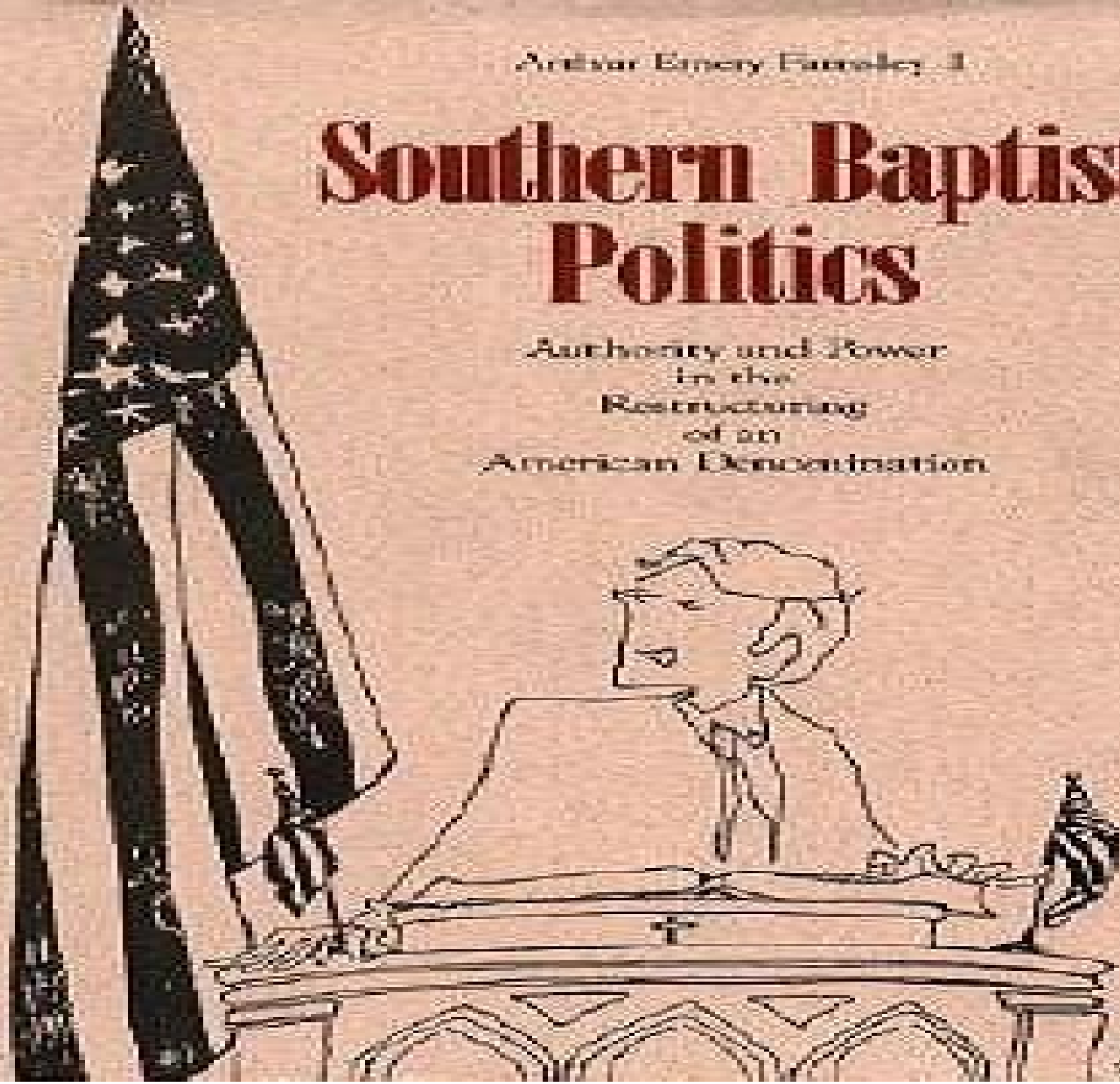


Arthur Emory Farnley, Jr.

# Southern Baptist Politics

Authority and Power  
in the  
Restructuring  
of an  
American Denomination



# **Southern Baptist Politics Authority And Power In The Restructuring Of An American Denomination**

**A. J. Smith**



## **Southern Baptist Politics Authority And Power In The Restructuring Of An American Denomination:**

**Southern Baptist Politics** Arthur Emery Farnsley, 1994 Unlike other recent studies of the Southern Baptists Southern Baptist Politics was written after the culmination of the Baptist battles of the 1980s when Fundamentalists had effectively taken control of the denomination It also considers the SBC not simply as a denomination but as an organization with characteristics similar to other voluntary associations in American society an approach that promises to be useful for the study of other religious groups in America Arthur Farnsley concludes that the SBC as an American denomination had within itself the seeds of pragmatism and individualism that characterize most American voluntary organizations Of primary interest to Farnsley are the crucial issues of authority and power Taking his cue from Paul Harrison s classic study Authority and Power in the Free Church Tradition Farnsley considers how authority has traditionally been exercised within the SBC and how Fundamentalists maneuvered within this existing authority structure to seize power According to Farnsley disgruntled Fundamentalists soon discovered that they could exploit the democratic elements within the SBC polity to their advantage So successful were they in their efforts that by 1990 all significant leadership positions within the denomination were filled by Fundamentalists thus enabling them to take and hold institutional power The lessons of Southern Baptist Politics extend beyond this one denomination By using the Southern Baptists as a case study Farnsley asks what the SBC controversy can tell us about religious organizations in America about dealing with cultural pluralism and about institutional means for creating change

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Southern Baptist Politics Arthur Emery Farnsley, II, 2010-11 Unlike other

recent studies of the Southern Baptists Southern Baptist Politics was written after the culmination of the Baptist battles of the 1980s when Fundamentalists had effectively taken control of the denomination It also considers the SBC not simply as a denomination but as an organization with characteristics similar to other voluntary associations in American society an approach that promises to be useful for the study of other religious groups in America Arthur Farnsley concludes that the SBC as an American denomination had within itself the seeds of pragmatism and individualism that characterize most American voluntary organizations Of primary interest to Farnsley are the crucial issues of authority and power Taking his cue from Paul Harrison s classic study Authority and Power in the Free Church Tradition Farnsley considers how authority has traditionally been exercised within the SBC and how Fundamentalists maneuvered within this existing authority structure to seize power According to Farnsley disgruntled Fundamentalists soon discovered that they could exploit the democratic elements within the SBC polity to their advantage So successful were they in their efforts that by 1990 all significant leadership positions within the denomination were filled by Fundamentalists thus enabling them to take and hold institutional power The lessons of Southern Baptist Politics extend beyond this one denomination By using the Southern Baptists as a case study Farnsley asks what the SBC controversy can tell us about religious organizations in America about dealing with cultural pluralism and about institutional means for creating change

**Fundamentalism, Fundraising, and the Transformation of the Southern Baptist Convention, 1919-1925** Andrew Christopher Smith, 2024-01-12 Scholars and journalists have paid significant attention to the contemporary Fundamentalist tendencies of southern Protestantism However many studies neglect to consider how the Fundamentalist controversies that roiled the Baptists and Presbyterians of the North during the 1920s affected the Southern Baptist Convention schism of 1970 2000 Fundamentalism Fundraising and the Transformation of the Southern Baptist Convention 1919 1925 explores the scope and character of the interaction between Southern Baptists and early Fundamentalism during the late 1910s and early 1920s By focusing more closely on the Southern Baptist Convention Andrew Christopher Smith examines the interaction between the northern Fundamentalist movement and southern religion during the era Though scholars agree that Fundamentalism is not native to the South no book thus far has considered the effects of the Fundamentalist movement and how it influenced southern Protestant denominational organizations independent of southern rejection of Fundamentalist sponsored interdenominational evangelistic and educational institutions Smith proposes that Fundamentalist ideas lingering in the atmosphere of the South after wafting there through hearsay national religious periodicals and the secular press likely influenced Southern Baptist self understanding during this critical period Examining documentary evidence Smith explains that following the First World War Southern Baptists pushed toward bureaucratization The Seventy Five Million Campaign a fundraising and organization building drive that the convention approved in 1919 was the denominational movement through which the selective appropriation of Fundamentalist ideas occurred Exploring the interplay of Southern Baptist claims and northern

Fundamentalist precepts Smith fills a void in scholarly examination of early twentieth century Baptist history ANDREW C SMITH is assistant professor of religion at Carson Newman University His articles have appeared in Perspectives in Religious Studies Baptist History and Heritage and Tennessee Baptist History      **The Long Southern Strategy** Angie Maxwell,Todd Shields,2019-06-24 The Southern Strategy was but one in a series of decisions the GOP made not just on race but on feminism and religion as well in what Angie Maxwell and Todd Shields call the Long Southern Strategy The Southern Strategy is traditionally understood as a Goldwater and Nixon era effort by the Republican Party to win over disaffected white voters in the Democratic stronghold of the American South To realign these voters with the GOP the party abandoned its past support for civil rights and used racially coded language to capitalize on southern white racial angst However that decision was but one in a series of decisions the GOP made not just on race but on feminism and religion as well in what Angie Maxwell and Todd Shields call the Long Southern Strategy In the wake of Second Wave Feminism the GOP dropped the Equal Rights Amendment from its platform and promoted traditional gender roles in an effort to appeal to anti feminist white southerners particularly women And when the leadership of the Southern Baptist Convention became increasingly fundamentalist and politically active the GOP tied its fate to the Christian Right With original extensive data on national and regional opinions and voting behavior Maxwell and Shields show why all three of those decisions were necessary for the South to turn from blue to red To make inroads in the South however GOP politicians not only had to take these positions but they also had to sell them with a southern accent Republicans embodied southern white culture by emphasizing an us vs them outlook preaching absolutes accusing the media of bias prioritizing identity over the economy encouraging defensiveness and championing a politics of retribution In doing so the GOP nationalized southern white identity rebranded itself to the country at large and fundamentally altered the vision and tone of American politics      *Into the Pulpit* Elizabeth H. Flowers,2012 *Into the Pulpit*      *A Genealogy of Dissent* David Stricklin,2021-10-21 Between the Civil War and the turn of the last century Southern Baptists gained prominence in the religious life of the South As their power increased they became defenders of the racial political social and economic status quo By the beginning of this century however a feisty tradition of dissent began to appear in Southern Baptist life as criticism of the center increased from both the left and the right The popular belief in a doctrine of once saved always saved led progressive Baptists to claim that moderates once saved did not address the serious social and political problems that faced many in the South These Baptist dissenters claimed that they could not be at ease in Zion Led by the radical Walter Nathan Johnson in the 1920s and 1930s progressive Baptists produced civil rights advocates labor organizers women s rights advocates and proponents of disarmament and abolition of capital punishment They challenged some of the most fundamental aspects of southern society and of Baptist ecclesiastical structure and practice For their efforts and beliefs many of these men and women suffered as they lost jobs experienced physical danger and injury and endured character assassination In *A Genealogy of Dissent* David Stricklin traces the history of these

progressive Baptists and their descendants throughout the twentieth century and shows how they created an active culture of protest within a highly traditional society *God Speaks to Us, Too* Susan M. Shaw, 2021-10-21 Raised as a Southern Baptist in Rome Georgia Susan M Shaw earned graduate degrees from the Southern Baptist Theological Seminary in Louisville Kentucky was ordained a Southern Baptist minister and prepared herself to lead a life of leadership and service among Southern Baptists However dramatic changes in both the makeup and the message of the Southern Baptist Convention during the 1980s and 1990s a period known among Southern Baptists as the Controversy caused Shaw and many other Southern Baptists especially women to reconsider their allegiances In *God Speaks to Us Too* Southern Baptist Women on Church Home and Society Shaw presents her own experiences as well as those of over 150 other current and former Southern Baptist women in order to examine the role identity and culture of women in the largest Protestant denomination in the country The Southern Baptist Convention was established in the United States in 1845 after a schism between Northern and Southern brethren over the question of slavery Shaw sketches the history of the Southern Baptist faith from its formation through its dramatic expansion following World War II to the Controversy and its aftermath The Controversy began as a successful attempt by fundamentalists within the denomination to pack the leadership and membership of the Southern Baptist Convention the denomination's guiding body with conservative and fundamentalist believers Although no official strictures prohibit a Southern Baptist woman from occupying the primary leadership role within her congregation or her own family rhetoric emanating from the Southern Baptist Convention during the Controversy strongly discouraged such roles for its women and church leadership remains overwhelmingly male as a result Despite the vast difference between the denomination's radical beginnings and its current position among the most conservative American denominations freedom of conscience is still prized Shaw identifies soul competency or the notion of a free soul that is responsible for its own decisions as the principle by which many Southern Baptist women reconcile their personal attitudes with conservative doctrine These women are often perceived from without as submissive secondary citizens but they are actually powerful actors within their families and churches *God Speaks to Us Too* reveals that Southern Baptist women understand themselves as agents of their own lives even though they locate their faith within the framework of a highly patriarchal institution Shaw presents these women through their own words and concludes that they believe strongly in their ability to discern the voice of God for themselves

**Southern Baptists** Slayden A. Yarbrough, Michael Kuykendall, 2021-09-09 Southern Baptists have a unique and colorful story Birthed in the time of slavery controversy their theology on this and human rights issues has changed as cultural and societal developments occurred One thing that never changed however was their zeal for evangelism They eventually grew to become the largest Protestant denomination in the United States Later a major controversy in the late twentieth century pitted conservative Baptists against moderates Both sides however wrote histories of the controversy from their own perspectives These histories were significant for understanding how each side interpreted the events These pages

attempt to fill a missing gap Readers will hear the Southern Baptist story from both sides Understand from this how Southern Baptists work think grow argue and have changed over time They have weathered the ups and downs of history to reveal an ever growing heritage

**The Rights Turn in Conservative Christian Politics** Andrew R. Lewis,2017-10-19 Explains how abortion politics influenced a fundamental shift in conservative Christian politics teaching conservatives to embrace rights arguments

*Alabama Baptists* Wayne Flynt,1998 The definitive history of the dominant religious group within the state during the last two centuries

**American Secularism** Joseph O. Baker,Buster G. Smith,2015-09-25 Honorable Mention American Sociological Association Section on Religion Distinguished Book Award A rapidly growing number of Americans are embracing life outside the bounds of organized religion Although America has long been viewed as a fervently religious Christian nation survey data shows that more and more Americans are identifying as not religious There are more non religious Americans than ever before yet social scientists have not adequately studied or typologized secularities and the lived reality of secular individuals in America has not been astutely analyzed American Secularism documents how changes to American society have fueled these shifts in the non religious landscape and examines the diverse and dynamic world of secular Americans This volume offers a theoretical framework for understanding secularisms It explores secular Americans thought and practice to understand secularisms as worldviews in their own right not just as negations of religion Drawing on empirical data the authors examine how people live secular lives and make meaning outside of organized religion Joseph O Baker and Buster G Smith link secularities to broader issues of social power and organization providing an empirical and cultural perspective on the secular landscape In so doing they demonstrate that shifts in American secularism are reflective of changes in the political meanings of religion in American culture American Secularism addresses the contemporary lived reality of secular individuals outlining forms of secular identity and showing their connection to patterns of family formation sexuality and politics providing scholars of religion with a more comprehensive understanding of worldviews that do not include traditional religion Data Analyses Appendix

Rise of Baptist Republicanism Oran P. Smith,2000-05 In its emerging Republicanism the SBC has taken on characteristics of its more active fellow travelers in the Christian Right forging alliances with former enemies African Americans and Roman Catholics playing presidential politics establishing a Washington lobbying presence working the political grassroots and declaring war on Walt Disney Each of these missions has been accomplished with calculating political precision

**The Making of the 1963 Baptist Faith and Message** A. J. Smith,2008-08-05 Questions regarding the orthodoxy of Dale Moody and Ralph Elliott propelled the Southern Baptist Convention SBC toward a re evaluation of its doctrinal statement the Baptist Faith and Message BFM The SBC adopted this document in 1925 under the leadership of E Y Mullins when faced by the challenge of modernism This dissertation argues that the 1962 Committee on Baptist Faith and Message produced a document that expressed subtle shifts in Baptist theology This shift had the effect of assuring the conservative base while allowing enough latitude in interpretation for those serving in the academy to teach

more progressive views After a first introductory chapter chapters 2 and 3 trace the historical developments leading to the formation of the Committee Biblical inspiration and interpretation were key concerns but as chapter 3 demonstrates other concerns drew the attention of the Committee Chapters 4 and 5 deal with the ever sensitive issue of the relationship between Baptist confessionalism soul liberty and soul competency Each chapter examines how Baptist confessionalism functioned in relation to these concepts Chapter 6 examines in detail the work of the Committee itself and looks at those persons or groups who influenced the outcome of the Committee's work Of special note are the contributions made by Wayne Ward Leo Garrett the religion faculty of Mercer University and the theology faculty of Southern Seminary Chapter 7 examines four areas where the 1963 BFM altered the confessional expression of Baptist doctrines 1 Scripture 2 Man 3 Salvation 4 The Church Chapter 8 is the conclusion Four appendices contain early drafts of the Committee's work

*Pastoral Bearings* Mary Clark Moschella, Jane F. Maynard, Leonard Hummel, 2010-03-18 The study of lived religion is an enterprise which attempts to elucidate how ordinary men and women in all times and places draw on religious behavior media and meanings to make sense of themselves and their world Through the influence of liberation theology and postmodernism pastoral theologians like other scholars of religion have begun more closely to examine the particularity of religious practice that is reflected through the rubric of lived religion *Pastoral Bearings* offers up ten studies that exemplify the usefulness of the lived religion paradigm to the field of pastoral theology The volume presents detailed qualitative research focused on the everyday beliefs and practices of individuals and groups and explores the implications of lived religion for interdisciplinary conversation intercultural and gender analysis and congregational studies Reflecting upon the utility of this approach for pastoral theological research education and pastoral care the studies collected in *Pastoral Bearings* demonstrate the importance of the study of lived religion

**Religion and Politics in the Contemporary United States** R. Marie Griffith, Melani McAlister, 2008-06-09 This collection of essays from a special issue of *American Quarterly* explores the complex and sometimes contradictory ways that religion matters in contemporary public life *Religion and Politics in the Contemporary United States* offers a groundbreaking cross disciplinary conversation between scholars in American studies and religious studies The contributors explore numerous modes through which religious faith has mobilized political action They utilize a variety of definitions of politics ranging from lobbying by religious leaders to the political impact of popular culture Their work includes the political activities of a very diverse group of religious believers Christians Jews Muslims Hindus Buddhists and others In addition the book explores the meanings of religion for people who might contest the term those who are spiritual but not religious for example as well as activists who engage symbols of faith and community but who may not necessarily consider themselves members of a specific religion Several essays also examine the meanings of secular identity humanist politics and the complex evocations of civil religion in American life No other book on religion and politics includes anything like the diversity of religions ethnicities and topics that this one does from Mormon political mobilization to



attempts at Americanizing Muslims in the post 9 11 United States from Cesar Chavez to James Dobson from interreligious cooperation and conflict over Darfur to the global politics surrounding the category of Hindus and South Asians in the United States

**Exiled** Carl L. Kell, 2006 It has been one of the major news stories in religion and culture of the past twenty five years From 1979 to 1995 the Southern Baptist Convention SBC was rocked by assaults on its leadership by fundamentalists who used questionable tactics to gain top positions and then used their power to purge Baptist seminary presidents and professors church pastors lay leaders and women from positions of responsibility America's largest Christian non Catholic denomination is firmly locked in a holy war to secure its churches and membership for a never ending struggle against a liberal culture Exiled Voices of the Southern Baptist Convention Holy War is a compilation of first person narratives by conservative and moderate ministers and lay leaders who were stripped of their positions and essentially became pariahs in the churches to which they had devoted their lives While other books have described the takeover in historical political and theological terms Exiled is different Individual people tell their personal stories revealing the struggle and heartache that resulted from being vilified dispossessed and exiled Kell includes a variety of perspectives from lay preachers and church members to prominent former SBC leaders such as James Dunn and Carolyn Crumpler The emotion captured on the pages sadness shock disbelief resignation and anger will make Exiled moving even to readers who know little about the Southern Baptist movement Exiled will also be of particular interest to historians sociologists philosophers of religion and rhetorical historians

**Against Returning to Egypt** Jeff B. Pool, 1998 Against Returning to Egypt is study of a doctrinal statement recently adopted by the Southern Baptist Convention The Report of the Presidential Theological Study Committee Using criteria developed from the SBC's historic distinction between confessions of faith and creeds Professor Jeff Pool takes the measure of this doctrinal statement and finds it wanting He argues that the Report represents the greatest theological threat to the denomination in the history of the SBC This threat consists primarily in that the Report intentionally erases the historic Baptist distinction between confessions of faith and creeds and in addition in that it presents and in fact is based upon a radically Calvinistic revision of the SBC's historic perspectives on several central Christian doctrines This investigative study has significance for other traditions and histories during these tumultuous times rightly characterized as times of fundamentalist resurgence The principles motives and aspirations examined here appear not only in other denominational histories but in other political social and cultural realms as well

**Dictionary of Early American Philosophers** John R. Shook, 2012-04-05 The Dictionary of Early American Philosophers which contains over 400 entries by nearly 300 authors provides an account of philosophical thought in the United States and Canada between 1600 and 1860 The label of philosopher has been broadly applied in this Dictionary to intellectuals who have made philosophical contributions regardless of academic career or professional title Most figures were not academic philosophers as few such positions existed then but they did work on philosophical issues and explored philosophical questions involved in such fields as pedagogy rhetoric the

arts history politics economics sociology psychology medicine anthropology religion metaphysics and the natural sciences Each entry begins with biographical and career information and continues with a discussion of the subject's writings teaching and thought A cross referencing system refers the reader to other entries The concluding bibliography lists significant publications by the subject posthumous editions and collected works and further reading about the subject

*American Missionaries in Iran during the 1960s and 1970s* Philip O. Hopkins, 2020-09-22 This work explores the interaction of American Protestant missionaries with Iranians during the 1960s and 1970s It focuses on the missionary activities of four American Protestant groups Presbyterians Assemblies of God International Missions and Southern Baptists It argues that American missionaries' predisposition toward their own culture confused their message of the gospel and added to the negative perception of Christianity among Iranians This bias was seen primarily in the American missionaries' desire to modernize Iran through education and healthcare and between the missionaries' relationship with Iranian Christians Iranian attitudes towards missionary involvement in these areas are investigated as is the changing American missionary strategy from a traditional method where missionaries had the final say on most matters related to American and Iranian Christian interaction to the beginnings of an indigenous system where a partnership developed between the missionary and the Iranian Christian

## Unveiling the Magic of Words: A Report on "**Southern Baptist Politics Authority And Power In The Restructuring Of An American Denomination**"

In a global defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their power to kindle emotions, provoke contemplation, and ignite transformative change is actually awe-inspiring. Enter the realm of "**Southern Baptist Politics Authority And Power In The Restructuring Of An American Denomination**," a mesmerizing literary masterpiece penned by way of a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve to the book is central themes, examine its distinctive writing style, and assess its profound effect on the souls of its readers.

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werden bestimmte psychische erkrankungen mit ähnlichem symptommuster bezeichnet die zur gruppe der psychosen gehören

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la schizophrénie est un trouble mental sévère et chronique dans le groupe des troubles psychotiques il apparaît généralement au début de l'âge adulte et affecterait près de 0.72% de la population à un moment donné de la vie 1 2 3 comme les autres psychoses la schizophrénie se manifeste par une perte de contact avec la réalité et une anosognosie c'est

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schizophrenia is a serious mental illness that affects how a person thinks feels and behaves people with schizophrenia may seem like they have lost touch with reality which can be distressing for them and for their family and friends the symptoms of schizophrenia can make it difficult to participate in usual everyday activities but

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die erkrankungen aus der gruppe der schizophrenie führen zu sehr unterschiedlichen psychischen beschwerden nicht selten jedoch zu einer erheblichen beeinträchtigung der gesamtverfassung die ursache dieser erkrankungen liegt in einer störung des nervenstoffwechsels die bezeichnung schizophrenie gilt heute als zu ungenau und wird

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eine schizophrenie äußert sich in psychotischen phasen in denen der bezug zur wirklichkeit verloren geht psychosen können ganz unterschiedlich verlaufen wir informieren über ursachen folgen und behandlungen

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mar 8 2023 isolating oneself from friends and family changing friends or social groups a change in focus and concentration sleep problems irritability and agitation difficulties with schoolwork or poor

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bei einer schizophrenie kommt es zu phasen von akuten psychosen in diesen nehmen betroffene ihre umwelt und auch sich selbst anders wahr als sonst sie hören zum beispiel stimmen oder fühlen sich verfolgt erfahren sie mehr zu risikofaktoren frühen anzeichen diagnose und therapie einer schizophrenie