



# Course Syllabus Wycliffe College Toronto School of Theology

This description is intended to assist in the course approval process and to assist students in determining whether this course will help them achieve their educational objectives and the learning goals of their program. It is not a learning contract. The details of the description are subject to change before the course begins. The course syllabus will be available to the class at the beginning of the course.

## ***Course Identification***

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Course Number: WYH2241HF  
Course Name: The History of English Evangelical Spirituality, 1730-1833  
Campus: St. George  
Dates and Time: Tuesdays and Thursdays, 6:30 – 9:30, 2–25 May 2017

## ***Instructor Information***

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Instructor: Thomas P. Power  
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Office: Leonard Hall, Wycliffe College  
Office Hours: By arrangement  
Course Prerequisites : NA

## ***Course Description***

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Surveys the spirituality of evangelicalism primarily in the Anglican tradition in its formative period between 1730 and 1830. Within the historical framework, attention is given to its Christ-centred and Scriptural basis with due attention to the conversion experience and hymnody. Also addressed are popular literature, politics, moral reform, education, and the home as expressions of evangelical spiritual engagement. Short papers, research paper.

## ***Course Methodology***

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Lectures, class discussions, and library workshop.

## ***Course Outcomes***

| <b>COURSE OUTCOMES</b>   | <b>COURSE ELEMENT</b>  | <b>PROGRAM OUTCOMES</b>   |
|--|--|---|
| <b>By the end of this course, students will have acquired the following levels of knowledge:</b>   | <b>This outcome will be demonstrated through these course elements:</b>  | <b>This course outcome corresponds to this aspect of the Wycliffe College outcomes statement for the BD programs:</b> |
| Define and explain the term “evangelical spirituality” in terms of precedents, 18 <sup>th</sup> century context, trans-denominational expressions, and contemporary iterations | <ul style="list-style-type: none"> <li>• Class 1</li> <li>• Papers 1-3</li> <li>• Research Paper</li> </ul>      | MTS 1.4, 1.5 (pt.)<br>M.Div. 1.4, 1.5 (pt.)   |
| Locate, evaluate, and use the range of literature, primary and secondary, print and electronic, pertaining to the themes and content of the course.                            | <ul style="list-style-type: none"> <li>• Class 2</li> <li>• Papers 1-3</li> <li>• Research Paper</li> </ul>      | MTS 2.2   |
| Outline the historical development of evangelicalism, its different phases, distinctives, and key exponents.   | <ul style="list-style-type: none"> <li>• Class 2</li> <li>• Papers 1-3</li> <li>• Research Paper</li> </ul>      | MTS 1.4<br>M.Div. 1.4   |
| Explain and exemplify the different expressions of activism (cultural and ecclesial) as a central feature.   | <ul style="list-style-type: none"> <li>• Classes 7, 8</li> <li>• Papers 1-3</li> <li>• Research Paper</li> </ul> | MTS 1.4, 1.6<br>M.Div. 1.4, 1.6   |
| Critique the “Bebbington quadrilateral” (biblicism, conversionism, crucicentrism, activism)  | <ul style="list-style-type: none"> <li>• Class 1</li> <li>• Papers 1-3</li> <li>• Research Paper</li> </ul>      | MTS 1.4, 2.1, 2.3<br>M.Div. 1.4   |
| Identify and categorize evangelical conversion experience and its key exponents.   | <ul style="list-style-type: none"> <li>• Class 4</li> <li>• Papers 1-3</li> <li>• Research Paper</li> </ul>      | MTS 1.4<br>M.Div. 1.4   |

|   |   |                            |
|---|---|----------------------------|
| Define and explain changes in hymn composition, identify key examples, and articulate their importance as “theology in song.” | <ul style="list-style-type: none"> <li>• Class 5</li> <li>• Papers 1-3</li> <li>• Research Paper</li> </ul> | MTS 1.4<br>M.Div. 1.4      |
| Outline the ways in which evangelicals challenged the political, social, and economic systems.                                | <ul style="list-style-type: none"> <li>• Class 6</li> <li>• Papers 1-3</li> <li>• Research Paper</li> </ul> | MTS 1.4<br>M.Div. 1.4, 1.6 |
| Articulate and analyze key course themes and topics in written formats using proper bibliographic and citation formats.       | <ul style="list-style-type: none"> <li>• Papers 1-3</li> <li>• Research Paper</li> </ul>                    | MTS 2.3<br>M.Div. 2.2      |
| Understand and illustrate the centrality of Scripture and Christ in evangelical spirituality.                                 | <ul style="list-style-type: none"> <li>• Class 3</li> <li>• Papers 1-3</li> <li>• Research Paper</li> </ul> | MTS 1.2<br>M.Div. 1.2, 3.1 |

### ***Course Resources***

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Required Course Texts:

Ian Randall. *What a Friend We Have in Jesus: The Evangelical Tradition* (Traditions of Christian Spirituality Series). Orbis: Maryknoll, NY, 2005.

*The Emergence of Evangelical Spirituality: The Age of Edwards, Newton, and Whitefield* (The Classics of Western Spirituality) ed. T. Schwanda. Mahwah, NJ: Paulist, 2016.

Textbooks are available through CRUX Books, Wycliffe College. 416-599-2749 or toll-free 1-866-607-3348.

Supplementary readings will be available online through the course site on Blackboard (see below for details).

### ***Course Schedule***

Note the following textbook abbreviations in the Readings below:

Randall, *Friend* = Ian Randall. *What a Friend We Have in Jesus: The Evangelical Tradition* (Traditions of Christian Spirituality Series). Orbis: Maryknoll, NY, 2005.

Schwanda, *Emergence* = *The Emergence of Evangelical Spirituality: The Age of Edwards, Newton, and Whitefield* (The Classics of Western Spirituality) ed. T. Schwanda. Mahwah, NJ: Paulist, 2016.

In addition to readings from the textbook, supplementary readings (marked below with an asterisk\*) will be made available in advance on the course website.

## Pre-Course Reading

Please read the following prior to the first class:

Schwanda, *Emergence*, 1-17.

Randall, *Friend*, 15-24.

\*T. Larsen, "Defining and locating evangelicalism," in T. Larsen & Daniel J. Treier (ed.), *The Cambridge Companion to Evangelical Theology* (Cambridge: CUP, 2007), 1-14.

## Class 1: Tuesday, 2 May 2017

Introduction: Definitions, Themes, and Debates

\*D. Bebbington, "Evangelical Christianity and the Enlightenment" in M. Eden & D.F. Wells (ed.), *The gospel in the modern world: a tribute to John Stott* (Leicester & Downer's Grove: IVP, 1991), 66-78.

\*Kenneth J. Stewart, "Did evangelicalism predate the eighteenth century? An examination of David Bebbington's thesis" *Evangelical Quarterly* 77:2 (2005), 135-53.

\*D.W. Bebbington, "Response," in M.A.G. Haykin & K.J. Stewart (ed.), *The emergence of evangelicalism: exploring historical continuities* (Nottingham, UK : Apollos 2008), 417-432.

## Class 2: Thursday, 4 May 2017

1. Birth and Expansion of the Evangelical Movement, 1730-1789

2. Growth and Maturity of the Evangelical Movement, 1789-1833

\*Mark. A. Noll, *Rise of evangelicalism: the age of Edwards, Whitefield and the Wesleys* (Downer's Grove, IL: IVP, 2003), 27-49.

\*D. Hempton, *The Church in the long eighteenth century* (London: Tauris, 2011), 141-167.

\*J. Walsh, "Origins of the evangelical revival" in G. V. Bennett & J.D. Walsh (ed.), *Essays in Modern Church History of Memory of Norman Sykes* (London, 1966), 132-162.

## Class 3: Tuesday, 9 May 2017

1. A Christ-Centred Spirituality

Randall, *Friend*, 59-75, 93-110.

Schwanda, *Emergence*, 31-57, 62-70 [exclude 32, 39-44, 53-57]

2. Sola Scriptura: The Bible

Randall, *Friend*, 42-58.

Schwanda, *Emergence*, 112-152.

Class 4: Thursday, 11 May 2017

My Chains Fell Off, My Heart Was Free: The Conversion Experience

Randall, *Friend*, 25-41.

Schwanda, *Emergence*, 57-62, 71-111 (esp. 80-87).

\*"The Olney Autobiographers: Conversion Narrative and Personality" in D. Bruce Hindmarsh, *The Evangelical Conversion Narrative Spiritual Autobiography in Early Modern England*, 261-286.

Class 5: Tuesday 16 May 2017

"Sing Lustily With a Good Courage": The Hymn Tradition

Randall, *Friend*, 76-92.

Schwanda, *Emergence*, 32, 39-44, 53-57, 72, 87, 94-5, 172, 221-25, 234, 241-243.

\*Lowell B. Harlan, "Theology of Eighteenth Century English Hymns," *Historical Magazine of the Protestant Episcopal Church*, Vol. 48, No. 2 (1979), 167-193.

Class 6: Thursday, 18 May 2017

Activism: Social, Political, & Educational

\*I. Rennie, "William Wilberforce: the rise and decline of progressive evangelical Anglicanism." *Didaskalia* 11 no 2 (2000), 1-18.

Schwanda, *Emergence*, 240-262 [exclude 241-243].

\*J. Innes, "Politics and morals: the reformation of manners movement in the later eighteenth-century England" in E. Hellmuth (ed.), *The Transformation of Political Culture: England and Germany in the Late Eighteenth Century* (Oxford, 1990), 57-118.

Class 7: Tuesday, 23 May 2017

Activism: Cultural and Literary

Randall, *Friend*, 146-164.

Schwanda, *Emergence*, 262-280.

\*S. Pedersen, "Hannah More meets Simple Simon: tracts, chapbooks, and popular culture in late eighteenth-century England," *Jnl of British Studies* 25 (1986), 84-113.

\*Thomas P. Power, "Chapbooks, Evangelicals, and the French connection in England in the 1790s." *American Theological Library Association Summary of Proceedings*, 62 (2008), 117-122.

## Class 8: Thursday, 25 May 2017

### 1. Activism: The Church, Home, and Family

Randall, *Friend*, 111-145.

Schwanda, *Emergence*, 153-195 [exclude 172].

\*D. M. Rosman, *Evangelicals and Culture* (London and Canberra, 1984): "Faith and Family Life" and "Faith and Fun" 97-133.

### 2. Achievement, Impact, and Legacy

Randall, *Friend*, 165-194.

Schwanda, *Emergence*, 196-239 [exclude 221-25, 234].

\*B. Harris. "Beyond Bebbington: The Quest for Evangelical Identity in a Postmodern Era" *The Churchman*, 122:3 (2008), 201-219.

## ***Evaluation***

### **1. Short Papers**

Three short papers are required. There is a choice of papers. Whichever one you choose, the due dates are as follows:

Paper 1: Friday, 26 May 2017.

Paper 2: Friday, 23 June 2017.

Paper 3: Friday, 18 Aug. 2017.

Length: 6-8 pages (2,400-3,200 words exclusive of bibliography, and in the case of the Hymn assignment, of the text of the hymn) 1.5 page spacing.

Value: 20% each.

#### 1. Spiritual Biography

For evangelicals a personal conversion was a key moment in their spiritual development. Choose a person not treated extensively in class or in the readings. Research that person and answer the following questions: (These are just a guide and are not prescriptive)

- (i) Did he or she have a conversion experience? If so describe its nature and circumstances? How do conversions occur? What event or conversion experience was the turning point? How do time, imagination, reason, will, service and grace contribute?
- (ii) Following conversion was there opposition? How was it manifested? Did it endure? How was it overcome? What resulted from it? If there was no opposition or hostility, what does this say?
- (iii) What ministry or calling did this conversion result in? How was this person's life devoted to the service of the gospel? What skills, talents, or circumstances were used?
- (iv) Describe the overall significance of this person and what one can learn from him/her.

Resources:

The following are two key resources available online through the UTL:

[ECCO: Eighteenth-Century Collections Online](#)

[Oxford Dictionary of National Biography](#)

In addition, you may also have access to the following resources in print:

D. Lewis, *Blackwell Dictionary of Evangelical Biography, 1730-1860*, 2 vols. (Oxford, 1995).

F.W.B. Bullock, *Evangelical Conversion in Great Britain, 1696-1845* (1959).

## 2.Hymns

Choose a hymn from the period of the course (e.g. Watts, Wesleys, Newton), and analyse it to show what evangelical spiritual themes it exemplifies.

Answer the following questions:

(i) What was the background and context for the hymn's composition?

(ii) What elements, themes, or treatment in the hymn reflect an evangelical spiritual emphasis?

(iii) Why has this hymn an enduring quality? (if applicable).

Supply the text of the hymn as an appendix.

Resources: Use some of the online links to the hymn texts available on the course website.

## 3. Typology of Conversion I

In his book *Understanding religious conversion* (New Haven, CT: Yale University Press, 1993), Lewis Rambo develops a typology of conversion and identifies four components that, in his view, influence a person's conversion. In summary, these are:

- (i) Culture: Each culture has symbols and methods in place for religious change. Some cultures may facilitate religious change, while others may impede it.
- (ii) Society: There are social and institutional features of traditions in which conversions take place. Certain influential social conditions prevail at the time of conversion.
- (iii) Person: Personal factors may influence the onset of conversion: e.g. despair, conflict, guilt. Following conversion a person typically experiences feelings of self-realization which accentuate the beneficial consequences resulting from conversion.
- (iv) Religion: Conversion is a spiritual experience, essential to the whole process of human transformation. Important here is the religious ideology that shapes the conversion process, the religious imagery informing the consciousness of the convert, and the religious institutions that influence the context in which the conversion takes place.

Each one or combination of components can have a varying weight in each particular conversion: all may be present but some may be more influential than others.

*Examine an individual or group of individuals for the period of the course. (Your choice here should be different than the subject you chose for Short Paper 1: Spiritual Biography). Ask and answer the following questions and use them as the structure for your paper:*

- (i) Which factor or component was most influential in the conversion of that person or persons?
- (ii) How do these four components interact with one another in the case of these individuals?
- (iii) What significance did the convert (s) attribute to these elements?

#### 4. Typology of Conversion II

Read the article by Lewis Rambo & Steven C. “Psychology of conversion and spiritual transformation,” *Pastoral Psychology*, 61: 5-6 (2012), 879-894. (course website: rambo.pdf). It includes a summary (881-890) of the 7-stage model of conversion consisting of: context, crisis, quest, encounter, interaction, commitment, and consequence as outlined more fully in L. Rambo, *Understanding religious conversion* (New Haven, CT: Yale University Press, 1993).

Apply the stage model of conversion to an individual or group of individuals who were part of the 18<sup>th</sup> century evangelical revival.

Assess the strengths and weakness of the stage model as applied to this individual or group. On the basis of your study, can the number of stages be simplified? If so, exemplify the more simple model with references to individuals in the period studied.

#### 5. Halévy Thesis

In various works, the French historian Élie Halévy stated his conviction that the evangelical revival and, in particular, the Methodist movement of the eighteenth century, had so transformed English society as to forestall the revolutionary cataclysm that had occurred in France. This so-called Halévy thesis maintained that religious revival played a critical role in allowing England to avoid the political and social upheavals experienced in France.

- In your view is there any validity to this thesis?
- Do the contrary views of the socialist historian, Hobsbawm, hold any sway?
- Do you agree with Hempton's perspective on the issue?

As background, read the following: (both available on the course website under Assignments)

- i. E.J. Hobsbawm, “Methodism and the threat of revolution in Britain,” *History Today* 7:2 (1957), 115-124. (course website: hobsbawm.pdf)
- ii. D. Hempton, “Popular evangelicalism, reform, and political stability in England, c.1780-1850,” in D. Hempton, *The Religion of the People: Methodism and Popular Religion, c.1750-1900* (London, 1996), 162-178. (course website: hempton.pdf).

#### 6. Book Review

Choose one of the following and write a book review of it:

- John Newton, *Authentic Narrative* (1764). (Use the 1783 Philadelphia edition: <http://simplelink.library.utoronto.ca/url.cfm/84176> or the version posted on the course website).
- William Wilberforce, *A practical view of the prevailing religious system of professed Christians, in the higher and middle classes in this country, contrasted with real Christianity* (London, 1797) (There are many copies in the UTL, otherwise here is a link



to the full-text of the 1803 American edition:  
<http://simplelink.library.utoronto.ca/url.cfm/27414>) (see also  
<https://youtu.be/MCmZF4K2W1I> for audio analysis 55 mins)

- Hannah More, *Practical piety, or, The influence of the religion of the heart on the conduct of the life*, 2 vols. (London, 1811). Many copies in the UTL, otherwise here is a link to the full-text of the 1811 American edition:  
<http://simplelink.library.utoronto.ca/url.cfm/108064>)

The key question to ask of these works is how they exemplify the themes examined in the course.

For guidelines in doing a book review in theology, see here  
[http://www.trinity.utoronto.ca/Library\\_Archives/Theological\\_Resources/Tools/Guides/writing-reviews.htm](http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/writing-reviews.htm) [Course website]

### 7. Societies, Agencies, and Organizations

One of the most important and enduring legacies evangelicals made was the establishment of societies to serve society and its needs. The proliferation of societies was one of the most significant consequences of the evangelical revival. Choose one of the following societies and answer the following sample questions with reference to it:

- When was it founded?
- Why was it founded?
- Who were its founders?
- How did it spread?
- What impact did it have?

The British and Foreign Bible Society

The Church Missionary Society

The Religious Tract Society

The Society for the Abolition of the Slave Trade

Lord's Day Observance Society

Society for the Suppression of Vice

London Society for Promoting Christianity Among the Jews

The Sunday School Society

The Bettering Society

\*If there is another society you will like to write about, let me know.

Also if you have difficulty finding information on any of these, let me know.

## 2. Research Paper

This can be on any aspect of the course. It can be an expanded treatment of a short paper topic not already chosen.

Whatever topic you choose for your Research Paper, please pre-approve it with me.

Due: Friday, 28 July 2017.

Length: 10-12 pages (4,000-4,800 words exclusive of bibliography).

Value: 40%

### Participation

Participation is based on class attendance, active involvement in class discussions, and the articulation of responses to readings.

Value: 10%.

### Summary of Evaluation

|                |      |
|----------------|------|
| Short Paper 1  | 20%  |
| Short Paper 2  | 20%  |
| Short Paper 3  | 20%  |
| Research Paper | 40%  |
| Total          | 100% |

### Grading System

A+ (90-100)  
A (85-89)  
A- (80-84)  
B+ (77-79)  
B (73-76)  
B- (70-72)  
Failure

### Assignment Submission Procedure

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Documents are to be submitted in Microsoft Word (not PDF), electronically as email attachments.

Name your document as follows:

For Short Paper: sp1tp, sp2tp (where sp=short paper, and “tp” =your initials or the equivalent).

For Research Paper: rtp (where rp=short paper, and “tp” =your initials or the equivalent).

These abbreviations should also appear in the subject line of the email.

This facilitates the identification, grading, and return of assignments.

Submissions that do not comply with this format will be returned for re-submission according to the required format with any loss of marks for late submission taken account of.

Submit to: thomas.power@utoronto.ca

## ***Policies***

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### **Policy Late Assignments**

Basic Degree students are expected to complete all course work by the end of the term in which they are registered. Under exceptional circumstances, with the written permission of the instructor, students may request an extension (SDF = “standing deferred”) beyond the term. An extension, when offered, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. An SDF must be requested no later than **two weeks** before the completion of the term in which the course is taken. The request form is available on the college website or from the Registrar’s office. *One percentage point per day will be deducted on the course grade if an extension has not been requested by the stated deadline.*