this growth had been accomplished in the middle of war, and its aftermath.
 - God loves to work in awful situations where no one expects anything good to come of it.

Next week we will pickup in the late 1890's and travel to the 1900s.

**Class 6: Education and Missions yet again, get the Attention and Wallets of
South Carolina Baptists
1890-1928**

October 20th, 2024

Curriculum is Taught and Written by Rev. R. Brady Henderson

Last Week:

- Last week we were able to kick off the second portion of our fall semester with class 5. Last week I wrote and taught a lesson entitled **God moves among SC Baptists in the middle of the most gruesome war on American Soil**
 - We were able to study closely and in depth, with the things that occurred in South Carolina Baptist history during and even after the war between the states.
 - Based on our lesson from last Sunday let me ask you some **review questions**:
 - **#1: Who wrote the novel 'Uncle Tom's Cabin' in 1852?**
 - **#2: What did Harriet Beecher Stowe use from South Carolina Baptist to prove her point in her second novel released in 1853?**
 - **#3: Where did the first convention for secession occur on December 17th of 1860?**
 - **#4: What did South Carolina Baptists offer up from their own Church to help with the confederate cause?**
 - **#5: What major change did South Carolina Baptists make in 1866?**
 - **#6: What were the three ideas of systematic giving that were proposed in 1869?**
 - **#7: What year did South Carolina begin having the Minister's conference?**

Question 1: What were the 1890s like for South Carolina Baptist?

- What was on the mind of South Carolina Baptists in the 1890s, is what we know today as 'Connie Maxwell Children's Home'
 - **I touched on it briefly last week, but the need to take care of orphans for South Carolina Baptists started in 1888.**

- The annual convention met in Spartanburg in 1891, and significant strides were made.
 - There were 12 members of the committee who chose where the orphanage would call home in our state.
- *The following towns made offers for the South Carolina Baptist Orphanage to be located in their city limits.*
 - Lake City, Catfish, Florence Williston, Batesburg, Greenwood, Williamston, Greer, Limestone Springs and Yorkville.
 - ***The committee that were commissioned by South Carolina Baptist at the annual meeting, chose the offer that was given by the town of Greenwood.***
- ***This was the offer:***
 - The town of Greenwood donated 10 acres of land and would give \$2,200 as a donation.
 - Dr. and Mrs. J.C. Maxwell (mortuary in greenwood) donated 470 acres of land, the only conditions?
 - *That the orphanage always stay in Greenwood.*
 - *That the orphanage be named after their daughter who had died, ‘Connie Maxwell’*
 - The committee accepted Greenwood’s offer, met the conditions, and Connie Maxwell is still in Greenwood today, over a 100 years later.
- Connie Maxwell Orphanage gave their first report at the State Convention at Aiken in 1892.
 - ***Their had completed the construction of their first cottage in May of that year at the cost of \$6,000.***
 - On May 22nd of 1892, Susie H. Burton from Newberry county, was the first child who was admitted to the orphanage.
 - During the first year 26 total children attended the cottage from 9 different counties.
 - *They were provided food, room and board, an education with a biblical worldview. All supported by South Carolina Baptists.*

■ ***Isn't it a beautiful thing when we cooperate together for the sake of the Gospel?***

- It is quite astonishing that Connie Maxwell Children's home began and was able to be supported in the 1890s in South Carolina.
 - ***With over 60,000 votes, the controversial figure by the name of Benjamin Tillman became the Governor of South Carolina.***
 - Under the leadership of Benjamin Tillman from 1890 to 1894, the State experienced the most lynchings and violence of any other era in South Carolina State history.
 - 9 of these in Lexington County alone in the 1890s.
 - ***Agricultural education was his main goal, Clemson was founded in 1889 successfully, but he tried to dismantle The University of South Carolina and the Citadel.***
 - He also raised taxes astronomically and couldn't get any railroad reform legislation passed.
 - Benjamin Tillman was also responsible for compromising with the prohibition movement and allowed one dispensary to be the only legal source of alcohol in the state on July 1st of 1893.
 - ***These became problematic as different sheriff departments in counties across the state hired 'constables' to inspect people's homes of any homemade liquor or alcohol.***
 - To show you just how violent Benjamin Tillman was and how he promoted it, here's an excerpt from a speech he gave in Winnsboro in 1894 before going to Washington to serve as a Senator...
 - ***'President Cleveland is nothing but an old bag of beef. I am going to Washington with a pitchfork, and prod him in his old fat ribs.'***
- ***You may ask... what does all of this have to do with South Carolina Baptist History in the 1890s?***
 - #1: It pushed South Carolina Baptists to see the need for their Children to not have to go to the state schools (very much

controlled by state politicians, at this time they were known as Tillminites).

- #2: Economically times were tough for SC Baptists, but it did not stop the local Churches and associations from giving to SC Baptist causes.
- #3: While SC Baptists were staunchly against alcohol, all of the violence certainly did not help efforts as everyone was still trying to get back on their feet. Socially and economically.

Question 2: *What educational institutions start to pop up from South Carolina Baptist roots in the late 1890s and early 1900s?*

- **Furman University:**

- Up until this point, South Carolina Baptists only have Furman University as their educational institution. And Furman really struggled as they went through the reconstruction era even into the 1890s.
 - ***In 1890 the institution came close to closing its doors, but were able to raise \$20,000 to keep the university open.***
 - Dr. James C. Furman (Richard Furman's son), had resigned as president in 1879, and in 1881 the board at Furman had to temporarily close, but opened in the fall with only 22 students.
 - James C. Furman died in 1891.
 - The 1890s were a rough time for Furman University as it was for many if not all, South Carolinians.
 - In the academic year 1900-1901, the University had an enrollment of 151 students.
 - ***Furman had suffered for quite sometime since James C. Furman's Resignation due to getting away from the Bible as a source of all culture and learning.***
 - In the early 1900s, Dr. Poteat became president and began teaching in the University himself with a goal to return to the Bible being the center of culture and learning.
 - Dr. Poteat would resign in 1918, but he truly was monumental in helping furman get through the repercussion of the rough years that were the 1890s.
 - ***The South Carolina Baptist Convention ended relations with Furman in 1992.***

- **Coker College:**

- In 1912 Coker College began as a Women's College 'Coker College for women' in hartsville, SC.
- They are first mentioned in the 1912 Education Commission report of the annual meeting.
 - *In the school year 1918-1919, Coker College had an enrollment of 354 students.*
 - They would remain a ladies only school until 1969.
- Coker was a South Carolina Baptist affiliated school until 1944 because the convention asked them to become a Junior College, the board at Coker said no, so they disaffiliated with the South Carolina Baptist Convention.

- **Anderson University:**

- You may remember from several weeks ago, I mentioned that William B. Johnson organized the Johnson Female Seminary in Anderson SC in 1848.
- Due to Johnson's death and the civil war in the 1860s, the school closed.
- The school reopened from 1881 to 1888, closed, and then reopened again in 1890 only to close two years later.
 - *Many of the local colleges wanted to have a University in Anderson and the effort to get one never quit.*
 - This movement to have a Baptist University in Anderson first gained moment in 1910 at the annual meeting in Laurens. There was a petition with 43 signatures to start this movement. Anderson University began as an all girls school but would become available for both genders in 1930.
- *The first lady president of a University in South Carolina, Miss Denmark, would transition the all girls school to a co-ed Junior College. It was a Junior college until 2006.*

- **Limestone College:**

- Limestone was founded back in 1845 as a Female only High School.
- Later it would become a University, and became affiliated with the South Carolina Baptist Convention in 1920.

- The convention asked limestone to step down to a Junior College in 1925, but they refused.
 - In 1942, Limestone disaffiliated with the South Carolina Baptist Convention because they desired to be an independent baptist institution.
- Charleston Southern wouldn't be founded until 1964, and North Greenville was a Baptist High School Academy from 1914, and in 1950, became a Junior College.
 - *What started out as just an idea from our Baptist founding fathers, quickly became a movement among South Carolina Baptists.*
 - Today we have three Universities in our State that are funded by and affiliated with the South Carolina Baptist Convention.
 - Each institution receives around 5% of our cooperative program giving to their institution.
 - ***Education has always been a big thing for South Carolina Baptist. Our state convention has been the front example of how to have denominational education that other state conventions and other denominations have followed.***

Question 3: *How did WWI affect South Carolina Baptists?*

- *While South Carolina certainly contributed much to the war efforts, it did not stop the momentum that was going for South Carolina Baptists.*
 - This war would not affect South Carolina Baptists and Churches like the second world war would.
- The biggest thing is that in some counties in South Carolina, (including Lexington and Richland), there were large anti-war parades that spoke against President Woodrow Wilson.
 - *Other than lives being lost (Our Church lost 1 young man due to the conflict), dissension and disagreement were probably the biggest effects South Carolina Baptists had.*

Question 4: *What was it like for South Carolina Baptist Churches in the Spanish Flu epidemic of 1918?*

- During the COVID-19 pandemic of 2020, the President of our State Convention at the time, Josh Powell (former Pastor at Lake Murray Baptist, now at Taylors First Baptist), wrote an article about how South Carolina Baptist dealt with the Flu Pandemic of 1918.

- ***For this section of today's lesson, I've gotten most of my information from him. You've got a copy of his article that I've printed for you.***
- The Spanish Flu Infected 500 million people across the world, with the death toll estimated between 20 million and 50 million.
 - ***The spanish flu took more lives in just a few months than any other illness that is recorded in history.***
 - 1/4th of the United states was infected, with 675,000 people dying.
 - Life expectancy dropped by 12 years in 1918 in the United States.
- ***There were 50,000 cases in South Carolina.***
 - The spanish flu started in the spring of 1918, slowed down in the summer, but returned in the fall and death would usually come 2-3 days after the first sign of symptoms.
 - In South Carolina 14,250 died of the Spanish flu.
 - ***In South Carolina government officials imposed quarantines and restricted gatherings and travels.***
 - On October 24th of 1918, the Baptist Courier released an article that instructed people not to panic and 'always call a doctor.'
 - ***Out of respect for the local government and people's health, most South Carolina Baptist Churches did not meet for the fall and early spring of 1918 and 1919.***
 - Josh Powell said 'Baptist in the state saw it as their duty to do their part in stopping the spread of the epidemic.'
 - The annual meeting of the convention did not occur in 1918.
 - But it was postponed to January 13th of 1919. They met at the First Baptist Church of COlumbia and gave praise to the Lord how He had sustained them through this awful spanish flu epidemic.
 - ***That year at the annual meeting, South Carolina Baptists gave \$64,499.97 to the home mission board.***
 - Josh Powell states 'the largest amount ever raised during any one year of its history.'

- The Spanish flu had a big impact on South Carolina Baptists, but would lead to the need and launching of the largest missions giving movement in the history of the United States, that still exists today.

Question 5: *How did the cooperative program get started?*

- (Some of this information was gleaned from a 2017 article from Baptist Press)
- In 1919 the convention's missionary enterprise was in dire straits. The Foreign Mission Board was millions of dollars in debt with no real way to pay it off.
 - *Church members and pastors alike were weary of the constant appeals for money from across Southern Baptist life.*
 - *This was not working for the worldwide missions that they were hoping for.*
- Southern Baptists voted in 1919 to enter a new fundraising campaign, the Seventy Five Million Campaign. This five-year pledge campaign challenged every Southern Baptist to give a consistent amount of money to the funding plan.
- *When all the pledges came in, \$92,630,923 was pledged. Everyone rejoiced across the country. When the dust settled, \$58,591,713 was actually given — \$34 million short of the pledges and \$17 million short of the goal.*
- *What was the short-term effect of the Seventy Five Million Campaign?*
 - Although many Baptists declared the campaign a failure, the Holy Spirit had taught Southern Baptists some key lessons. The Home Mission Board received \$6.6 million compared to \$8.1 million received in its preceding 74 years combined. The Foreign Mission Board received \$11.6 million compared to \$12.5 million in all the previous years. Colleges, associations and other organizations received millions of dollars.
- *What was the lasting effect of the Seventy Five Million Campaign?*
 - The true success of the dramatic experience was in the transforming discovery of cooperation. Baptists learned the power of cooperative giving and the power of working together as a whole.
- *At the 1925 Southern Baptist Convention annual meeting, messengers adopted a radical new approach, the Cooperative Program, based on the lessons learned from the Seventy Five Million Campaign, with a goal of*

each church giving 10 percent or more to fund state, national and international missions and ministries.

- Where does this money go?
 - North American Mission Board
 - SBC Entity
 - International Mission Board
 - All 6 of our Seminaries
 - Guidestone
 - Connie Maxwell
 - All of our State Universities
 - All of our State missions programs
- ***In 1928, South Carolina had the highest percentage of churches cooperating together by giving to the cooperative program in the Southern Baptist convention.***
 - ‘The year 1929 brought to a close an era that had seen unparalleled institutional advancement among South Carolina Baptists. But the year also marked the beginning of a lean time, a time when the manifold resources of the denomination would undergo serious stresses’ Joe King

Class 7: *Depression, War, and Growth among SC Baptists*
1928-1958

October 27th, 2024

Curriculum is Taught and Written by Rev. R. Brady Henderson

Last Week:

- Last week we were able to travel in history from 1890-1928. Last week we were able to see that Education and Missions were at the forefront of the minds of South Carolina Baptists. We saw that Baptist Universities began popping up like wildfire throughout the state to allow Baptists with a private education opportunity for their children.
 - Based on our lesson from last Sunday let me ask you some ***review questions:***
 - ***#1: Which town in South Carolina won the bid for the Connie Maxwell Home to be placed in their town?***
 - ***#2: Which South Carolina Governor was extremely influential negatively in the 1890s in South Carolina?***
 - ***#3: In what year did Furman University officially disaffiliate with South Carolina Baptists?***
 - ***#4: How many cases of the Spanish Flu were there in South Carolina in 1918?***
 - ***#5: Did South Carolina Baptist Churches stay open or close during the Spanish Flu Epidemic?***
 - ***#6: Which year was the largest year of giving for South Carolina Baptists to the 'Home Mission Board' on record?***
 - ***#7: How did the cooperative program start?***

Question 1: What was the Moral Climate like in South Carolina before and during the early years of the Great Depression?

- South Carolina Baptists were not immune to the effects of the Great Depression that affected many.
 - But, the efforts and works of South Carolina Baptist also did not stop.
- ***In order to understand the Great Depression, we will focus more on South Carolinians in the Great depression.***
 - ***Because everyone was greatly affected.***

- *To understand this, we must see that in South Carolina specifically (and in the south), it was really a two decade depression. Spanning from the 1920s to the early 1940s.*
 - Walter J. Edgar said ‘While much of the rest of the country began a decade-long party in 1920, South Carolinians tried to cope with economic distress, modernization, and progress.’
 - *The new Jazz age came along in the 1920s and began to challenge long traditional values.*
 - This time in South Carolina Baptist History change really started in the culture, but it wouldn’t be until much later on that this change would infiltrate the Churches, but it was coming.
 - Methodist and Baptist Churches still fought against prohibition in the 1920s and 30s.
 - Dr. Edgar revealed that ‘somewhere between 25,000 to 45,000 South Carolinians made a living as a bootlegger, moonshiner, or rumrunner.’
 - Historically South Carolina has prided itself on trying to be a ‘righteous state’.
 - *When John G. Richards of Kershaw County was elected Governor in 1927 he said ‘my administration would have one great purpose... to place South Carolina upon a pedestal where she can be proclaimed by the world as a leader in righteousness.’*
 - *He had little success with this in regard to liquor, but he did get the general assembly of South Carolina to stamp out Gambling, for a time.*
 - Governor Richards is also well known for the enforcing the state’s blue laws. Which showed that businesses were supposed to be closed on Sundays-period. No questions asked.
 - In Greenville in the early 1930s a couple was fined \$95 for kissing while in an automobile.
 - A judge in Saluda County proclaimed that swimming pools were ‘tools of the devil.’

- This same judge also went on to say *‘the drought and boll weevil infestation plaguing the state’s farmers to divine retribution for the existence of swimming pools within the state’s boundary.’*
- *I mention all of these facts in our State’s history to show the temperature of morality in our state.*
 - A large reason as to the moral climate of South Carolina at this time should be attributed to the strong influence of Evangelical Churches in the state. Especially Baptists.
- *Edgar states that ‘The state’s fundamentalist and evangelical Churches were in the vanguard of the efforts to protect traditional values.’*
 - In the Upstate of South Carolina, there is evidence that the K.K.K. teamed up with Upstate Evangelical Churches to preserve traditional values.
 - *While we only think of the K.K.K. Today as a racial hate group (which trust me, at times they certainly were), they also discipline white men for abusing their wives, drunkenness, and other things.*
- The 1920s and 1930s were a really difficult time in South Carolina. Not just for Baptists, but for everyone.
 - To Show the effect of the K.K.K. had on South Carolinians in the 1920s, James F. Byrnes refused to endorse the K.K.K. which many historians believe led to his loss to Cole Blease in the 1924 Senate Race.

Question 2: *How did Crop Shortages in the early 1930s affect South Carolinians?*

- *Due to the Boll Weevill that were first detected in South Carolina in 1917, it would be a few years after this that South Carolina really took a hit with their food production.*
 - For example in McCormick County, a farmer who had produced 65 bales of hay in 1921, only made 6 in 1922.
 - Walter J. Edgar said ‘It is estimated that in some years the boll weevil destroyed one-half the crop. About the same time the boll weevil struck, so did drought.’

- ***In 1935 the state's population was three times what it had been in 1850, but the amount of food production was the same.***
 - In 1930, 70% of the state's farmers survived on borrowed money.
 - So many years of farming occurred in South Carolina, and due to bad farming methods that caused erosion, here's what Dr. Edgar said ***'In 1934 8 Million of the state's 19 million acres were so badly worn out that they were declared 'destroyed'.***
- Due to the hardships of the main business in South Carolina (agriculture), more and more people were graduating High School and leaving South Carolina.
 - The great depression and the boll weevil and drought were big contributing factors.
 - ***'By 1939 many of the state's high school and college graduates also were looking for job opportunities outside the state. South Carolinians migrated to literally every state in the union. Black Carolinians went north, and white Carolinians went south and west. In 1930 there were more Carolinians living in Buffalo, Chicago, Cleveland, Detroit and Pittsburgh than were in Abbeville, Beaufort, Bennettsville, Conway, or Lancaster. By WWII ¼ of the 2,266,000 people born in South Carolina lived outside the state.'***
 - This would all change when the mills and textiles started coming to the Carolinas.
 - But for this time period, it was extremely tough for South Carolina as a state.
 - I think you can make the argument that South Carolina suffered the most from the great depression than any other state due to the other contributing factors that had already started before the great depression national started.
 - ***To show how SC was different, 'In 1920 one-third of the women in South Carolina worked outside the home.'***
 - Young South Carolinians were leaving the state at alarming rates.
 - So with all these bad things happening, where does that leave us as South Carolina Baptists?

Question 3: *What did South Carolina Baptists go through in the Great Depression years?*

- Like everyone else, in the early 1930s, Baptist Institutions that had been raised up and began in the forty years prior, were in a financial crisis.
 - *The Baptist Hospital was the major Baptist institution that was affected.*
 - The total debt that SC Baptists had to pay for the Hospital was \$186,000, and they went about paying this by issuing bonds on September 1st of 1932.
- ***Debt was on the mind of all South Carolinians. In 1931 the South Carolina Baptist Convention voted to form a Debt Advisory Commission but discontinued it the following year.***
 - With the amount of debt that was prevalent for everyone at this time in South Carolina, no one was an expert in dealing with it.
 - But they did come up with a plan...

Question 4: *What Plan did South Carolina Baptists initiate to try and gain financial Support from South Carolina Baptist Churches?*

- ***William S. Brooke who would become the Executive-Director Treasurer of the South Carolina Baptist Convention from 1942-1949, as a Pastor in the 1930s from Lake City, came up with the idea of the ‘Every Member Canvass’***
 - This occurred in 1931 and was a project where every Church was contacted and encouraging to begin giving financially to the debts and cooperative program.
 - If they were giving, they were asked to give more. If they weren’t giving, they were encouraged to start.
 - ***W.S. Brooke gave the report at the 1932 annual meeting of the South Carolina Baptist Convention and said it was a ‘very encouraging campaign.’***
 - 560 Churches participated in the Canvass, with the result that there were only 86 Churches that were not giving and either refused to give or were not able to do so.
 - In 1933, the Southern Baptist Convention presented a plan to South Carolina Baptists to try and pay off their debts.

■ ***South Carolina Baptists voted this down, and here was their reason.***

- ‘There was a strong feeling in the state that such an effort would seriously undermine the cooperative program and every member canvass.’

■ ***South Carolina Baptists historically have been extremely passionate about the Cooperative Program and did not want to do anything that may lessen their ability to give as much to CP giving.***

Question 5: Were South Carolina Baptists able to financially recover from the Great Depression?

- In 1933, the Executive Committee of the SCBC sent this out in a letter to all Churches.
 - ***‘The General Board earnestly requests that our Church treasurers remit to the General Secretary-Treasurer promptly at the close of each month all funds on hand for the cooperative program.’***
 - Desperate measures were being taken and this was a desperation moment and an all hands on deck type of situation.
 - ***Finally, in 1934, the convention started to make small strides.***
 - ***To be clear, every state and every organization in the US was struggling at the time. SC Baptists were not the only ones who almost went under.***
 - This report was made at the state convention meeting in 1934 ***‘For every month in 1934 our receipts have been larger than for the corresponding month in 1933. The total increase over 1933 to date is approximately \$35,000.’***
 - By 1941, all of the State Conventions debts (the Baptist Institutions), were paid off.
 - Now comes WWII...

Question 6: How did WWII affect South Carolina Baptists?

- I find it impossible to accurately put into words the effect that WWII and the WWII generation had on South Carolina Baptists.
 - In 1940, 75% of South Carolina was Rural and 75% of South Carolinians lived in towns smaller than 2,500 people.

- ***So, something as big as WWII, was going to have huge ramifications on a rural state such as South Carolina.***
- The New Deal by FDR, also had affect on this generation and even SC Baptists. Here's what Dr. Walter J. Edgar said:
 - *'The New Deal altered the dependence of farmers, sharecroppers, and tenants on landlords, country stores, and local banks. Mill workers turned to the government, not management, to set minimum wages and hours. The war, however, did waht the New Deal could not do. It brought full employment. THE japanese attack on Pearl Harbor acceltrated the military Build up that had begun in 1940. The secretary of the army approved plans for the Greenville Army Air Base (Donaldson Field) on December 11th.*
- By this time, factories and mills were huge in the state, especially in Greenville and Columbia.
 - 184,000 Men and Women from South Carolina served in WWII.
 - ***5 young men in our Church alone passed away from the conflict.***
 - It is said that many young men in Columbia mills lied about their age just so that they could go into the army to escape the conditions of the mills.
 - ***Thousands more of young South Carolinians would have served, but 50% of eligible Black Men and 33% of eligible White Men were declared unfit for military service due to poor health or illiteracy.***
 - 'Hese rejection rates were among the highest in the nation and an indication of the poverty in which the majority of all Carolinians lived.'
 - During the war alone, Charleston County' population increased 41%.
- ***Those that weren't in the war, were working long and hard hours in the underemployed factories in mills in an effort to win the war at home.***
 - In South Carolina Baptist Churches, in many cases services were just had each Sunday, or they continued on their bi-weekly service schedule.
 - At this time, most Pastors were still bi-vocational, after the war, that would change.
 - ***The need and role of women leaders in the Church increased during this time.***

- You can make an argument that prior to WWII very few women held leadership positions outside of children's ministries in Baptist Churches.
 - After WWII, this changed and you see more women attending Church in men for what some historians say is the first time in Baptist History (though I'm not sure this can be proven).
 - *After WWII, many men never came back to Church. A trend that we still see today.*
- There's a lot more that could be said under this question, but for time sake I do want to touch on the effects that the WWII generation had on our Churches that we can still see today.

Question 7: How did the Great Depression & WWII develop a generation of South Carolina Baptists that were drastically different from the generations before them?

- James F. Byrnes, well known South Carolina Politician, once said that the South Carolina of 1958, was not the South Carolina prior to the 1920s.
 - ***And, he was right. Just as the South Carolina Baptist Churches were not the same and would never be the same.***
- The Greatest Generation is also called 'The Builders' in Gary McIntosh's book, 'One Church: Four Generations'.
 - *In that book, he discusses four generations and how they view and respond to different things in Church culture.*
 - I believe his assessment of the 'Builders' is accurate to that of Baptist life.
- ***Before we talk about the Builder Generation, I want to briefly touch on how things changed generally in Rural Baptist Churches in South Carolina after WWII. (In a general sense)***
 - Prior to WWII, most (not all) rural Churches in South Carolina had 1 service a week on Sundays, or were still a part of preaching circuits that had them having services every two weeks, with Sunday School each week.
 - After WWII men started coming home, marrying, getting a stable Job, having children, and getting into Church.
 - *Also, many soldiers came home and wanted to go to college.*

- At the University of South Carolina enrollment jumped from 2,244 in 1945 to 4,072 in 1948.
 - The Universities were not prepared.
 - In 1944, the state reported 700,000 workers in the South Carolina Workforce. With the return of the soldiers, the workforce would increase by 26%.
 - ***When the soldiers returned home, I think you really start to see a shift in baptist life, specifically in South Carolina.***
 - Churches grow. The lean years of the war are over, and as we go into the 1950s, we start to see an economic boom, which then translates to the Churches.
 - ***And now the greatest generation starts tithing.***
 - What begins to happen is many Churches in South Carolina can now afford what we call ‘a full-time Pastor’.
 - They would build or purchase a home for the Pastor to live in, which was a parsonage.
 - ***The idea of ‘full time’ Pastor at this time, meant that serving and working at the Church was his only job.***
 - He wasn’t in a circuit, and he wasn’t a farmer like everyone else. He was to just work at the Church.
 - So, this is where I believe we start to see the increase of services.
 - As Dr. McIntosh points out in his book, The Greatest Generation was very frugal with money due to what they went through growing up in the great depression.
 - ***So, many Churches felt that if they were to have a ‘full time’ Pastor, then they should be getting more than 1 sermon/service a week.***
 - This is where you start to see the evolution of Sunday Morning, Sunday Night and Wednesday Night services.
 - The ‘Big’ Churches had usually always had Sunday AM and Sunday PM because they mostly had Pastors. But Wednesday night prayer meetings become rather popular during this time.

- This goes back to Baptist roots with the Puritan's. The Puritan's of the 1600s had Sunday AM, PM and Thursday AM services.

- ***Most Baptist Churches could not afford to have this many services, so now they are able to and they certainly do.***

- According to Dr. McIntosh, one thing the greatest generation did that was detrimental to Church government in Baptist Churches, is many of the Greatest Generation became iron fisted deacons.

- *This is where Deacons shift from serving the Church and handling Church discipline in the 1800s, to running the Church.*

- *Dr. McIntosh said 'They continue to have ownership of many areas of Church life, particularly in the smaller Church. Even though many builders are open to change, a significant number will exercise their power as needed to keep things the same.'*

- While it wasn't biblical, can you blame them? In SC specifically, they grow up in one of the poorest states of the union, small Churches and barley had services twice a month, if they were lucky.
- Now they are teenagers and things get even worse with the great depression.
- Now, they go to war, see the world, and are just blessed to be alive.
- They come home, get married, find stable work.

- ***The greatest generation had not been able to control anything in their lives. But, they can control their small churches and can try to control their now full-time Pastor.***

- A famous phrase one Baptist Historian said that the mindset of Baptist Churches in the 1950s was 'Lord you keep them humble and we'll keep them poor.'

- Dr. McIntosh said that the Greatest Generation preferred worship services like the following:

■ *‘A worship service that requires minimal audience participation (no clapping and hand raising) and that includes hymns, topical sermons, the pastor praying, recognition of guests, and organ/piano music.’*

- This generation wanted a quiet and controlled environment. With the uncertainty they had faced in their lives up until that time, it certainly does make sense. It wouldn't be until the Jesus movement that we will discuss next week, where things really start to change in Baptist Churches.

Class 8: *The Fight for Biblical Innerancy*
1958-Present

November 3rd, 2024

Curriculum is Taught and Written by Rev. R. Brady Henderson

Last Week:

- Last week we were able to travel through the great depression, WWII, and the aftermath of the greatest generation when it comes to America as well as SC Baptists. We went from 1928-1958.
 - ***Before we switch gears and have our final lesson, let's go over a few review questions:***
 - ***#1: When did the great depression really begin for South Carolinians?***
 - ***#2: Which SC governor strictly enforced 'Blue Laws'?***
 - ***#3: What percentage of South Carolina women worked outside the home in 1920?***
 - ***#4: What campaign did SC baptists come up with to try and dig themselves out of the great depression?***
 - ***#5: In what year did the South Carolina Baptist Convention pay of all it's debts from the great depression years?***
 - ***#6: Were the Universities in South Carolina prepared for the soldiers coming home and going to school?***
 - ***#7: What effect did having a 'full time' Pastor have on South Carolina Baptist Churches?***

Today is our last class in Baptist History. So far this semester it has been my goal to walk us through the avenues of our history from the very beginning as Baptists in this great state.

Today's lesson will be shorter than the others, simply because there is not yet a wide variety of information that has been written about this time period.

Question 1: What were the three big events/issues from the early 1960s to present day, in Baptist life?

- ***#1: Continuing Struggle with Race Issues.***
 - Even from the 1960s to now, race relations are and have still been an issue.
 - As Dr. Luke Stamps put it, 'The darkness of our past.'

- We cannot simply tuck away the racist issues of our history into the antebellum period, when they have still been a struggle, even in recent Baptist life.
- *South Carolina Baptists did not lead in a positive way throughout our history when it comes to Race Relations.*
 - For the most part, we followed the culture and what was deemed acceptable, which we know is wrong.
 - This is a lesson that you and I can learn from today. Not necessarily on the issue of race, but on other things as well. To be transformed and not conformed (Romans 12:2).
- *The South Carolina Baptist Convention took a staunch stance in the Jim Crow era as well as the civil rights era.*
 - On two separate occasions at South Carolina Baptist Convention Annual meetings the messengers voted down motions that would desegregate our South Carolina Baptist Universities. (Each of these votes occurred at the 1963 and 1964 annual meetings of the South Carolina Baptist Convention)
- *Furman University went against this decision by the South Carolina Baptist Convention and integrated in 1965.*
 - (This is just another thing that added to the tension between the relations between Furman University and the convention, which led to Furman University leaving the Convention in 1992).
- *Racial Tensions are still a part of South Carolina Baptist Churches.*
 - But, we must look at what God has been doing, and that there are certainly signs of a brighter future when it comes to race relations among SC Baptists.
 - For Example:
 - *In 2021 Alex Sands was voted as the President of the South Carolina Baptist Convention. The first African American President of the SCBC.*
 - Also that year, Ron Henderson was elected as the first African American Vice-President.
 - *Marshall Blalock and the FBC of Charleston made huge strides in race relations in 2015 when the tragedy*

of the Mother Emanuel shooting occurred, and under Dr. Blalock's leadership, they were able to move in the right direction towards racial reconciliation and justice.

- Our Convention has recently added the following in the last 10 years.
 - SCBC roundtable discussion on race.
 - SCBC race task force.
 - And under the leadership of our Executive-Director Treasurer Dr. Tony Wolfe, we know have a staff person totally dedicated to African-American engagement in the SCBC under the leadership of Rev. Micahel Pigg.
- ***We should and must celebrate these strides that we have made in racial reconciliation.***
 - This is not perfect, we have not yet arrived, but we are well on our way to trying to move forward for God's glory when it comes to different races.
- #2: ***Conservative Resurgence on the National Level.***
 - In 1979, the Southern Baptist Convention experienced intense tension on the control of the future of the SBC.
 - ***The conservative resurgence began in 1979, with the accusation that the seminaries and other educational denomination agencies in the SBC were becoming more liberal, and not viewing the Word of God as inerrant and infallible.***
 - ***By this time, our convention had certainly become liberal.***
 - ***This would slowly but surely start to change as in 1979, Southern Baptist elected the 47 year-old Pastor by the name of Adrian Rogers, to be the President of the convention with a 51% vote.***
 - Dr. Adrian Rogers would be the first of many conservative presidents in our convention.
 - Dr. Adrian Rogers, Paige Patterson, and others made it the goal of the SBC to get back to our Biblical Orthodox roots that we had gotten away from in the 1970s.
 - ***How did we get to the liberal state we were at in 1979?***

- Overtime, liberals and moderates were elected to high positions and offices in the SBC and in our denominational institutions including and especially, our seminaries. Over time, liberal decisions were made and we came to the fork in the road as a convention in 1979.
- ***What is now known today as the conservative resurgence, did not happen over night.***
 - From 1979 to 1990, conservatives and moderates struggled for control.
 - The highest years of the attendance of messengers in our convention was during this time period.
 - ***A Baptist Press article records that 45,000 messengers attended the convention in 1985.***
- The main source of the controversy: ***Biblical Authority and Inerrancy.***
 - Moderates claimed it was the conservatives fighting to go back to fundamentalism and a power struggle.
- To go back a step, in the early 1960s Broadman press published a book by professor Ralph Elliot who was a professor at Midwestern Baptist Theological Seminary and in his book, he denied the history of Adam and Eve, said the flood was not world wide, and that Sodom and Gomorrah were not destroyed by God, but by ‘natural causes and disasters’.
 - ***Liberal Theology is to deny the work and deity of God all together, including His Word.***
- Here’s an excerpt from a 2004 Baptist Press article:
 - ‘While conservatives hoped that Elliott was an aberration, others knew differently. C.R. Daley, former editor of the Western Recorder newspaper, told Christianity Today years later, “Professors in all our seminaries know that Elliott is in the same stream of thinking with most of them, and is more in the center than some of them.”’

- *In 1969, Broadman Press published the Genesis-Exodus volume of their commentary that drew great criticism.*
 - *In the volume, it was critical of a literal historical interpretation of the Bible. For example:*
 - Commenting on Genesis 22, author G. Henton Davis said God did not order Abraham to slay Isaac: “Did God make, would God in fact have made, such a demand upon Abraham or anybody else except himself? ... Our answer ... is no. Indeed, what Christian or humane conscience could regard such a command as coming from God?”
- *Because of this, messengers at the 1970 convention in Denver, passed a motion for the withdrawal of the Genesis-Exodus volume and a rewrite.*
 - While different sects in the SBC were accused of being pro-choice and ***NOT*** pro-life in the wake of Roe V. Wade in 1971, the big issue that conservative leaders in the SBC had was what was being taught in the seminaries. Another excerpt from a 2004 Baptist Press Article captures this well:
 - ‘Conservatives charged that seminaries were destroying the faith of their students, and a 1976 Ph.D. thesis by a Southern Seminary student seemed to support those claims. According to the thesis, 87 percent of first-year students had no doubts that Jesus was the divine Son of God. By their final year, the number had fallen to 63 percent. In another category, 85 percent of first-year students believed that belief in Christ was absolutely necessary for salvation; by their final year, only 60 percent held to that view.’
- *While there were great leaders of the conservative resurgence that people still know and remember today, such as:*

- *Adrian Rogers, Paul Pressler, Paige Patterson, and Jerry Vines, the unsung heroes of the conservative resurgence in the SBC are the Churches and members.*
 - Paul Pressler told the story of one particular family:
 - “I remember one family from South Bend, Ind. — they had five children and drove non-stop to Los Angeles to the Southern Baptist Convention in 1981,” They voted and [then] drove non-stop back [home] eating peanut butter and jelly sandwiches. They didn’t spend a night in a motel because they didn’t have the money. That’s the type of sacrifice that won [the convention back from liberalism].”
 - *Those families who made big sacrifices, are the ones we should thank that we are the only mainstream denomination that went liberal, and then returned back to conservative theology.*
 - That is a work that only God Himself could do through His People.
- #3: *Higher Education in South Carolina Grows Even more.*
 - Our current SCBC Universities and the recent history of them. (Furman left the SCBC in 1992) At this point, the other colleges at the time are able to grow and take a step up. It’s an opportunity for where we are with our institutions today.
 - *North Greenville University.*
 - Unique in the fact that it was owned and operated by the local Baptist Association, home mission board, and the SCBC. (All after they became a Junior college after starting as a high school).
 - Becomes an SCBC Junior college in 1949, will not be an accredited as a Junior college until 1957.
 - *In 1991, North Greenville became a 4-year institution.*
 - *Became a University in 2006.*
 - *Anderson University.*

- The Baptists came in and helped found the 4-year university in 1911.
 - *In 1930 when the great depression hit, in order to survive, Anderson became a 2-year junior college and co-ed.*
- In 1990, Anderson will return as a 4-year college, and will become a University in 2006.
- ***Charleston Southern University.***
 - Founded in 1964 as a four-year college.
 - *Is the very first of the three to reach university status (offering master level degrees in 1990).*
 - *This is why the name changed from the Baptist College at Charleston, to Charleston Southern University in 1990. Because they went from being a college to a University.*
- All three of these institutions are here today because of the providence of God and the commitment of South Carolina Baptists.
 - The departure of Furman allowed the other Universities to commit to great academics, but also solid Christian Orthodoxy.
 - I am proud of all three of our state universities. What we have here in South Carolina in regard to our academic institutions is very unique.