

The Disappointed Millerism And Millenarianism In The Nineteenth Century

Working in isolation on a Connecticut farm, Julia Smith (1792–1886) translated the Bible into English. She was the only woman to translate the entire Bible, but her work has been alternately ignored or disparaged by subsequent biblical scholars. This is in part because no English translation other than the King James Version attracted significant attention until the appearance of the Revised Standard Version in 1952. In *With Her Own Eyes*, Emily Sampson argues that Smith's work anticipated trends followed by later, usually male, translators and that she deserves recognition as a pioneering and influential biblical scholar in her own right. Smith was the daughter of a preacher and lawyer and a mother who wrote poetry and studied linguistics, mathematics, and astronomy. When William Miller's predictions of the end of the world failed, she began translating for herself from the original languages. Trained in Greek and Latin, Smith taught herself Hebrew and ultimately produced five translations. In 1876 Smith published a very literal translation at her own expense. She hoped not only that her Bible would reveal additions made to the King James Version but that her work would help bolster the case that women were, in many respects, the equal of men. Sampson also details Smith's striking personal history. She and her four sisters were seen as eccentrics in the small town of Glastonbury. They were active in the abolitionist movement in the decades before the Civil War and later in the temperance and women's suffrage movements. Smith attended the first meeting of the Association of the Advancement of Women, and she and her sister Abby became famous in Connecticut for their refusal to pay taxes until given the right to vote in town meetings. *A comprehensive look at the intellectual, social, and political circles of Julia Smith, With Her Own Eyes* is a singular portrait of one of the most remarkable autodidacts in the history of American intellectual life.

The relationship between the Adventist church and society at large has always been ambiguous. One reason for this has been the church's inarticulate social ethics. While the church upheld the concept of human dignity, promoted religious liberty and sided with the poor, nationalism and racism developed among its members. Women in the church were also unfairly treated. Zdravko Plantak confronts this problem head-on. He begins by looking at the church's history, theology and ethics in order to discover reasons for the inconsistencies in its approach to human rights, and then moves on to propose a more comprehensive approach to its social ethics.

"Why," an exasperated Jonathan Edwards asked, "can't we be contented with. . . the canon of Scripture?" Edwards posed this query to the religious enthusiasts of his own generation, but he could have just as appropriately put it to people across the full expanse of early American history. In the minds of her critics, Anne Hutchinson's heresies threatened to produce "a new Bible." Ethan Allen insisted that a revelation which spoke to every circumstance of life would require "a Bible of monstrous size." When the African-American prophetess Rebecca Jackson embarked on a spiritual journey toward Shakerism, she dreamt of a home in which she could find multiple books of scripture. Orestes Brownson explained to his skeptical contemporaries that the idea drawing him to Catholicism was the prospect of an "ever enlarging volume" of inspiration. Early Americans of every color and creed repeatedly confronted the boundaries of scripture. Some fought to open the canon. Some worked to keep it closed. *Sacred Borders* vividly depicts the boundaries of the biblical canon as a battleground on which a diverse group of early Americans contended over their differing versions of divine truth. Puritans, deists, evangelicals, liberals, Shakers, Mormons, Catholics, Seventh-day Adventists, and Transcendentalists defended widely varying positions on how to define the borders of scripture. Carefully exploring the history of these scriptural boundary wars, Holland offers an

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important new take on the religious cultures of early America. He presents a colorful cast of characters—including the likes of Franklin and Emerson along with more obscure figures—who confronted the intellectual tensions surrounding the canon question, such as that between cultural authority and democratic freedom, and between timeless truth and historical change. To reconstruct these sacred borders is to gain a new understanding of the mental world in which early Americans went about their lives and created their nation.

In this book a cross-cultural and comparative volume, Catherine Wessinger reveal three patterns within millennial groups that are not mutually exclusive: assaulted millennial groups which are attacked by outsiders who fear and misunderstand the religion, fragile millennial groups that initiate violence to preserve the religious goal, and revolutionary millennial groups possessing an ideology that sanctions violence.

The United States has long thought of itself as exceptional—a nation destined to lead the world into a bright and glorious future. These ideas go back to the Puritan belief that Massachusetts would be a "city on a hill," and in time that image came to define the United States and the American mentality. But what is at the root of these convictions? John Howard Smith's *A Dream of the Judgment Day* explores the origins of beliefs about the biblical end of the world as Americans have come to understand them, and how these beliefs led to a conception of the United States as an exceptional nation with a unique destiny to fulfill. However, these beliefs implicitly and explicitly excluded African Americans and American Indians because they didn't fit white Anglo-Saxon ideals. While these groups were influenced by these Christian ideas, their exclusion meant they had to craft their own versions of millenarian beliefs. Women and other marginalized groups also played a far larger role than usually acknowledged in this phenomenon, greatly influencing the developing notion of the United States as the "redeemer nation." Smith's comprehensive history of eschatological thought in early America encompasses traditional and non-traditional Christian beliefs in the end of the world. It reveals how millennialism and apocalypticism played a role in destructive and racist beliefs like "Manifest Destiny," while at the same time influencing the foundational idea of the United States as an "elect nation." Featuring a broadly diverse cast of historical figures, *A Dream of the Judgment Day* synthesizes more than forty years of scholarship into a compelling and challenging portrait of early America.

This book explores how Seventh-day Adventists, like other Christians, can benefit from generating their own version of *communio ecclesiology*. It starts by offering a critical analysis of the status quo of the existing Adventist portrayal of church as remnant, and suggests potential ways of moving this tradition forward. To articulate a more rounded and comprehensive vision of the church's rich and multifaceted relational nature, this book draws on the mainstream Christian *koinonia*-based framework. Consequently, it provides possible solutions to some of the most divisive ecclesial issues that Christian communities face today regarding church structure, ministry, mission, communal interpretation, and reform. As it sets on a new footing the conversation between Adventism and other mainstream Christian traditions, the methodology of this book serves as a pathway for any Christian community to use when revisiting and enhancing its own current theologies of the church.

The Antichrist, though mentioned a mere four times in the Bible, and then only obscurely, has exercised a tight hold on popular imagination throughout history. This has been particularly true in the U.S., says author Robert C. Fuller, where Americans have tended to view our nation as uniquely blessed by God—a belief that leaves us especially prone to demonizing our enemies. In *Naming the Antichrist*, Fuller takes us on a fascinating journey through the dark side of the American religious psyche, from the earliest American colonists right up to contemporary fundamentalists such as Pat Robertson and Hal Lindsey. Fuller begins by offering a brief history of the idea of the Antichrist and its origins in the apocalyptic thought in the Judeo-Christian tradition, and traces the eventual 71Gws how the colonists saw Antichrist

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personified in native Americans and French Catholics, in Anne Hutchinson, Roger Williams, and the witches of Salem, in the Church of England and the King. He looks at the Second Great Awakening in the early nineteenth century, showing how such prominent Americans as Yale president Timothy Dwight and the Reverend Jedidiah Morse (father of Samuel Morse) saw the work of the Antichrist in phenomena ranging from the French Revolution to Masonry. In the twentieth century, he finds a startling array of hate-mongers--from Gerald Winrod (who vilified Roosevelt as a pawn of the Antichrist) to the Ku Klux Klan--who drew on apocalyptic imagery in their attacks on Jews, Catholics, blacks, socialists, and others. Finally, Fuller considers contemporary fundamentalist writers such as Hal Lindsey (author of *The Late Great Planet Earth*, with some 19 million copies sold), Mary Stewart Relfe (whose candidates for the Antichrist have included such figures as Henry Kissinger, Pope John Paul II, and Anwar Sadat), and a host of others who have found Antichrist in the sinister guise of the European Economic Community, the National Council of Churches, feminism, New Age religions, and even supermarket barcodes and fibre optics (the latter functioning as "the eye of the Antichrist"). Throughout, Fuller reveals in vivid detail how our unique American obsession with the Antichrist reflects the struggle to understand ourselves--and our enemies--within the mythic context of the battle of absolute good versus absolute evil. From the Scofield Reference Bible (no other book had greater impact on the American Antichrist tradition) to the Scopes Monkey Trial, Fuller provides an informative and often startling look at a thread that weaves persistently throughout American religious and cultural life.

The author of four seminal works on science and culture, Donna Haraway here speaks for the first time in a direct and non-academic voice. *How Like a Leaf* will be a welcome inside view of the author's thought.

A feverish expectation of the end of the world seems an unlikely accompaniment to middle-class respectability. But it was precisely her interest in millennial thinking that led Jane Shaw to a group of genteel terraced townhouses in the English county town of Bedford. Inside their unassuming grey-brick exteriors Shaw found something extraordinary. For here, within the 'Ark', lived two members of the Panacea Society, last survivors of the remaining Southcottian prophetic communities in Britain. And these individuals were the heirs to a rich archive charting not just their own apocalyptic sect, but also the histories of the many groups and their leaders who from the early nineteenth century onwards had followed the beliefs of the self-styled prophetess and prospective mother of the Messiah ('Shiloh'), Joanna Southcott, who died in 1814. Placing its subjects in a global context, this is the first book to explore the religious thinking of all the Southcottians. It reveals a transnational movement with striking and innovative ideas: not just about prophecy and the coming apocalypse, but also about politics, gender, class and authority. The volume will sell to scholars and students of religion and cultural studies as well as social history.

Dale Allison's clearly written *Jesus of Nazareth* will enable people who have followed recent discussions to vindicate and reclaim the central religious significance of the historical Jesus. Allison makes a creative contribution to Jesus studies in several ways: -- He offers new suggestions for establishing the authenticity of Jesus' words -- including what he calls "the index of intertextual linkage" -- and for the process of framing a convincing picture of the central thrust and purpose of the activity of Jesus. -- Referring to fascinating cross-cultural millenarian parallels, he shows that the impetus for the pre-Easter Jesus movement was apocalyptic in nature and that the historical Jesus can best be understood as an eschatological prophet. -- He presents the first full-length treatment of the question of Jesus and asceticism and shows that Jesus, far from the image suggested by some today, was driven by an apocalyptic asceticism that extended to matters of sex, food, and social relations. Covering the Millerite movement of the 1830s and 1840s, sabbatarian Adventism prior to organization of the denomination, and the Seventh-day Adventist Church since its organization

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in 1861-63, this volume provides a comprehensive history of the denomination.

On the 500th anniversary of Luther's theses, a landmark history of the revolutionary faith that shaped the modern world. "Ryrie writes that his aim 'is to persuade you that we cannot understand the modern age without understanding the dynamic history of Protestant Christianity.' To which I reply: Mission accomplished." —Jon Meacham, author of *American Lion* and *Thomas Jefferson* Five hundred years ago a stubborn German monk challenged the Pope with a radical vision of what Christianity could be. The revolution he set in motion toppled governments, upended social norms and transformed millions of people's understanding of their relationship with God. In this dazzling history, Alec Ryrie makes the case that we owe many of the rights and freedoms we have cause to take for granted--from free speech to limited government--to our Protestant roots. Fired up by their faith, Protestants have embarked on courageous journeys into the unknown like many rebels and refugees who made their way to our shores. Protestants created America and defined its special brand of entrepreneurial diligence. Some turned to their bibles to justify bold acts of political opposition, others to spurn orthodoxies and insight on their God-given rights. Above all Protestants have fought for their beliefs, establishing a tradition of principled opposition and civil disobedience that is as alive today as it was 500 years ago. In this engrossing and magisterial work, Alec Ryrie makes the case that whether or not you are yourself a Protestant, you live in a world shaped by Protestants.

"Apocalypticism has been the source of hope and courage for the oppressed, but has also given rise, on many occasions, to fanaticism and intolerance. The essays in this volume seek neither to apologize for the extravagance of apocalyptic thinkers nor to excuse the perverse actions of some of their followers. Rather, they strive to understand a powerful, perhaps even indispensable, element in the history of Western religions that has been the source of both good and evil, and still is yet today." The Editors *The Continuum History of Apocalypticism* is a 1-volume, select edition of the 3-vol. *Encyclopedia of Apocalypticism* first published in 1998. The main historical surveys that provided the spine of the *Encyclopedia* have been retained, while essays of a thematic nature, and a few whose subject matter is not central to the historical development, have been omitted. The work begins with 8 articles on "The Origins of Apocalypticism in the Ancient World," extending from ancient Near Eastern myth through the Old Testament to the Dead Sea Scrolls, Jesus, Paul, and the Book of Revelation. Next are 7 articles on "Apocalyptic Traditions from Late Antiquity to ca. 1800 C.E.," including early Christian theology, radical movements in the Middle Ages, and both Jewish and Islamic apocalypticism in the classic period. The final section, "Apocalypticism in the Modern Age," includes 10 articles on apocalypticism in the Americas, in Western and Eastern Europe, and, finally, in modern Judaism and modern Islam.

Millions of Americans take the Bible at its word and turn to like-minded local ministers and TV preachers, periodicals and paperbacks for help in finding their place in God's prophetic plan for mankind. And yet, influential as this phenomenon is in the worldview of so many, the belief in biblical prophecy remains a popular mystery, largely unstudied and little understood. When *Time Shall Be No More* offers for the first time an in-depth look at the subtle, pervasive ways in which prophecy belief shapes contemporary American thought and culture. Belief in prophecy dates back to antiquity, and there Paul Boyer begins, seeking out the origins of this particular brand of faith in early Jewish and Christian apocalyptic writings, then tracing its development over time. Against this broad historical overview, the effect of prophecy belief on the events and themes of recent decades emerges in clear and striking detail. Nuclear war, the Soviet Union, Israel and the Middle East, the destiny of the United States, the rise of a computerized global economic order--Boyer shows how impressive feats of exegesis have incorporated all of these in the popular imagination in terms of the Bible's apocalyptic works. Reflecting finally on the tenacity of prophecy belief in our supposedly secular age, Boyer considers the direction

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such popular conviction might take--and the forms it might assume--in the post-Cold War era. The product of a four-year immersion in the literature and culture of prophecy belief, *When Time Shall Be No More* serves as a pathbreaking guide to this vast terra incognita of contemporary American popular thought--a thorough and thoroughly fascinating index to its sources, its implications, and its enduring appeal.

In light of the embattled status of evolutionary theory, particularly as "intelligent design" makes headway against Darwinism in the schools and in the courts, this now classic account of the roots of creationism assumes new relevance. Expanded and updated to account for the appeal of intelligent design and the global spread of creationism, *The Creationists* offers a thorough, clear, and balanced overview of the arguments and figures at the heart of the debate. Praised by both creationists and evolutionists for its comprehensiveness, the book meticulously traces the dramatic shift among Christian fundamentalists from acceptance of the earth's antiquity to the insistence of present-day scientific creationists that most fossils date back to Noah's flood and its aftermath. Focusing especially on the rise of this "flood geology," Ronald L. Numbers chronicles the remarkable resurgence of antievolutionism since the 1960s, as well as the creationist movement's tangled religious roots in the theologies of late-nineteenth- and early-twentieth-century Baptists, Presbyterians, Lutherans, and Adventists, among others. His book offers valuable insight into the origins of various "creation science" think tanks and the people behind them. It also goes a long way toward explaining how creationism, until recently viewed as a "peculiarly American" phenomenon, has quietly but dynamically spread internationally--and found its expression outside Christianity in Judaism and Islam.

Christian Dispensationalism, the Taiping Revolution, cargo cults in Oceania, the Baha'i Faith, and the Raelian Movement would seem to have little in common. What they share, however, is a millennial orientation--the audacious human hope for a collective salvation, which may be heavenly or earthly or both. Although many religions feature a belief in personal salvation, millennial faiths are characterized by the expectation that salvation will be accomplished for an entire group by a superhuman agent, with or without human collaboration. The *Oxford Handbook of Millennialism* offers readers an in-depth look at both the theoretical underpinnings of the study of millennialism and its many manifestations across history and cultures. While the term "millennialism" is drawn from Christianity, it is a category that is used to study religious expressions in diverse cultures, religious traditions, and historical periods. Sometimes, millennial expectations are expressed in peaceful ways. Other times, millennialists become involved in violence. The *Oxford Handbook of Millennialism* begins with a section that examines four primary types of millennialism. Chapters in the next section examine key issues such as charismatic leadership, use of scripture, prophetic failure, gender roles, children, tension with society, and violence. The rest of the book explores millennialism in a wide variety of places and times, from ancient Near Eastern movements to contemporary apocalyptic and new age movements, including the roles played by millennialism in national and international conflicts. This handbook will be a valuable resource for scholars of religious studies, sociology, psychology, history, and new religious movements.

This book offers the first complete overview of the intellectual history of one of the most significant contemporary cultural trends -- the apocalyptic expectations of European and American evangelicals -- in an account that guides readers into the origins, its evolution, and its revolutionary potential in the modern world.

The completely revised second edition further explores one of the most successful of America's indigenous religious groups. Despite this, the Adventist church has remained largely invisible. *Seeking a Sanctuary* casts light on this marginal religion through its socio-historical context and discusses several Adventist figures that shaped the perception of this Christian sect.

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Examines ways in which the Book of Revelation (the Apocalypse) has been interpreted 1600-1999.

The age of revolution, in which kings were dethroned, radical ideals of human equality embraced, and new constitutions written, was also the age of prophecy. Neither an archaic remnant nor a novel practice, prophecy in the eighteenth century was rooted both in the primitive worldview of the Old Testament and in the vibrant intellectual environment of the philosophers and their political allies, the republicans. In *Doomsayers: Anglo-American Prophecy in the Age of Revolution*, Susan Juster examines the culture of prophecy in Great Britain and the United States from 1765 to 1815 side by side with the intellectual and political transformations that gave the period its historical distinction as the era of enlightened rationalism and democratic revolution. Although sometimes viewed as madmen or fools, prophets of the 1790s and early 1800s were very much products of a liberal commercial society, even while they registered their disapproval of the values and practices of that society and fought a determined campaign to return Protestant Anglo-America to its biblical moorings. They enjoyed greater visibility than their counterparts of earlier eras, thanks to the creation of a vigorous new public sphere of coffeehouses, newspapers, corresponding societies, voluntary associations, and penny pamphlets. Prophecy was no longer just the art of applying biblical passages to contemporary events; it was now the business of selling both terror and reassurance to eager buyers. Tracking the careers of several hundred men and women in Britain and North America, most of ordinary background, who preached a message of primitive justice that jarred against the cosmopolitan sensibilities of their audiences, *Doomsayers* explores how prophetic claims were formulated, challenged, tested, advanced, and abandoned. The stories of these doomsayers, whose colorful careers entertained and annoyed readers across the political spectrum, challenge the notion that religious faith and the Enlightenment represented fundamentally alien ways of living in and with the world. From the debates over religious enthusiasm staged by churchmen and the literati to the earnest offerings of ordinary men and women to speak to and for God, *Doomsayers* shows that the contest between prophets and their critics for the allegiance of the Anglo-American reading public was part of a broader recalibration of the norms and values of civic discourse in the age of revolution.

A spine-tingling collection of real and surreal tales of northern New Hampshire. Exposing the main characteristics and effects of criminal enterprises in the Americas, this book considers realistic strategies for combating them.

The most comprehensive book on this subject ever published. With 3,638 references, "The most detailed study yet of early Mormon thought about the "end times,"" *The Millenarian World of Early Mormonism* shows how Mormon views of Christ's imminent second coming exerted a profound influence on Mormonism between 1830 and 1846. By exploring how early LDS interpretation of the Bible and the Book of Mormon affected, and was affected by, Mormon millennial doctrines, Grant Underwood provides the first comprehensive linkage of the history of early Mormonism and millennial thought. He also probes LDS perceptions of the institutions and values prevalent before the Civil War, reassessing Mormonism's relationship to the dominant culture and placing Mormon millennial thought in the broader context of Judeo-Christian ideas about the end of the world."

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The first edition (now out of print) grew out of a conference held in Vermont, May-June 1984; the second includes minor changes and one important new document. The subject is the thinking and influence of William Miller whose prediction of the second coming of Christ and the end of the world "about the year 1843" fostered several new religious movements, including Seventh-day Adventists. Annotation copyright by Book News, Inc., Portland, OR

Oneida Utopia is a fresh and holistic treatment of a long-standing social experiment born of revival fervor and communitarian enthusiasm. The Oneida Community of upstate New York was dedicated to living as one family and to the sharing of all property, work, and love. Anthony Wonderley is a sensitive guide to the things and settings of Oneida life from its basis in John H. Noyes's complicated theology, through experiments in free love and gender equality, to the moment when the commune transformed itself into an industrial enterprise based on the production of silverware. Rather than drawing a sharp boundary between spiritual concerns and worldly matters, Wonderley argues that commune and company together comprise a century-long narrative of economic success, innovative thinking, and abiding concern for the welfare of others. Oneida Utopia seamlessly combines the evidence of social life and intellectual endeavor with the testimony of built environment and material culture. Wonderley shares with readers his intimate knowledge of evidence from the Oneida Community: maps and photographs, quilts and furniture, domestic objects and industrial products, and the biggest artifact of all, their communal home. Wonderley also takes a novel approach to the thought of the commune's founder, examining individually and in context Noyes's reactions to interests and passions of the day, including revivalism, millennialism, utopianism, and spiritualism.

Comprising essays written by former students of Donald G. Mathews, a distinguished historian of religion in the South, *Varieties of Southern Religious History* offers rich insight into the social and cultural history of the United States. Fifteen essays, edited by Regina D. Sullivan and Monte Harrell Hampton, offer fresh and insightful interpretations in the fields of U. S. religious history, women's history, and African American history from the colonial era to the twentieth century. Emerging scholars as well as established authors examine a range of topics on the cultural and social history of the South and the religious history of the United States. Essays on new topics include a consideration of Kentucky Presbyterians and their reaction to the rising pluralism of the early nineteenth century. Gerald Wilson offers an analysis of anti-Catholic bias in North Carolina during the twentieth century, and Mary Frederickson examines the rhetoric of death in contemporary correspondence. There are also reinterpretations of subjects such as late-eighteenth-century Ohio Valley missionaries Lorenzo and Peggy Dow, a recontextualization of Millerism, and new scholarship on the appeal of spiritualism in the South. Historians of U.S. women examine how individuals struggled with gender conventions in the late nineteenth and early

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twentieth centuries. Robert Martin and Cheryl Junk, touching on how women struggled with the gender convictions, discuss Anne Wittenmyer and Frances Bumpass, respectively, demonstrating how religious ideology both provided space for these women to move into new roles and yet limited their activities to specific realms. Emily Bingham offers a study of how her forebear Henrietta Bingham challenged gender roles in the early twentieth century. Historians of African American history offer provocative revisions of key topics. Larry Tise explores the complex religious, social, and political issues faced by late-eighteenth-century slaveholding Quakers. Monte Hampton traces the transition of the African Methodist Episcopal Church in Fayetteville, North Carolina, from a biracial congregation to an all-black church by 1835. Wayne Durrill and Thomas Mainwaring present reinterpretations of well-studied subjects: the Nat Turner rebellion and the Underground Railroad. This collection provides fresh insight into a variety of topics in honor of Donald G. Mathews and his legacy as a scholar of southern religion.

Those labeled as "evangelicals" commonly are assumed to constitute a large and fairly homogeneous segment of American Protestantism. This volume suggests that, in fact, evangelicalism is better understood as a set of distinct subtraditions, each with its own history, organizations, and priorities. The differences among groups are so important that the question arises: Is the term "evangelical" useful at all?

Writing Home offers readers a firsthand account of the life of Emma Alderson, an otherwise unexceptional English immigrant on the Ohio frontier in mid-nineteenth-century America, who documented the five years preceding her death with astonishing detail and insight. Her convictions as a Quaker offer unique perspectives on racism, slavery, and abolition; the impending war with Mexico; presidential elections; various religious and utopian movements; and the practices of everyday life in a young country. Introductions and notes situate the letters in relation to their critical, biographical, literary, and historical contexts. Editor Donald Ulin discusses the relationship between Alderson's letters and her sister Mary Howitt's *Our Cousins in Ohio* (1849), a remarkable instance of transatlantic literary collaboration. *Writing Home* offers an unparalleled opportunity for studying immigrant correspondence due to Alderson's unusually well-documented literary and religious affiliations. The notes and introductions provide background on nearly all the places, individuals, and events mentioned in the letters. Published by Bucknell University Press. Distributed worldwide by Rutgers University Press.

Offers a portrait of Sojourner Truth, who was born into slavery, transformed herself into a pentecostal preacher, and spoke out against slavery and in support of oppressed people

How will the world end? Doomsday ideas in Western history have been both persistent and adaptable, peaking at various times, including in modern America. Public opinion polls indicate that a substantial number of Americans look for the

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return of Christ or some catastrophic event. The views expressed in these polls have been reinforced by the market process. Whether through purchasing paperbacks or watching television programs, millions of Americans have expressed an interest in end-time events. Americans have a tremendous appetite for prophecy, more than nearly any other people in the modern world. Why do Americans love doomsday? In *Apocalyptic Fever*, Richard Kyle attempts to answer this question, showing how dispensational premillennialism has been the driving force behind doomsday ideas. Yet while several chapters are devoted to this topic, this book covers much more. It surveys end-time views in modern America from a wide range of perspectives--dispensationalism, Catholicism, science, fringe religions, the occult, fiction, the year 2000, Islam, politics, the Mayan calendar, and more.

In this chronologically direct and thematically varied volume, five scholars working in three distinct disciplines approach millennialism and apocalypticism in the British and Anglo-American contexts, making remarkable contributions both to the study of religious, literary and political culture in the English-speaking ecumene. With contributions by Beth Quitslund, Andrew Escobedo, John Howard Smith, Stephen Marini and J.I. Little.

Strong (history of Christianity, Wesley Theological Seminary, Washington, DC) tells the little known story of ecclesiastical abolitionism, an important movement during the antebellum period. It involved radical evangelical Protestants who seceded from pro-slavery denominations and reorganized themselves into independent anti-slavery congregations. He also explores how the network of churches in New York State formed a political wing as the Liberty Party and legitimized the connection between church and state. Annotation copyrighted by Book News, Inc., Portland, OR

"At a time when the New Age movement is starting to make good on the Spiritualists' vision of America as a 'grand clairvoyant nation', Carroll's work raises provocative questions about the tension between freedom and authority in the harmonial religions of today." -- *Church History* "... offers the most comprehensive, sane examination of its topic yet available, no mean achievement for a subject long afflicted by religious partisanship and now perhaps in danger of sympathetic attraction." -- *Journal of American History* "... fascinating reading it will be for those with a taste for good scholarly writing and a love of the American past and the manifold varieties of the spiritual quest." -- *The Quest* "In addition to being an excellent introduction to mid-19th-century Spiritualism, Carroll's work also offers scholars a new vantage point from which to view the religious creativity that was so prominent in antebellum America in general." -- *Choice* During the decade before the Civil War, a growing number of Americans gathered around tables in dimly lit rooms, joined hands, and sought enlightening contact with spirits. The result was Spiritualism, a distinctly colorful religious ideology centered on spirit communication and spirit activity. *Spiritualism in Antebellum America* analyzes the attempt by spiritually restless Americans of the 1840s and 1850s to negotiate a satisfying combination of freedom and authority as they sought a sense of harmony with the universe.

A small group of black and white American women who banded together in the 1830s and 1840s to remedy the evils of slavery and racism, the "antislavery females" included many who ultimately struggled for equal rights for women as well. Organizing fundraising fairs, writing pamphlets and giftbooks, circulating petitions, even speaking before "promiscuous" audiences including men and women—the antislavery women energetically created a diverse and dynamic political culture. A lively exploration of this nineteenth-century reform movement, *The*

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Abolitionist Sisterhood includes chapters on the principal female antislavery societies, discussions of black women's political culture in the antebellum North, articles on the strategies and tactics the antislavery women devised, a pictorial essay presenting rare graphics from both sides of abolitionist debates, and a final chapter comparing the experiences of the American and British women who attended the 1840 World Anti-Slavery Convention in London.

An examination of the Americanization of Cold War evangelicalism, it argues that developments like the prospect of nuclear warfare and the creation of the state of Israel that appeared to be fulfilment of biblical prophecy accompanied by secular apocalypticism led to the evangelical subculture's expansion with the rise of the New Christian Right.

In the wake of the September 11 terrorist attacks, many of America's Christian evangelicals have denounced Islam as a "demonic" and inherently violent religion, provoking frustration among other Christian conservatives who wish to present a more appealing message to the world's Muslims. Yet as Thomas Kidd reveals in this sobering book, the conflicted views expressed by today's evangelicals have deep roots in American history. Tracing Islam's role in the popular imagination of American Christians from the colonial period to today, Kidd demonstrates that Protestant evangelicals have viewed Islam as a global threat--while also actively seeking to convert Muslims to the Christian faith--since the nation's founding. He shows how accounts of "Mahometan" despotism and lurid stories of European enslavement by Barbary pirates fueled early evangelicals' fears concerning Islam, and describes the growing conservatism of American missions to Muslim lands up through the post-World War II era. Kidd exposes American Christians' anxieties about an internal Islamic threat from groups like the Nation of Islam in the 1960s and America's immigrant Muslim population today, and he demonstrates why Islam has become central to evangelical "end-times" narratives. Pointing to many evangelicals' unwillingness to acknowledge Islam's theological commonalities with Christianity and their continued portrayal of Islam as an "evil" and false religion, Kidd explains why Christians themselves are ironically to blame for the failure of evangelism in the Muslim world. American Christians and Islam is essential reading for anyone seeking to understand the causes of the mounting tensions between Christians and Muslims today.

Formed from This Soil offers a complete history of religion in America that centers on the diversity of sacred traditions and practices that have existed in the country from its earliest days. Organized chronologically starting with the earliest Europeans searching for new routes to Asia, through to the global context of post-9/11 America of the 21st century Includes discussion of race, ethnicity, gender, sexual orientation, socio-economic class, political affiliations, and other elements of individual and collective identity Incorporates recent scholarship for a nuanced history that goes beyond simple explanations of America as a Protestant society Discusses diverse beliefs and practices that originated in the Americas as well as those that came from Europe, Asia, and Africa Pedagogical features include numerous visual images; sidebars with specialized topics and interpretive themes; discussion questions for each chapter; a glossary of common terms; and lists of relevant resources to broaden student learning

Today the United States is plagued with cultural and political polarization—the Reds and the Blues. Because religion has been of great significance in America right from the first colonists who believed themselves to be God's chosen nation, it is not surprising that religion constitutes the basis of today's dichotomy. The recent resurgence of Christian fundamentalism is significant for the future of America as a nation "under God." This book examines the history of conservative American Christianity as it interacts with liberal beliefs. With the Enlightenment, the Puritan sense of mission faded, but was rekindled with the Great Awakening. This religious movement unified the colonies and provided an animating ideal which led to revolution against Britain. But soon after, the forces of liberalism made inroads, and the seeds of division were planted. This balanced account favors neither conservative nor liberal. It is history with a

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human touch, emphasizing personalities from Jonathan Edwards and William Jennings Bryan to David Koresh and Jim Jones.

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