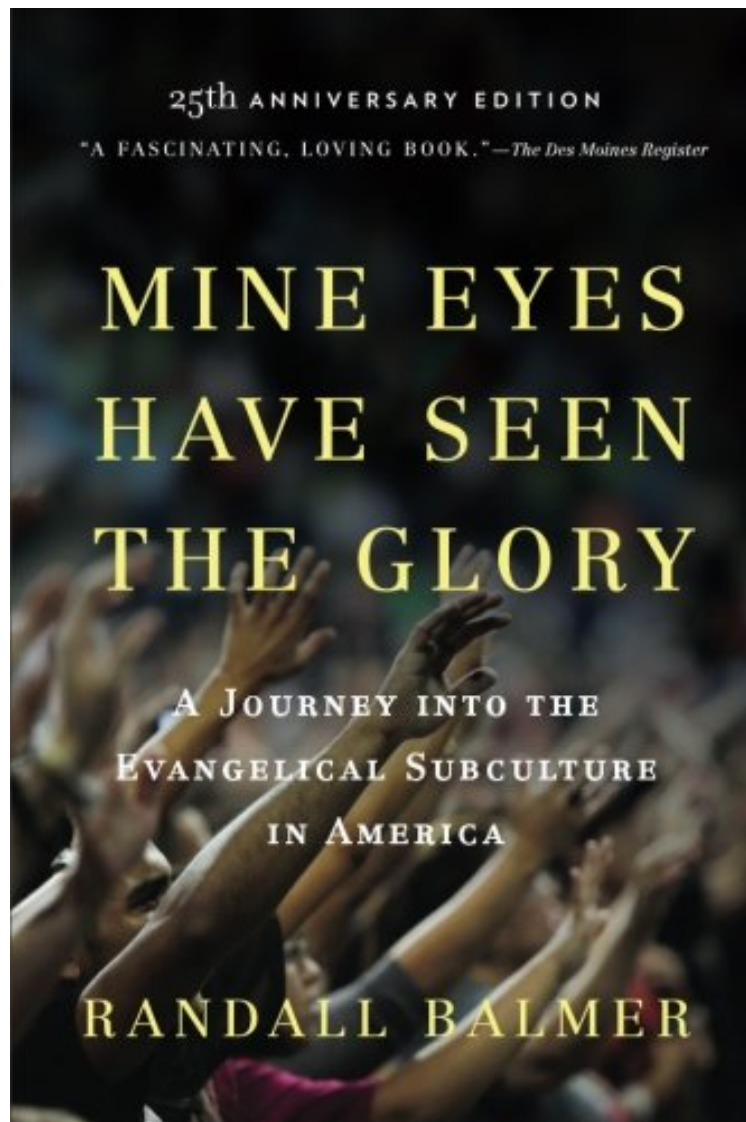


(Read free) Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture in America, 25th Anniversary Edition

Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture in America, 25th Anniversary Edition

Randall Balmer

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#1011678 in Books Balmer Randall Herbert 2014-09-18 2014-09-18 Original language: English PDF # 1 5.50 x 1.30 x 8.00l, .0 #File Name: 0199360464432 pages Mine Eyes Have Seen the Glory A Journey Into the Evangelical Subculture in America | File size: 48.Mb

Randall Balmer : Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture in America, 25th Anniversary Edition before purchasing it in order to gage whether or not it would be worth my time, and all praised Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture in America, 25th Anniversary Edition:

1 of 1 people found the following review helpful. Religious Travelogue at its Best By Frank Bellizzi In the prologue to his classic study of conservative Protestantism in late twentieth-century America, Randall Balmer writes: "This is a book about popular evangelicalism, a kind of travelogue into the evangelical subculture in America, a subculture that encompasses fundamentalists, charismatics, and pentecostals" (4-5). With that, he launches into a series of chapters, each one taking him to a different place, each one offering him a different slice of his topic. A few highlights: Chapter 1, "California Kickback," recounts a 1987 visit to Calvary Chapel, an evangelical mega-church in Santa Ana, California. Under the leadership of pastor Chuck Smith, the church took off in the 1970s when leaders began preaching to washouts from the hippie counterculture in Southern California. As Balmer describes it, the church seems to have taken on certain aspects of the counterculture. At least some long-time members of the congregation are "Jesus people" from the 70s. Yet, Calvary Chapel attracts a remarkably wide variety of folks, attesting to the fact that the church is something much more than a big group of "hippies for Christ." The setting for Chapter 5, "Adirondack Fundamentalism," is thousands of miles from Southern California: Word of Life Fellowship on Schroon Lake in upstate New York. Balmer describes Word of Life's summer Bible camp for teens in the summer of 1987. He chronicles some of the awkward, anxious religious lives of kids growing up in a devout Protestant home. He also discusses the historic issue of transmitting a vibrant faith from one generation to the next. Chapter 14, "Oregon Jeremiad," tells the story of Balmer's 1986 visit to the Oregon Extension of Trinity College. Trinity is located in the suburbs of Chicago, while the small Western extension school is in Lincoln, Oregon, at a former logging camp in the Cascade Mountains. The extension and small church there, as Balmer describes the community, is a refuge for smart but sort-of-odd people who wouldn't fit in very well in one of the power centers of American evangelicalism, and who wouldn't want to. Chapter 15, "Prime Time" was written in 1998, ten years after Jimmy Swaggart's public fall from grace following the discovery of his voyeuristic involvement with more than one prostitute. Balmer visited the Family Life Center in Baton Rouge, Louisiana, Swaggart's church. According to the author's description, Donnie Swaggart, the son of the evangelist, became contentious when Balmer told him he was there on assignment to write an article for Christianity Today magazine. By contrast, Jimmy was very gracious and likable. (After the worship service, Balmer accidentally met up with the Swaggarts at a nearby restaurant). Balmer describes what the church and college campus looked like then. Only about 45 students attended Swaggart's college. Not many people attended the church services, and the sprawling campus of Jimmy Swaggart Ministries was poorly maintained. Those were, in my opinion, some of the more engaging chapters. But there are over a dozen more. In the "Afterword: Twenty-Five Years Later," written in 2014, Balmer revisits some of the places he'd gone to and people he had spoken with a quarter century before. It's an interesting version of "Where are they now?" I suspect that Balmer's work has appealed to so many readers through the years because it smoothly and consistently brings together four qualities: vivid description, historical context, penetrating analysis, and the author's own personal reflections. 0 of 2 people found the following review helpful. Good read. Served the purpose By Harold O'Neal Simpson Got it n time. Good read. Served the purpose.

Randall Balmer's *Mine Eyes Have Seen the Glory* is an insightful and engaging journey into the world of conservative Christians in America. Originally published twenty-five years ago and the basis for an award-winning, three-part PBS documentary, this new edition is complete with a new chapter and an Afterword. In this immensely readable tour of the highways and byways of American evangelicalism, Balmer visits a revival meeting in Florida, an Indian reservation in the Dakotas, a trade show for Christian booksellers, and a fundamentalist Bible camp in the Adirondacks. Through the eyes of those that Balmer meets on his journeys, we arrive at a more accurate and balanced understanding of an abiding tradition that, as the author argues, is both rich in theological insights and mired in contradictions. *Mine Eyes Have Seen the Glory* offers readers a genuine insight into the appeal that the evangelical movement holds for thousands of Americans.

from the previous edition: "For more than two decades, historians of religion like Randall Balmer, Joel A. Carpenter, and Mark A. Noll had been exploring these dimensions of American Christianity. Balmer's now classic *Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture in America* (1989), which explored a variety of evangelical movements and communities in a way that both historicized and personalized each, has been especially influential, reaching far beyond the rather narrow audience of American scholars of religion." --The Chronicle of Higher Education "A professor of American religious history at Barnard and Columbia, Balmer wrote this book because he had a 'suspicion that many Americans, and certainly the media, really did not have much of a clue about who evangelicals were, what they believed, or what motivated their forays into the political arena.' Fifteen years after the book was published, and with the gap between evangelicals and other Americans still yawning, the book offers a tour of evangelical enclaves throughout the country." --The Washington Post "Randall Balmer takes readers through evangelical America, and it's a surprisingly lively and light ride. Balmer isn't a preacher, but a fine reporter, curious and respectful about the vitality and diversity of evangelicalism." --The New York Daily News "A sensitive, informed, often moving account of lifestyles and belief systems that coexist with--but are usually set apart from--secular mainstream America.... Provides a carefully crafted portrait of religious diversity that is both generous and critical but

never patronizing.... We can all read this book with profit."--Pennsylvania Magazine of History and Biography

"Fascinating.... This is a wonderful book.... Fair, insightful and respectful.... Balmer understands what he sees, but has enough distance from his subject to be analytical. Outsiders will learn much from his carefully nuanced insights; and insiders will frequently have to nod their heads in agreement: this man knows what he is talking about."--Church History

"This compelling account makes Randall Balmer the William Least Heat Moon of American evangelicalism. Just as Blue Highways opened up an ordinary America beyond the bright city lights, so Balmer goes beyond media stars like Jerry Falwell, Billy Graham, and Jimmy Swaggart to illuminate the local realities of evangelical life. The worlds of Protestant conservatives are complex--filled overfull with the eccentric and the authentic, locked tightly in the grip of kitsch as well as the grip of grace. In describing that world from Oregon to New Hampshire, Des Moines to Phoenix, Mississippi to North Dakota--Balmer doesn't miss a nuance or a beat."--Mark A. Noll, Wheaton College

"Mine Eyes Have Seen the Glory is a book about the sawdust trail that glitters like angel dust. It is witty, lively and richly informative--written with real style and sophistication, and a delight to read."--Frederick Buechner

"Easily the best participant-observer study of the evangelical landscape in contemporary America. He combines the insight of the trained historian with the deft instincts of the birthright insider. The product is at once a critical, painfully funny, warmly sympathetic exploration of the multiple subcultures of a sprawling religious tradition that is all too easily stereotyped--and dismissed--as monolithic fundamentalism."--Grant Wacker, University of North Carolina, Chapel Hill

"American evangelicalism is as diverse as the nation's landscape. Balmer's book is an extraordinary religious travelogue through that complicated subculture....After reading [his] book, popular stereotypes of 'evangelicals' and 'fundamentalists' will never again be quite so clearly focused."--David E. Harrell, Jr., University of Alabama, Birmingham

"A powerful examination of those ingredients that constitute the very essence of the phenomenon called American evangelicism. Mine Eyes Have Seen the Glory is absolutely essential for anyone who wishes to understand the religious landscape of contemporary America."--Lewis V. Baldwin, Vanderbilt University

About the Author

Randall Balmer taught as Professor of American Religious History at Columbia University for twenty-seven years before becoming the Dartmouth Professor in the Arts Sciences at Dartmouth College in 2012. He has published more than a dozen books, including Redeemer: The Life of Jimmy Carter and The Making of Evangelicalism: From Revivalism to Politics and Beyond.