

Exodus 11:1 Let My People Go

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God's Long Summer
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eli washington caruthers s unpublished manuscript american slavery and the immediate duty of southern slaveholders is the arresting and authentic alternative to the nineteenth century hermeneutics that supported slavery on the basis of exodus 10:3 let my people go that they may serve me caruthers argued that god was

acting in history against all slavery unlike arguments guided largely by the new testament caruthers believed that the exodus text was a privileged passage to which all thinking on slavery must conform as the most extensive development of the exodus text within the field of antislavery literature caruthers's manuscript is an invaluable primary source it is especially relevant to historians current appraisal of the biblical sanction for slavery in nineteenth century america because it does not correspond to characterizations of antislavery literature as biblically weak to the contrary an analysis of caruthers's manuscript reveals a thoroughly reasoned biblical argument unlike any other produced during the nineteenth century against the hermeneutics supporting slavery

in the 1960s dr christa k dixon's 1935 2003 work analyzing how the famous negro spirituals interpreted the bible was published in german rediscovered and newly translated drs kim r harris and daniel l smith christopher present dixon's text accompanied by two new essays as both modern critique and a long overdue appreciation of dixon's pioneering study

in the summer of 1964 the turmoil of the civil rights movement reached its peak in mississippi with activists across the political spectrum claiming that god was on their side in the struggle over racial justice this was the summer when violence against blacks increased at an alarming rate and when the murder of three civil rights workers in mississippi resulted in national media attention charles marsh takes us back to this place and time when the lives of activists on all sides of the civil rights issue converged and their images of god clashed he weaves their voices into a gripping narrative a ku klux klansman for example borrows fiery language from the bible to link attacks on blacks to his priestly calling a middle aged woman describes how the gospel inspired her to rally other african americans to fight peacefully for their dignity a sncc worker tells of harrowing encounters with angry white mobs and his pilgrimage toward a new racial spirituality called black power through these emotionally charged stories marsh invites us to consider the civil rights movement anew in terms of religion as a powerful yet protean force driving social action the book's central figures are fannie lou hamer who worked for jesus in civil rights activism sam bowers the imperial wizard of the white knights of the ku klux klan of mississippi william douglas hudson an influential white baptist pastor and unofficial theologian of the closed society ed king a white methodist minister and mississippi native who campaigned to integrate protestant congregations and cleveland sellers a sncc staff member turned black militant marsh focuses on the events and religious convictions that led each person into the political upheaval of 1964 he presents an unforgettable american social landscape one that is by turns shameful and inspiring in conclusion marsh suggests that it may be

possible to sift among these narratives and lay the groundwork for a new thinking about racial reconciliation and the beloved community he maintains that the person who embraces faith's life affirming energies will leave behind a most powerful legacy of social activism and compassion

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