



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 2011
Instructor: Ken Draper, PhD

Contacting the Instructor

Office: L2085

Class Times: Wednesday and Friday 11:15

Email Address: kdraper@ambrose.edu

Office Phone: 2916

Class Location: A2210

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

- Lamin Sanneh, *Whose Religion Is Christianity?: The Gospel beyond the West* (Wm. B. Eerdmans Publishing Co., 2003).

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
September 7	Introduction and Overview
9	Defining Evangelicalism <i>Readings:</i> David Bebbington, "Preaching the Gospel: the Nature of Evangelical Religion," in EvModBr pp 1-19, and John Wesley, <i>The Journal of John Wesley</i> , "Chapter 2."
14	Revivals and the Emergence of Evangelicalism 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. Book Review: Harry S. Stout, <i>The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism</i> (Wm. B. Eerdmans Publishing Co., 1991).
16	Evangelicalism and the Enlightenment <i>Readings:</i> David Bebbington, "Knowledge of the Lord," in EvModBr pp 20-74, and Garry J. Williams, "Was Evangelicalism created by the Enlightenment?" in <i>Tyndale Bulletin</i> , 53 (2002): 283-312.
21	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. Book Review: Nathan O. Hatch, <i>The Democratization of American Christianity</i> , (Yale University Press, 1991).

September	23	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 <i>EvCompSt</i> pp137-155. <i>Book Review:</i> Richard Carwardine, <i>Evangelicals and Politics in Antebellum America</i> (Yale University Press, 1993).
	28	Community Day
	30	Revival and Industrial Discipline <i>Readings:</i> 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). <i>Book Review:</i> 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.
<i>An Evangelical Cultural Agenda</i>		
October	5	Evangelical Men, Women and Children <i>Readings:</i> Mary P. Ryan, “Family in Transition: The Revival Cycle, 1813-1838,” in <i>The Cradle of the Middle Class</i> , pp 75-104 and Kenneth L. Draper, “Redemptive Homes – Redeeming Choices: Saving the Social in Late Victorian London, Ontario,” in Nancy Christie, ed., <i>Households of Faith: Family, Gender, and Community in Canada, 1760-1969</i> (McGill-Queen’s University Press, 2001). <i>Book Review:</i> Colleen McDannell, <i>The Christian Home in Victorian America, 1840-1900</i> . (Bloomington: Indiana University Press, 1986).
	7	Evangelical Missions and Gender <i>Readings:</i> Eliza F. Kent, “Tamil Bible Women and the Zenana Missions of Colonial South India,” <i>History of Religions</i> Vol. 39, No. 2, (Nov., 1999), pp. 117-149 and Charles Wilde, “Acts of faith: muscular Christianity and masculinity among the Gogodala of Papua New Guinea,” <i>Oceania</i> , 75 (2004): 32-48. <i>Book Review:</i> Ruth Compton Brouwer, <i>New Women for God: Canadian Presbyterian Women and India Missions, 1876-1914</i> (Toronto: University of Toronto Press, 1990).

October 12

Evangelical Constructions of Family

Readings: John P. Bartkowski, "Changing of the gods: The gender and family discourse of American Evangelicalism in historical perspective." *History of the Family* 3, no. 1 (January 1998): 95, and

Stephanie Olsen, "Daddy's Come Home: Evangelicalism, Fatherhood and Lessons for Boys in Late Nineteenth-Century Britain." *Fathering: A Journal of Theory, Research, & Practice about Men as Fathers* 5, no. 3 (Fall 2007): 174-196.

Book Review: Leonore Davidoff and Catherine Hall, *Family Fortunes: Men and Women of the English Middle Class 1780-1850*, 2nd ed. (Routledge, 2003).

14 **Salvation Army and Evangelicalism for the Working Class**

Readings: Pamela J. Walker, "'A Carnival of Equality': The Salvation Army and the Politics of Religion in Working-Class." *Journal of Victorian Culture* 5, no. 1 (Spring 2000): 60 and Andrew M. Eason, "'Desperate Fighting at the Cape': The Salvation Army's Arrival and Earliest Work in Late-Victorian Cape Town." *Journal of Religious History* 33, no. 3 (September 2009): 265-284.

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

The Fragmentation of Evangelicalism

19 **The Rise of Pentecostalism**

Readings: Joe Creech, "Visions of Glory: The Place of the Azusa Street Revival in Pentecostal History," *Church History* Vol. 65, No. 3 (Sept., 1996), pp. 405-424, 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. (University of Illinois, 1999).

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

21 **Revivalism in the 20th Century**

Readings: Margaret Lamberts Bendroth, "Why women loved Billy Sunday: urban revivalism and popular entertainment in early twentieth-century American culture," *Religion and American Culture*, 14 (2004): 251-271, and Matthew A. Sutton, "'Between the Refrigerator and the Wildfire': Aimee Semple McPherson, Pentecostalism, and the

		<p>Fundamentalist-Modernist Controversy." <i>Church History</i> 72, no. 1 (March 2003): 159.</p> <p>Book Reviews: Edith L. Blumhofer, <i>Aimee Semple McPherson: Everybody's Sister</i> (Wm. B. Eerdmans Publishing Co., 1993). Lyle W. Dorsett, <i>Billy Sunday and the Redemption of Urban America</i> (Wm. B. Eerdmans Publishing Co., 1991).</p>
October	26	<p>Fundamentalism I: The Bible and Science</p> <p>Readings: Edward B. Davis "Fundamentalism and Folk Science between the Wars," <i>Religion and American Culture: A Journal of Interpretation</i> Vol. 5, No. 2 (Summer, 1995), pp. 217-248, and Jeffrey P. Moran, "The Scopes Trial and Southern Fundamentalism in Black and White: Race, Region, and Religion," <i>The Journal of Southern History</i> Vol. 70, No. 1 (Feb., 2004), pp. 95-120.</p> <p>Book Review: Ronald Numbers, <i>The Creationists</i> (New York: Alfred Knopf, 1992).</p>
	28	<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 B. Dwain Waldrep, "Lewis Sperry Chafer and the Roots of Nondenominational Fundamentalism in the South." <i>Journal of Southern History</i> 73, no. 4 (November 2007): 807-836.</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>
November	2	<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 David L Weeks, "Carl F.H. Henry's moral arguments for evangelical political activism," <i>Journal of Church and State</i> 40, no. 1 (Winter 1998): 83.</p> <p>Book Review: Joel Carpenter, <i>Revive Us Again: The Reawakening of American Fundamentalism</i>, (New York: Oxford University Press, 1997).</p>
	4	<p>Billy Graham and the Recovery of Respectability</p> <p>Readings: Grant Wacker, "Billy Graham's America." <i>Church History</i> 78, no. 3 (September 2009): 489-511 and Ian M. Randall, "Outgrowing Combative Boundary-Setting: Billy Graham, Evangelism and Fundamentalism," <i>Evangelical Review</i></p>

of Theology 34, no. 2 (April 2010): 103-118.

Book Review: Billy Graham, *Just As I Am: The Autobiography Of Billy Graham*, (Harperone, 2007).

Contemporary Evangelicalism

November 9

Developments in Evangelical Theology

Readings: Kevin J. Vanhoozer, "Exploring the World, Following the Word: The Credibility of Evangelical Theology In An Incredulous Age." *Trinity Journal* 16, no. 1: 3-27 (1995), and Roger E. Olson, "Tensions in evangelical theology," *Dialog*, 42 (2003): 76-85.

Book Review: Stanley J. Grenz, *Renewing the Center: Evangelical Theology in a Post-Theological Era* (Grand Rapids: Baker, 2000).

11 **Remembrance Day**

16 **Evangelicalism and Global Christianity I**

Readings: Lamin Sanneh, *Whose Religion Is Christianity?: The Gospel beyond the West* p 1-93.

Book Review: Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture*, 2nd ed. (Orbis Books, 2009).

18 **Evangelicalism and Global Christianity II**

Readings: Lamin Sanneh, *Whose Religion Is Christianity?: The Gospel beyond the West* p 95-130.

Book Review: Lamin Sanneh and Joel A. Carpenter, *The Changing Face of Christianity: Africa, the West, and the World* (Oxford University Press, 2005).

23 **Africa**

Readings: Andrew Walls, "Africa in Christian History: Retrospect and Prospect," in *The Cross-Cultural Process in Christian History*, (Maryknoll [NY]: Orbis Books, 2002) pp 85-115.

Book Review: Paul Freston, *Evangelicals and politics in Asia, Africa, and Latin America*. (New York: Cambridge University Press, 2001).

25 **Africa**

Readings: David Maxwell, "The Durawall of Faith: Pentecostal Spirituality in Neo-Liberal Zimbabwe." *Journal of Religion in Africa*, Vol. 35, (Feb., 2005), pp. 4-32 and Stephanie Newell, "Devotion and Domesticity: The Reconfiguration of Gender in Popular Christian Pamphlets from Ghana and Nigeria" *Journal of Religion in Africa*, Vol. 35, Fasc. 3 (Sep., 2005), pp. 296-323.

		Book Review: Terence Ranger, ed. <i>Evangelical Christianity and Democracy in Africa</i> , (Oxford: Oxford University Press, 2008).
November	30	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 and Gastón Espinosa "El Azteca': Francisco Olazábal and Latino Pentecostal Charisma, Power, and Faith Healing in the Borderlands," <i>Journal of the American Academy of Religion</i> , Vol. 67, No. 3 (Sep., 1999), pp. 597-616. Book Review: David Smilde, <i>Reason to Believe: Cultural Agency in Latin American Evangelicalism</i> . (Berkeley: University of California Press, 2007).
December	2	Global Pentecostalism Readings: Donald E. Miller, "2006 SSSR Presidential Address—Progressive Pentecostals: The New Face of Christian Social Engagement." <i>Journal for the Scientific Study of Religion</i> 46, no. 4 (December 2007): 435-445 and Joel Robbins, "The Globalization of Pentecostal and Charismatic Christianity," <i>Annual Review of Anthropology</i> , Vol. 33, (2004), pp. 117-143. Book Review: Donald E. Miller and Tetsunao Yamamori, <i>Global Pentecostalism: The New Face of Christian Social Engagement</i> , 1st ed. (University of California Press, 2007).
	7	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.** Seminary students will write two book reviews. Book reviews are due according to the list of approved book titles included in 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. 1250 words).
4. **Research paper.** Topics for papers are to be negotiated with the instructor on or before September 30. 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 20 pages (approx. 5000 words) and must engage with primary source material.

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 the rise of 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. In class reading reports		10%
2. Book reviews	(2x15)	30%
3. Research paper		30%
4. Exam		<u>30%</u>
		100%

Important Notes

- Last day to enter course without permission and/or voluntarily withdraw from course without financial penalty: September 18, 2011.
- Last day to voluntarily withdraw from course or change to audit without academic penalty: November 14, 2011.
- 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.