



A M B R O S E
S E M I N A R Y

CH 715
Evangelicals and Social Transformation:
A History of Evangelical Movements
Fall 2008
Instructor: Ken Draper, PhD

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Course Description

Evangelicals have been influential in forming the social, political and economic, as well as the religious culture of Britain, Canada and the United States. This seminar course focuses attention on recent scholarly work that explores ways in which evangelical belief and practice has transformed and been transformed by modern societies in the West. Subjects such as revival, social reform, missions, gender, secularization and the relationship between evangelicalism and capitalism will be explored.

Course Objectives

1. Students will understand the historical contexts in which evangelicalism arose and developed to the present.
2. Students will be introduced to major themes and historical debates that have surrounded evangelicalism. These will include: the Enlightenment, social control, family structure, fundamentalism, and the global expansion of evangelicalism.
3. Students will be encouraged to take a critical approach to the study of evangelicalism exploring both its historical problems and achievements.
4. Students will broaden their understanding of the work of Church and the influence of the Christian gospel in a global context.

Required Texts

No required texts.

On Reserve

- David Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (Grand Rapids: Baker, 1989).
- Edith L. Blumhofer, Russell P. Spittler and Grant A. Wacker, eds. *Pentecostal Currents in American Protestantism*, (Urbana: University of Illinois, 1999).
- Paul Boyer, *When Time Shall Be No More: Prophecy Belief in Modern American Culture*. (Cambridge [MS]: Belknap Press, 1992).
- Lenore Davidoff and Catherine Hall, *Family Fortunes: Men and Women of the English Middle Class, 1780-1850*, (Chicago: University of Chicago Press, 1987).
- Donald Dayton and Robert K. Johnston, eds. *The Variety of American Evangelicalism*, (Downers Grove: InterVarsity Press, 1991).
- Michael Gauvreau and Olliver Hubert, ed. *The Churches and the Social Order in Nineteenth and Twentieth-Century Canada* (Montreal & Kingston: McGill-Queen's University Press, 2006).
- DG Hart, *That Old-Time Religion in Modern America: Evangelical Protestantism in the Twentieth Century*, (Chicago: Ivan R. Dee, 2002).
- Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, (Peabody [MS]: Hendrickson, 1997).
- Douglas Jacobsen and William Vance Trollinger Jr., eds. *Re-forming the Center: American Protestantism, 1900 to the Present*, (Grand Rapids: William B. Eerdmans, 1998).
- David N. Livingstone, D.G. Hart and Mark Noll, eds. *Evangelicals and Science in Historical Perspective*, (New York: Oxford University Press, 1999).
- David O. Moberg, *The Great Reversal: Evangelicalism and Social Concern*, (Philadelphia: Holman, 1977).
- Mark A. Noll, ed. *God and Mammon: Protestants, Money, and the Market, 1790-1860* (New York: Oxford University Press, 2001).
- Mark A. Noll, David W. Bebbington, George A. Rawlyk, *Evangelicalism: Comparative Studies in North America, the British Isles, and Beyond* (New York: Oxford University Press, 1994).
- Mary P. Ryan, *The Cradle of the Middle Class: The Family in Oneida County, New York, 1790-1865*, (Cambridge: Cambridge University Press, 1983).
- Leonard Sweet, ed. *The Evangelical Tradition in America*, (Macon [GA]: Mercer University Press, 1984).
- E.P. Thompson, *The Making of the English Working Class*, (Penguin, 1980).
- Andrew Walls, *The Cross-Cultural Process in Christian History*, (Maryknoll [NY]: Orbis Books, 2002).

Course Schedule

Key to Readings

EvCompSt	<i>Evangelicalism: Comparative Studies of Popular Protestantism in The British Isles, and Beyond, 1700-1900</i> , ed. Mark Noll, David Bebbington and George Rawlyk
EvModBr	<i>Evangelicalism in Modern Britain</i> , David Bebbington
VARIETY	<i>The Variety of American Evangelicalism</i> , eds. Donald Dayton and Robert K. Johnston.

September	17	Introduction and Overview <i>Video:</i> Randy Balmer, Mine Eyes Have Seen the Glory, Part 2
	19	Introduction and Overview II <i>Readings:</i> David Bebbington, “Preaching the Gospel: the Nature of Evangelical Religion,” in EvModBr pp 1-19, and John Wesley, “The Aldersgate Experience,” in <i>John Wesley</i> , ed. Albert Outler. (New York: Oxford University Press, 1964).
	24	<i>Revivals and the Emergence of Evangelicalism</i> Wesley, Whitefield and the Methodist Revivals <i>Readings:</i> John Walsh, “‘Methodism’ and the Origins of English-Speaking Evangelicalism,” and Harry S. Stout, “George Whitefield in Three Countries,” in EvCompSt, pp 19-37 and 58-72.
	26	Evangelicalism and the Enlightenment <i>Readings:</i> David Bebbington, “Knowledge of the Lord,” in EvModBr pp 20-74, Garry J. Williams, “Was Evangelicalism created by the Enlightenment?” in <i>Tyndale Bulletin</i> , 53 (2002): 283-312.
October	1	Revival and Revolution <i>Readings:</i> Nathan Hatch, “The Democratization of Christianity and the Character of American Politics,” in <i>Religion and American Politics</i> , ed. Mark Noll (New York: Oxford University Press, 1990) and Mark Noll, “Revolution and the Rise of Evangelical Social Influence in the North Atlantic Societies,” in EvCompSt, pp 113-136.
October	3	Revival and Community Building <i>Readings:</i> Leigh Schmidt, “Time, Celebration, and the Christian Year in Eighteenth-Century Evangelicalism,” and George Rawlyk, “‘A Total Revolution in Religious and Civil Government’: The Maritimes, New England, and the Evolving Evangelical Ethos, 1776-1812,” in EvCompSt pp137-155.

	8	<p>Revival and Industrial Discipline Readings: E.P. Thompson, “The Transforming Power of the Cross,” in <i>The Making of the English Working Class</i>, pp 385-411 and David Hempton and John Walsh “E.P. Thompson and Methodism,” in ed. Mark A. Noll, <i>God and Mammon: Protestants, Money, and the Market, 1790-1860</i> (New York: Oxford University Press, 2001).</p> <p>Book Review: Lynne Marks, <i>Revivals and Roller Rinks: Religion, Leisure and Identity in Late-Nineteenth-Century Small-Town Ontario</i>. Toronto: University of Toronto Press, 1996.</p>
		<p>An Evangelical Cultural Agenda</p>
	10	<p>Evangelicalism in the United States and Britain Readings: John Wolffe, “Anti-Catholicism and Evangelical Identity in Britain and the United States, 1830-1860,” in <i>EvCompSt</i> pp 179-218 and Daniel Walker Howe, “The evangelical movement and political culture in the north during the second party system,” <i>Journal of American History</i> 77 (1991): 1216-1239.</p> <p>Book Review: David Bebbington, <i>William Ewart Gladstone: Faith and Politics in Victorian Britain</i> (Grand Rapids, 1993),</p>
February	15	<p>Evangelical Men, Women and Children Readings: Mary P. Ryan, “Family in Transition: The Revival Cycle, 1813-1838,” in <i>The Cradle of the Middle Class</i>, pp 75-104; Margaret Lamberts Bendroth, “Why women loved Billy Sunday: urban revivalism and popular entertainment in early twentieth-century American culture,” <i>Religion and American Culture</i>, 14 (2004): 251-271.</p> <p>Book Review: Colleen McDannell, <i>The Christian Home in Victorian America, 1840-1900</i>. (Bloomington: Indiana University Press, 1986).</p>
	17	<p>Evangelical Missions and Gender Readings: Tanya Fitzgerald, “To unite their strength with ours,” <i>Journal of Pacific History</i> 39 (2004): 147-161 and Charles Wilde, “Acts of faith: muscular Christianity and masculinity among the Gogodala of Papua New Guinea,” <i>Oceania</i>, 75 (2004): 32-48. Book Review: Ruth Compton Brouwer, <i>New Women for God: Canadian Presbyterian Women and India Missions, 1876-1914</i> (Toronto: University of Toronto Press, 1990).</p>
October	22	<p>Revivalism at the Turn of the Century Readings: Michael S. Hamilton and Margaret Lamberts Bendroth, “Keeping the ‘Fun’ in Fundamentalism: The Winona Lake Bible</p>

Conferences, 1895-1968,” in *Re-forming the Center: American Protestantism, 1900 to the Present*, Douglas Jacobsen and William Vance Trollinger Jr. eds. (Grand Rapids: William B. Eerdmans, 1998), and Frances Grace Carver, “With Bible in One Hand and Battle-Axe in the Other: Carry A. Nation as Religious Performer and Self-Promoter,” in *Religion and American Culture* 9 (1999): 31-65.

Book Reviews: Douglas W. Frank, *Less Than Conquerors: How Evangelicals Entered the Twentieth Century* (Grand Rapids: Eerdmans, 1986).

24 **Evangelical Cultural Authority**

Readings: Kenneth L. Draper, “Finishing badly: Religion, Authority and Clergy in Late-Victorian London, Ontario,” in ed. Michael Gauvreau and Olliver Hubert, *The Churches and the Social Order in Nineteenth and Twentieth-Century Canada* (Montreal & Kingston: McGill-Queen’s University Press, 2006) and Angela Woollacott, “From Moral to Professional Authority: Secularism, Social Work, and Middle-class Women's Self-construction in World War I Britain,” *Journal of Women's History*, 10 (1998): 85-111.

Book Review: Diane Winston, *Red-hot and Righteous: The Urban Religion of the Salvation Army* (Cambridge: Harvard University Press, 1999).

The Fragmentation of Evangelicalism

29 **The Rise of Pentecostalism**

Readings: Walter J. Hollenweger, “The Beginnings,” in *Pentecostalism: Origins and Developments Worldwide*. Peabody [MS]: Hendrickson, 1997, and Grant Wacker, “Travail of a Broken Family: Radical Evangelical Responses to the Emergence of Pentecostalism in America, 1906-1916,” in *Pentecostal Currents in American Protestantism*, eds. Edith L. Blumhofer, Russell P. Spittler and Grant A. Wacker. Urbana: University of Illinois, 1999.

Book Review: Donald Dayton, *Theological Roots of Pentecostalism* (Peabody: Hendrickson, 1991).

31 **Fundamentalism I: The Bible and Science**

Readings: Edward B. Davis, “‘Whale of a Tale’: Fundamentalist Fish Stories,” *Perspectives on Science and Christian Faith* 43(1991): 224-37, and David Livingstone, “Situating Evangelical Responses to Evolution,” in *Evangelicals and Science in Historical Perspective*, eds. David N. Livingstone, D.G. Hart and Mark Noll.

		New York: Oxford University Press, 1999.
		Book Review: Ronald Numbers, <i>The Creationists</i> (New York: Alfred Knopf, 1992).
November	5	<p>Fundamentalism II: The Bible and Premillennialism</p> <p>Readings: Paul Boyer, "The Premillennial Strand," in <i>When Time Shall Be No More: Prophecy Belief in Modern American Culture</i>. (Cambridge [MS]: Belknap Press, 1992), and Timothy Weber, "Premillennialism and the Branches of Evangelicalism" <i>VARIETY</i> pp 5-21.</p> <p>Book Review: William Vance Trollinger, Jr., <i>God's Empire: William Bell Riley and Mid-Western Fundamentalism</i> (Madison: University of Wisconsin Press, 1990).</p>
	7	<p>Fundamentalism and the "Great Reversal"</p> <p>Readings: David O. Moberg, "The Great Reversal" in <i>The Great Reversal: Evangelicalism and Social Concern</i>, (Philadelphia: Holman, 1977), and Ronald J. Sider, "Developing an Evangelical Political Framework: Moving Toward Consensus," <i>Evangelical Review of Theology</i>, 32 (2008): 103-117.</p> <p>Book Review: Justo L. Gonzalez, <i>Poverty and Ecclesiology: Nineteenth Century Evangelicalism in Light of Liberation Theology</i> (Collegeville [MN]: Liturgical Press, 1992).</p>
	12	<p>The Emergence of Neo-Evangelicalism</p> <p>Readings: Joel Carpenter, "The Fundamentalist Leaven and the Rise of an Evangelical United Front," in ed. Leonard Sweet, <i>The Evangelical Tradition in America</i>, (Macon [GA]: Mercer University Press, 1984), and Judith Smart, "The Evangelist as Star: The Billy Graham Crusade in Australia, 1959." <i>Journal of Popular Culture</i> 33 (1999): 165-175.</p> <p>Book Review: Joel Carpenter, <i>Revive Us Again: The Reawakening of American Fundamentalism</i>, (New York: Oxford University Press, 1997).</p>
		Contemporary Evangelicalism
	14	<p>Varieties of Evangelicalism I</p> <p>No Readings: Video - Randy Balmer, "Mine Eyes Have Seen the Glory."</p> <p>Book Review: Randy Balmer, <i>Mine Eyes Have Seen the Glory: A Journey into the Evangelical Sub Culture in America</i>, (New York: Oxford University Press, 1989).</p>

19	<p>Varieties of Evangelicalism II Readings: Edith Blumhofer, "Transatlantic Currents in North Atlantic Pentecostalism" in <i>EvCompSt</i> pp 351-364 and Milton G. Sernett, "Black Religion and the Question of Evangelical Identity," in <i>VARIETY</i> pp 135-147 and 184-203.</p> <p>Book Review: Christian Smith, <i>American Evangelicalism: Embattled and Thriving</i>, (Chicago: University of Chicago Press, 1998).</p>
21	<p>Developments in Evangelical Theology Readings: Kevin Vanhoozer, "Mapping Evangelical Theology in a Post-modern World," <i>Evangelical Review of Theology</i> 22 (1998): 5-27, and Roger E. Olson, "Tensions in evangelical theology," <i>Dialog</i>, 42 (2003): 76-85.</p> <p>Book Review: Stanley J. Grenz, <i>Renewing the Center: Evangelical Theology in a Post-Theological Era</i> (Grand Rapids: Baker, 2000).</p>
26	<p>Global Evangelicalism Readings: Lamin Sanneh, "Prospects for Post-Western Christianity in Asia and Elsewhere" <i>Brown Journal of World Affairs</i> 12 (2006): 117-128</p> <p>Book Review: Paul Freston, <i>Evangelicals and politics in Asia, Africa, and Latin America</i>. (New York: Cambridge University Press, 2001).</p>
28	<p>Africa Readings: Andrew Walls, "Africa in Christian History: Retrospect and Prospect," in <i>The Cross-Cultural Process in Christian History</i>, (Maryknoll [NY]: Orbis Books, 2002) pp 85-115.</p>
December 3	<p>Africa Readings: Olufunke Adeboye, "'Arrowhead' of Nigerian Pentecostalism: The Redeemed Christian Church of God, 1952-2005," <i>Pneuma</i> 29 (2007): 24-58 and Phiri, Isabel Apawo. "President Frederick J.T. Chiluba of Zambia: The Christian Nation and Democracy." <i>Journal of Religion in Africa</i> 33, (2003): 401-428.</p> <p>Book Review: Terence Ranger, ed. <i>Evangelical Christianity and Democracy in Africa</i>, (Oxford: Oxford University Press, 2008).</p>
5	<p>Latin America Readings: Douglas Petersen, "Latin American Pentecostalism: Social Capital, Networks, and Politics." <i>Pneuma: The Journal of the Society for Pentecostal Studies</i> 26 (2004): 293-306.</p>

Book Review: David Smilde, *Reason to Believe: Cultural Agency in Latin American Evangelicalism*. (Berkeley: University of California Press, 2007).

10 **Evangelicals and the Future**

Readings: Alister McGrath, “Why Evangelicalism is the Future of Protestant Christianity?” *Christianity Today* 39(1995):18-23 and DG Hart, “Evangelical Misunderstandings,” in *That Old-Time Religion in Modern America: Evangelical Protestantism in the Twentieth Century*, (Chicago: Ivan R. Dee, 2002).

Book Review: Craig Bartholomew, Robin Parry, and Andrew West, *The futures of evangelicalism: Issues and Prospects*, (Downers Grove: InterVarsity Press, 2003).

12 **Review and Catch up**

Course Requirements

1. **Seminar format.** This course will be conducted as a seminar. Readings focused on a specific historical question will be discussed according to the class schedule provided. Each student is expected to be prepared for and to participate in every class session.
2. **Reading report.** Three times during the semester each student will be asked to present an informal summary of one of the articles from the required readings.
3. **Book review.** Book reviews are due according to the list of approved book titles included with the class schedule. Selections must be approved in advance. The review will be presented in class as part of the general discussion on the day it is due. Reviews are not to be book reports. A critical book review outlines the author’s thesis, assesses the degree to which the argument stands, and appraises the contribution this work has made to its field. To do this you will have to consult 3-5 other books and/or articles in the field. Reviews are to be no longer than 5 pages (approx. 1200 words).
4. **Research paper.** Topics for papers are to be negotiated with the instructor on or before September 26. Due dates for papers are negotiable but a summary of the paper will be presented to the class during a session in which it is likely to advance our discussion. Research papers will be 15 pages (approx. 4000 words).
5. **Exam.** The final exam will have two parts. The first part will test your understanding of the central theme of this course; the second part will test your understanding of significant sub-themes. To help focus your reading and note-taking throughout the semester the question for Part I of your exam follows:

“Evangelical forms of religion arose in the eighteenth and nineteenth centuries as a Christian response to modernity.”

With reference to the readings and discussions over the semester, describe the various aspects of this response in the nineteenth and twentieth centuries and assess the prospects for the future of Evangelicalism as modernity loses its grip on global culture.

Course Grade

1. Seminar participation	10%
2. In class reading reports	15%
3. Book review	15%
4. Research paper	30%
5. Exam	<u>30%</u>
	100%

Important Notes

- Last day to enter course without permission and/or voluntarily withdraw from course without financial penalty: September 26, 2008.
- Last day to voluntarily withdraw from course or change to audit without academic penalty: November 21, 2008.
- It is the responsibility of all students to become familiar with and adhere to Ambrose Academic Policies, such as the policy on Academic Dishonesty, which are stated in the current Catalogue.
- *Inclusive Language:* Ensure that all written work employs inclusive language. Recent changes in our use of language and social sensibilities require that words indicating the male sex but referring to the whole of humanity, such as “man” or “he” be replaced by inclusive words such as “human” or “they.”
- The following grading system will be used for this course. A student's final grade in a course is recorded as a letter grade on the student's permanent record of marks. Each letter grade has a corresponding grade point value which is used to determine the number of quality points earned by the student for a given course. Quality points are used to compute the student's grade point average.

<i>Grade</i>	<i>Grade Point</i>	<i>Percentage Equivalent</i>	<i>Description</i>
A+	4.0	90-100	Superior performance showing comprehensive understanding of subject matter.
A	4.0	85-89	
A-	3.7	80-84	
B+	3.5	77-79	Clearly above-average performance with knowledge of subject matter complete.
B	3.0	73-76	
B-	2.7	70-72	
C+	2.5	67-69	Basic understanding of subject matter.
C	2.0	63-66	
C-	1.7	60-62	
D+	1.5	55-59	Marginal performance.
D	1.0	50-54	
F	0	<50	Unsatisfactory performance or failure to meet course requirements.

- All sources used in written assignments must be listed in a bibliography. All quotations and paraphrases from published material must be annotated by means of footnotes or endnotes. Plagiarism will not be tolerated, and is defined as the unattributed copying and presentation of another person's thoughts, writings and discoveries from another source—including purchased essay—as your own. This also includes close paraphrasing—changing a few words from the sources. Plagiarism or cheating leads to disciplinary action such as failure in the course and/or dismissal from the University College.