



Queensland
Theological College



CH425/625

History of Evangelical Christianity

Unit Outline

About this Unit Outline

This unit outline contains information essential to finding your way around the unit **History of Evangelical Christianity**. It provides a structure for your learning, giving details of lecture topics, assessment requirements, and key resources.

SEMESTER 2 2018

Important notice

While every care has been taken to ensure accuracy in the information given below, **it is the personal responsibility of each student to check the current ACT Handbook**, copies of which may be found in the Library or online at www.acttheology.edu.au

It is very important that students plan their time carefully to ensure that reading and especially assignments receive adequate attention and so as to prevent a bottleneck of work at the end of the semester.

It is very important that all quoted material in assignments be properly footnoted and acknowledged. The attention of students is drawn to the ACT's **Academic Misconduct Policy**, as well as ACT **Late Penalties Policy** and **Extensions Policy**, all of which are available on the ACT website. Failure to comply with the standards required will incur penalties as outlined in the relevant ACT Policies.

The attention of students is also drawn to the section in the current ACT Handbook, headed **"Guidelines for Essays in Coursework Units"** (see also the QTC Student Handbook). All essays and assignments should comply with these standards.

Information about this unit

Unit description

The unit *History of Evangelical Christianity* gives an overview of modern Church History, with a particular focus on evangelicalism within Britain and the USA. Movements in continental Europe are also given some attention where they have had a major impact on the English speaking world. Related developments in Australia are also considered to help students connect wider happenings with their own context, although only briefly, as an entire unit is devoted to Australian Church History elsewhere in the QTC curriculum (CH409/609).

Learning outcomes

CH425 Learning Outcomes

On completion of the unit, students will:

Know and Understand

- The major phases and developments in the history of Evangelical Christianity identified in the unit content
- The life and thought of selected key figures in the history of Evangelical Christianity

For the history of evangelical Christianity, Be able to:

- Discuss the impact of the social, political, religious and cultural context on evangelical beliefs, practices and movements
- Evaluate historical evidence using primary and secondary sources
- Present an analytical evidence-based argument or narrative

Be in a position to:

- Inform their theological studies with perspectives from the history of evangelical Christianity
- Apply perspectives from the history of evangelical Christianity to current issues in ministry and the contemporary world

CH625 Learning Outcomes

On completion of the unit, students will:

Know and Understand

- The major phases and developments in the history of Evangelical Christianity identified in the unit content
- The life and thought of selected key figures in the history of Evangelical Christianity
- Interpretations of the history of evangelical Christianity

For the history of evangelical Christianity, Be able to:

- Discuss the impact of the social, political, religious and cultural context on evangelical beliefs, practices and movements
- Evaluate historical evidence using primary and secondary sources
- Present an analytical evidence-based argument or narrative
- Discuss interpretations of the history of evangelical Christianity

Be in a position to:

- Inform their theological studies with perspectives from the history of evangelical Christianity
- Apply perspectives from the history of evangelical Christianity to current issues in ministry and the contemporary world
- Evaluate interpretations of the history of evangelical Christianity

How this Unit Contributes to the Course

Whether we know it or not, Christianity today, including evangelicalism, has been decisively shaped by the massive shifts that have happened in the wider world over the past 300 years. Virtually all theological issues confronted by pastors in the early 21st Century, and most practical and apologetic ones as well, have a substantial pre-history in the many and varied issues that have faced evangelicals since the 18th Century. Today, theology, culture, and church culture are all in a highly complex and rapidly changing state that can only be understood in relation to how they have evolved in recent times – which is the main focus of this unit. The unit is therefore critical in helping to prepare students to do ministry effectively in the real world, and to continue to do this throughout a lifetime of ministry in which historical change will probably continue to happen at a bewildering speed. It also provides helpful background to modern theological debates, especially some of those considered in the units *Church Sacraments & Ministry* and *The Knowledge of God*.

Pre-requisites and Co-requisites

CH425 is an advanced-level (400-level) elective unit in the ACT Bachelor of Theology, Bachelor of Ministry and Associate Degree of Theology. CH625 is an advanced-level (600-level) elective unit in the ACT Master of Divinity and Graduate Diploma of Divinity. The prerequisite is completion of a core foundation-level CH unit (at QTC, normally CH305/505 or CH306/506). There are no required co-requisites or incompatible units.

At QTC, MDiv and BTh students are expected to complete three Church History (CH) units in their degree, normally *Early Church History* (CH305/505), *The Reformation* (CH306/506), and this unit. This is the order in which students would usually take these units. If you wish, you may go on to take *Australian Church History* (CH409/609) in your next year at college.

How this unit is organized & what we expect of you

The unit is taught over a 13-week semester. There are three lectures each week, each of 50 minutes duration, primarily made up of lectures but also including other learning opportunities at points.

This unit is worth 4 credit points towards your degree. At Bachelor level, a 4 cp unit is considered to require a total time commitment of 6 – 8 hrs per week, and 7 - 9 hours at MDiv level.

Students are required to attend all lectures, complete any set pre-reading and complete all assessment tasks by the relevant due date.

Teaching staff

Rev Dr Andrew Bain (Unit Coordinator)

Ph: 07 3062 6939

Email: abain@qtc.edu.au (email contact is usually better than phone)

Other Key Contacts

Registrar's office

Contact the Registrar's office for any queries about which unit to enrol in next, if you wish to change your enrolment, defer due to illness, family circumstances etc., or request an extension for your assessment (criteria apply).

P 07 3062 6939, extension 2

E registrar@qtc.edu.au

Moodle functions and queries

Contact the Registrar or the Assistant Registrar for help if something on Moodle is not working, if you need help using Moodle etc.

P 07 3062 6939, extension 2

E registrar@qtc.edu.au

Library/Resources

Contact the Librarian for help with finding full-text articles, for help with logging into the library databases and catalogue, for help with how to renew a book for longer and more.

P 07 3062 6939, extension 3

E library@qtc.edu.au

Unit timetable: topics & teaching and learning activities

Subject to adjustment

COLLEGE WEEK	LECTURE TOPICS
WEEK 1	1. Introduction to the Unit, What we already know... 2 & 3. The emergence of the modern world: overview of European & US history & its global impact, c. 1650-1815
WEEK 2	1. Overview of modern history, 1815-1914 2. Roman Catholicism to 1789 & Jansenism 3. Continental Protestantism in the 17 th Century & Pietism
WEEK 3	1. Religion in Britain in the 17 th Century Part 1 2. Religion in Britain in the early 18 th Century 3. The beginnings of evangelicalism 1730s & 1740s
WEEK 4	1. John Wesley & Early Methodism 2. Methodism Matured 3. George Whitfield; British evangelical expansion outside of Methodism
WEEK 5	1. The impact of the Enlightenment & Romanticism on evangelicalism 2. The rise and character of Anglican Evangelicalism in Britain 3. The Oxford Movement
WEEK 6	Christianity in the USA: 18 th & 19 th Centuries
WEEK 7	1. The rise & development of theological liberalism, to c. 1850 2. Science, Religion & the Bible in the later 19 th Century Britain 3. Developments in theological liberalism in the late 19 th & early 20 th Century
WEEK 8	1. Evangelicals & High Churchmen in England c. 1850-1900 2. Scotland & English Nonconformity in the 19 th Century 3. Who and what got on the boat to Australia? (to 1900)
WEEK 9	1. Divisions in evangelicalism in the early 20 th Century 2 & 3. The modern world: overview of developments since World War 1

WEEK 10	<ol style="list-style-type: none">1. Karl Barth & Neo-orthodoxy Part 12. Karl Barth & Neo-orthodoxy Part 23. Modern theology
WEEK 11	<ol style="list-style-type: none">1. Roman Catholicism c 1800 – 19502. Roman Catholicism: Vatican II and beyond3. Evangelicalism in the later 20th Century, impact of postmodernism
WEEK 12	<ol style="list-style-type: none">1. Pentecostalism2. Christianity in 20th Century Australia
WEEK 13	<ol style="list-style-type: none">1. The globalization of evangelicalism & the non-western world2. Being evangelical today?

CH425 Assessments

Assessments are submitted online via Moodle.

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Late submission of assessment, without prior permission, will be taken into account in determining your mark. A Late Penalty of 3% per day applies up to 14 days.

Your assessment pieces must be within 10% of the prescribed word limit. Assessment pieces that are more than 10% longer than the prescribed word limit will be returned to students for reduction in length and resubmission. A Late Penalty of 3% per day will apply, commencing on the day that the assessment piece is returned to you for correction.

ASSESSMENT TASK	DESCRIPTION
<p>(A) Essay, with (B) Applying History Today Statement</p> <p>2500 words total</p> <p>50% of final grade</p> <p>Part A: 40% of total unit mark; Part B: 10% of total unit mark.</p>	<p>This assignment comprises two Parts, A & B, totaling 2500 words for both Parts (A & B). Part A: 80% of total. Part B: 20% of total.</p> <p>In Part A, you are to write an Essay on one of the following topics, of 2000 words in length:</p> <ol style="list-style-type: none"> 1. What kind of ideal was Richard Baxter setting forth in relation to the Protestant pastorate in his book, <i>Reformed Pastor</i>, and how does his work seek to promote this ideal in its historical context? 2. What was William Carey seeking to achieve in writing his <i>Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens</i>? How does he try and accomplish this purpose in the work? 3. In his writings on the "Down Grade," what problems is C.H. Spurgeon seeking to address in the evangelical context of his day? 4. What debates within evangelicalism is <i>the Chicago Statement on Inerrancy</i> addressing? What guidance does it offer on these questions? <p>In Part B, Applying History Today, you are to write a 500-word piece, explaining how the historical document(s) which you discussed in your essay in Part A can contribute to our thinking and/or practice in some aspect of ministry today.</p>

<p>Take-Home Exam:</p> <p>2500 words</p> <p>50% of final grade</p>	<p>The exam will have six compulsory questions in total (i.e. students will be required to answer all six questions), arranged into two sections.</p> <p>Section A will comprise four compulsory short-response questions requiring answers of approximately 200 words each. Each question in Section A will be worth 10% of the total marks within the take-home exam (i.e. 5% of the total marks for the unit).</p> <p>Section B will comprise two compulsory longer-response questions which will require answers of approximately 850 words each. Each question in Section B will be worth 30% of the total marks within the take-home exam (i.e. 15% of the total marks for the unit).</p> <p>The Take-Home Exam questions will be supplied to students via QTC Moodle three days before the due date.</p>
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CH625 Assessments

Assessments are submitted online via Moodle.

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Late submission of assessment, without prior permission, will be taken into account in determining your mark. . A Late Penalty of 3% per day applies up to 14 days.

Your assessment pieces must be within 10% of the prescribed word limit. Assessment pieces that are more than 10% longer than the prescribed word limit will be returned to students for reduction in length and resubmission. A Late Penalty of 3% per day will apply, commencing on the day that the assessment piece is returned to you for correction.

ASSESSMENT TASK	DESCRIPTION
<p>(A) Essay, with (B) Applying History Today Statement</p> <p>3000 words total</p> <p>50% of final grade</p> <p>Part A: 40% of total unit mark; Part B: 10% of total unit mark.</p>	<p>This assignment comprises two Parts, A & B, totalling 3000 words for both Parts (A & B). Part A: 80% of total. Part B: 20% of total. In Part A, you are to write an Essay on one of the following topics, of 2500 words in length.</p> <ol style="list-style-type: none"> 1. According to Jonathan Edwards in his work, <i>The Religious Affections</i>, what place do “the affections” have in the Christian life? What are good and bad ways of distinguishing between affections that are genuinely arising from true Christian faith, and those that are not? Assess the reasons Edwards gives for this. 2. In his <i>Lectures to My Students</i>, what advice and encouragements does C.H. Spurgeon give to pastors, and what does this reveal about his understanding of the nature and challenges of the pastor’s role? (Note that in relation to this question you should concentrate on those of Spurgeon’s lectures which address pastors as pastors rather than the large number which deal with the practice and mechanics of preaching). 3. Identify the changes in the concept of mission that have occurred over time at the Lausanne Conferences through an examination of the key documents produced by the Conferences, and explain these in relation to developments in Christianity in general and evangelicalism in particular over the period since the Conferences began.

	<p>4. Compare the view of the nature of evangelicalism expressed in <i>What is an Evangelical?</i> by D. M. Lloyd Jones with that in <i>Understanding Fundamentalism and Evangelicalism</i> by George M. Marsden. Discuss the reasons for, and implications of, the two accounts for understanding the nature and development of evangelicalism.</p> <p>In Part B, Applying History Today, you are to write a 500-word piece, explaining how the historical document(s) which you discussed in your essay in Part A can contribute to our thinking and/or practice regarding some aspect of ministry today.</p>
<p>Take-Home Exam:</p> <p>3000 words</p> <p>50% of final grade</p>	<p>The exam will have six compulsory questions in total (i.e. students will be required to answer all six questions), arranged into two sections.</p> <p>Section A will comprise three compulsory short-response questions requiring answers of approximately 200 words each. Each question in Section A will be worth 8.33% of the total marks within the take-home exam (i.e. 4.16% of the total marks for the unit).</p> <p>Section B will comprise three compulsory longer-response questions which will require answers of approximately 800 words each. Each question in Section B will be worth 25% of the total marks within the take-home exam (i.e. 12.5% of the total marks for the unit).</p> <p>The Take-Home Exam questions will be supplied to students via QTC Moodle three days before the due date.</p>

Guide to Assessments

Assessment 1: The Essay

Regarding **Part A** of the **Essay**, notice that all of the questions are asking you to engage directly with a primary document (or with several related primary documents). Similar to the assignment which most of you did on Calvin's *Institutes* in CH306/506 *The Reformation*, your focus should very much be on what the primary document is saying, rather than on what scholars have written more recently about the document(s).

The main aim of the exercise is to encourage you to read and understand a major theologian, or theological statement, of the period on an important topic. It is therefore not expected that you will consult a large number of resources beyond the primary sources, however, it would be wise to at least look at what some scholars have said about them to make sure that you are on the right track in your reading of the primary sources. You will be marked primarily on how well you have understood and analyzed the primary source(s), in their historical context. Your essay should show that you have accurately understood the primary source's thinking on the matter referred to in the question, and that you have followed the logic of his argument.

You should take care to make sure that within the primary document, you focus on what the question asks you to write about, rather than on interesting things that the documents say which are only indirectly related to the question. The relevant primary sources in most cases are not brief, and so you will need to work out which sections of the work are most relevant to your answer, and in your essay give the greatest amount of time to these. You should show some awareness of the historical context in which the author(s) are writing about the question addressed. However this should not dominate your essay and you should not write heaps about this, but instead focus on what the primary source actually says and how it argues its point in relation to the question set.

Part B: 'Applying History Today' Statement

As you only have a small number of words to write this, it is important to concentrate on the most important points you would like to make about the selected issue, and to discuss each of these briefly (a comprehensive explanation is not required – only a summary of the key points). Given the limited number of words involved, you should also choose an aspect of contemporary ministry to discuss which is focused, and not too broad or general. The choice of the aspect of ministry to discuss is up to you – provided that you select something that is about ministry today, and your discussion clearly relates what you have learnt from the ancient document to an aspect (or issue/s) today. You will be assessed on how well you are able to make relevant connections between the ancient document which you discussed in Part A, and the contemporary aspect of ministry. No additional reading or research is

required – you only need to reflect on possible ways in which the document you have studied can inform our thinking and/or practice of some aspect of ministry today.

Assessment 2: The Take-Home Exam

The **Take-Home Exam** is quite a different kind of exercise from the essay. The take-home is about breadth of knowledge and understanding, rather than depth. You only have a small number of words with which to answer each question, and so you should not waste words going into highly specific details, or into any matters which are only indirectly related to the question. Your main aim in each of your take-home exam answers should be to briefly summarize the major important points in relation to the question set, in a way that directly answers the question.

Your main aim in each of your take-home exam answers should be to summarize briefly the major important points in relation to the question set, in a way that directly answers the question. The take-home exam is not seen primarily as a research exercise, and so you are not expected to do as much reading for it as you would for a research essay. You should answer the questions set from what you have learnt in lectures, from the textbook (Lindberg), and from a small number of additional resources relevant to the set topics, preferably relevant specialist academic journal articles, book chapters, or monographs. If you do use resources beyond the lectures and the textbook well, this will contribute to your mark – but the main thing you will be marked on will be your ability to clearly and accurately give a short answer to the question.

Your answers should argue a case rather than just list off or describe relevant facts and details. All direct quotations in your answers from books and articles should be footnoted, but there is no need to footnote the lectures.

Learning Resources

Textbooks

Students should purchase either:

1. Hutchinson, M. & Wolffe, J. *A Short History of Global Evangelicalism*. Cambridge: Cambridge University Press, 2012. **OR**
2. The five volumes of the History of Evangelicalism series published by IVP: *The Rise of Evangelicalism* (Noll), *The Expansion of Evangelicalism* (Wolffe), *The Dominance of Evangelicalism* (Bebbington), *The Disruption of Evangelicalism* (Treloar) and *The Global Diffusion of Evangelicalism* (Stanley).

It is assumed that the majority of students will simply purchase the first option above on the grounds of price, and this will be more than adequate for the purposes of this unit. However those students who have a particular interest in Church History, and the means to buy the whole IVP series listed as Option 2, are encouraged to consider this as an alternative.

Other Key Reference Works

As with the other Church History units, a frequently helpful place to start researching a topic, or just to learn a little about it, is often one of the major general Church History reference works, e.g. *The Oxford Dictionary of the Christian Church*, *New International Dictionary of the Christian Church*, or the *Biographical Dictionary of Evangelicals*.

In terms of the history of evangelicalism and the main movements that have intersected with it, a good starting point is the series published as the IVP *History of Evangelicalism* series, listed as a potential textbook option, above.

Some of the editors and authors of this series have written very extensively in this field, Bebbington and Noll in particular being real leaders in the area (though not without their critics): particularly Noll's *A History of Christianity in the United States & Canada*, and Bebbington's *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* both of which are modern classics on their respective topics.

On some key topics and movements, volumes in the Cambridge Companions series will be helpful, such as the *Cambridge Companion to Puritanism*, the *Cambridge Companion to Jonathan Edwards*, the *Cambridge Companion to John Wesley*, and the *Cambridge Companion to Karl Barth*.

Given that for most of you this will be your third CH unit, I'll let you do the digging yourselves in terms of resources for the major essays, but in relation to some individual lecture topics will refer you to useful additional resources along the way. In the meantime, below is an extensive list of general resources on this history of Christianity in the period.

Bebbington, David W. *The Dominance of Evangelicalism: The Age of Spurgeon and Moody*. A History of Evangelicalism. Leicester: IVP, 2005.

----- *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*. London: Unwin Hyman, 1989.

- . *Holiness in Nineteenth Century England*. The 1998 Didsbury Lectures. Carlisle: Paternoster, 2000.
- Bonhoeffer, Dietrich. *The Cost of Discipleship*. Translated by R.H. Fuller. New York: Simon & Schuster, 1995.
- Brekus, Catherine A. *Sarah Osborn's World: The Rise of Evangelical Christianity in Early America*. New Directions in Narrative History. New Haven, CT: Yale University Press, 2013.
- Cragg, Gerald R. *The Church and the Age of Reason 1648-1789*. The Pelican History of the Church 4. Harmondsworth: Penguin, 1970.
- Dayton, Donald W. and Robert K. Johnston, eds. *The Variety of American Evangelicalism*. Downers Grove, IL: IVP, 1991.
- Edwards, Jonathan. *Religious Affections*. The Works of Jonathan Edwards 2. Edited by John E. Smith. New Haven, CT: Yale University Press, 1969.
- Gonzalez, Justo L. *A History of Christian Thought: From the Protestant Reformation to the Twentieth Century*. Rev. ed. Nashville, TN: Abingdon Press, 1987.
- Hatch, Nathan O. *The Democratization of American Christianity*. Yale: University Press, 1989.
- Haykin, Michael A. G. and Kenneth J. Stewart, eds. *The Advent of Evangelicalism: Exploring Historical Continuities*. Nottinham: InterVarsity Press, 2008.
- Hodge, Charles. 'Finney's Lectures on Theology (1847).' Pages 165-175 in *The Princeton Theology 1812-1921: Scripture, Science and Theological Method from Archibald Alexander to Benjamin Breckinridge Warfield*. Edited by Mark A. Noll. Grand Rapids, MI: Baker Academic, 2001.
- Holifield, E. B. *Theology in America: Christian Thought from the Age of the Puritans to the Civil War*. New Haven, CT: Yale University Press, 2003.
- Hutchinson, Mark and John Wolffe. *A Short History of Global Evangelicalism*. Cambridge: University Press, 2012.
- Marsden, George M. *Understanding Fundamentalism and Evangelicalism*. Grand Rapids, MI: Eerdmans, 1991.
- Murray, Iain H. *Evangelicalism Divided: A Record of Crucial Change in the Years 1950 to 2000*. Edinburgh: The Banner of Truth Trust, 2000.
- Noll, Mark A. *A History of Christianity in the United States and Canada*. Grand Rapids, MI: Eerdmans, 1992.
- . *The Rise of Evangelicalism: The Age of Edwards, Whitefield, and the Wesleys*. A History of Evangelicalism: People, Movements and Ideas in the English-Speaking World 1. Downers Grove, IL: IVP, 2003.
- . *The Scandal of the Evangelical Mind*. Grand Rapids, MI: Eerdmans, 1994.
- Old, Hughes Oliphant. *The Reading and Preaching of the Scriptures in the Worship of the Christian Church: The Modern Age*. Grand Rapids, MI: Eerdmans, 2007.
- . *The Reading and Preaching of the Scriptures in the Worship of the Christian Church: Our Own Time*. Grand Rapids, MI: Eerdmans, 2010.

- Ramm, Bernard. *The Evangelical Heritage: A Study in Historical Theology*. Grand Rapids, MI: Baker Books, 2000.
- Randall, Ian. *What a Friend We Have in Jesus: The Evangelical Tradition*. Traditions of Christian Spirituality Series. London: Darton, Longman and Todd, 2005.
- Scotland, Nigel A. D. *Evangelical Anglicans in a Revolutionary Age 1789-1901*. Carlisle: Paternoster, 2004.
- Smith, David W. *Transforming the World? The Social Impact of British Evangelicalism*. Carlisle: Paternoster, 1998.
- Spurgeon, C. H. *Lectures to my Students*. Edinburgh: Banner of Truth Trust, 2008.
- Stanley, Brian. *The Global Diffusion of Evangelicalism: The Age of Billy Graham and John Stott*. Nottingham: IVP, 2013.
- Sweeney, Douglas A. and Allen C. Guelzo, eds. *The New England Theology: From Jonathan Edwards to Edwards Amasa Park*. Grand Rapids, MI: Baker, 2006.
- Tidball, Derek J. *Who Are the Evangelicals? Tracing the Roots of the Modern Movements*. London: HarperCollins, 1994.
- Treloar, Geoffrey R. *The Disruption of Evangelicalism: The Age of Torrey, Mott, McPherson and Hammond*. London: IVP, 2016.
- Vidler, Alec R. *The Church in an Age of Revolution: 1789 to the Present Day*. The Penguin History of the Church. Harmondsworth: Penguin, 1974.
- Walker, Andrew and Kristin Aune, eds. *On Revival: A Critical Examination*. Carlisle: Paternoster, 2003.
- Ward, W. R. *The Protestant Evangelical Awakening*. Cambridge: University Press, 1992.
- Wolfe, John. *The Expansion of Evangelicalism: The Age of Wilberforce, More, Chalmers and Finney*. A History of Evangelicalism: People, Movements and Ideas in the English Speaking World. Downers Grove, IL: I.V.P., 2007.
- Yeager, Jonathan M., ed. *Early Evangelicalism: A Reader*. New York: Oxford University Press, 2013.

ACT Standards: Grades

Grades in assessment instruments are awarded in the following categories-

Grade	Score	GPA
Fail (F)	0-49%	0
Pass (P)	50-57%	1
Pass+ (P+)	58-64%	1.5
Credit (C)	65-74%	2
Distinction (D)	75-84%	3
High Distinction (HD)	85+%	4