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Antipedo Baptist Church In the plan of Georgetown, laid out by
1730, this one acre lot was reserved for Antipedo Baptist by Elisha
Screven. A brick building built before the Revolution for the
Baptists, Presbyterians, and independents housed the area Baptists
who were constituted 1794.

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constructed in Georgetown: the Antipedo Baptist Church, named for the congregation's opposition to infant baptism. Three of the most recognized figures in southern Baptist history—Oliver Hart, Richard Furman, and Edmond Botsford—played vital roles in keeping the Georgetown church alive through the American Revolution. The nineteenth century was particularly trying for the Georgetown Baptists, and the church came very close to shutting its doors on several occasions. The authors reveal that for most of the nineteenth century a majority of church members were African American slaves. Not until World War II did Georgetown witness any real growth. Since then the congregation has blossomed into one of the largest churches in the convention and rightfully occupies an important place in the history of the Baptist denomination. The Antipedo Baptists of Georgetown is an invaluable contribution to

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southern religious history as well as the history of race relations before and after the Civil War in the American South.

The South Carolina Historical Marker Program, established in 1936, has approved the installation of more than 1,700 interpretive plaques, each highlighting how places both grand and unassuming have played important roles in the history of the Palmetto State. These roadside markers identify and interpret places valuable for understanding South Carolina's past, including sites of consequential events and buildings, structures, or other resources significant for their design or their association with institutions or individuals prominent in local, state, or national history. This

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volume includes a concise history of the South Carolina Historical Marker Program and an overview of the marker application process. For those interested in specific historic periods or themes, the volume features condensed lists of markers associated with broader topics such as the American Revolution, African American history, women's history, the Civil War, and Reconstruction. While the program is administered by the South Carolina Department of Archives and History, most markers are proposed by local organizations that serve as a marker's official sponsor, paying its cost and assuming responsibility for its upkeep. In that sense, this inventory is a record not just of places and subjects that the state has deemed worthy of acknowledgment, but of those that South Carolinians themselves have worked to enshrine.

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Baptists in America began the eighteenth century a small, scattered, often harassed sect in a vast sea of religious options. By the early nineteenth century, they were a unified, powerful, and rapidly-growing denomination, poised to send missionaries to the other side of the world. One of the most influential yet neglected leaders in that transformation was Oliver Hart, longtime pastor of the Charleston Baptist Church. *Oliver Hart and the Rise of Baptist America* is the first modern biography of Hart, arguably the most important evangelical leader in the pre-Revolutionary South. During his thirty years in Charleston, Hart emerged as the region's most important Baptist denominational architect. His outspoken patriotism forced him to flee Charleston when the British army invaded Charleston in 1780, but he left behind a southern Baptist people forever changed by his energetic ministry. Hart's

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accommodating stance toward slavery enabled him and the white Baptists who followed him to reach the center of southern society, but also eventually doomed the national Baptist denomination of Hart's dreams. More than a biography, *Oliver Hart and the Rise of Baptist America* seamlessly intertwines Hart's story with that of eighteenth-century American Baptists, providing one of the most thorough accounts to date of this important and understudied religious group's development. This book makes a significant contribution to the study of Baptist life and evangelicalism in the pre-Revolutionary South and beyond.

Georgetown is the third-oldest city in the state of South Carolina and the county seat of Georgetown County. Named for King George III of England, Georgetown County lies on the Atlantic

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Ocean surrounding Winyah Bay. The county's rivers--Santee, Sampit, Black, Pee Dee, and Waccamaw--were named by the Native Americans who were the area's first inhabitants. In 1732, the land was settled by the English, French, and Scots. Their first staple crop was indigo, but rice soon became the indisputable king of the Lowcountry and flourished in the marshes along the banks of the county's many rivers, creeks, and bays. By 1850, the county contained more than 175 rice plantations. The plantation era ended with the Civil War, the loss of enslaved labor, and a series of devastating hurricanes. Georgetown County's history will forever remain a part of the live oaks and Spanish moss found throughout the county and is retold in every cemetery within Images of America: Georgetown County's Historic Cemeteries.

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The origins of the Southern Baptist Convention, the world's largest Protestant denomination, is most often traced back to the colorful, revivalist Separate Baptist movement that rose out of the Great Awakening in the mid-1700s. During that same period the American South was likewise home to the often-overlooked Regular Baptists, who also experienced a remarkable revitalization and growth. Regular Baptists combined a concern for orderly doctrine and church life with the ardor of George Whitefield's evangelical awakening. In *Order and Ardor*, Eric C. Smith examines the vital role of Regular Baptists through the life of Oliver Hart, pastor of First Baptist Church in Charleston, South Carolina, a prominent patriot during the American Revolution, and one of the most important pioneers of American Baptists and American evangelicalism. In this first book-length study of Hart's life and

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ministry, Smith reframes Regular Baptists as belonging to an influential revival movement that contributed significantly to creating the modern Southern Baptist denomination, challenging the widely held perception that they resisted the Great Awakening. During Hart's thirty-year service as the pastor of First Baptist Church, the Regular Baptists incorporated evangelical and revivalist values into their existing doctrine. Hart encouraged cooperative missions and education across the South, founding the Charleston Baptist Association in 1751 and collaborating with leaders of other denominations to spread evangelical revivalism. Order and Ardor analyzes the most intense, personal experience of revival in Hart's ministry—an awakening among the youths of his own congregation in 1754 through the emergence of a vibrant thirst for religious guidance and a concern for their own souls. This experience was a

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testimony to Hart's revival piety—the push for evangelical Calvinism. It reinforced his evangelical activism, hallmarks of the Great Awakening that appear prominently in Hart's diaries, letters, sermon manuscripts, and other remaining documents. Extensively researched and written with clarity, *Order and Ardor* offers an enlightened view of eighteenth-century Regular Baptists. Smith contextualizes Hart's life and development as a man of faith, revealing the patterns and priorities of his personal spirituality and pastoral ministry that identify him as a critically important evangelical revivalist leader in the colonial lower South.

Explorations of the English Baptist reception of the Evangelical Revival often--and rightfully--focus on the work of the Spirit, prayer, Bible study, preaching, and mission, while other key means

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are often overlooked. Useful Learning examines the period from c. 1689 to c. 1825, and combines history in the form of the stories of Baptist pastors, their churches, and various societies, and theology as found in sermons, pamphlets, personal confessions of faith, constitutions, covenants, and theological treatises. In the process, it identifies four equally important means of grace. The first was the theological renewal that saw moderate Calvinism answer "The Modern Question," develop into evangelical Calvinism, and revive the denomination. Second were close groups of ministers whose friendship, mutual support, and close theological collaboration culminated in the formation of the Baptist Missionary Society, and local itinerant mission work across much of Britain. Third was their commitment to reviving stagnating Associations, or founding new ones, convinced of the vital importance of the corporate Christian

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life and witness for the support and strengthening of the local churches, and furthering the spread of the gospel to all people. Finally was the conviction of the churches and their pastors that those with gifts for preaching and ministry should be theologically educated. At first local ministers taught students in their homes, and then at the Bristol Academy. In the early nineteenth century, a further three Baptist academies were founded at Horton, Abergavenny, and Stepney, and these were soon followed by colleges in America, India, and Jamaica.

The Sacred Trust represents the first such volume on SBC presidents in over a generation, and the first one to feature leaders from the Conservative Resurgence.

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Baptist Churches of South Carolina and list of Baptists.

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