

**DENOM603- United Methodist Studies: Wesley and the Nineteenth Century**  
**Garrett-Evangelical Theological Seminary**  
**Thursdays, 6:30-9:30 p.m.**  
**Fall 2021**

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### **A Note on This Syllabus**

This course is being offered in a hyflex modality, that is, it will be offered online (OL) and face to face (F2F) simultaneously at 6:30-9:30 p.m. (CENTRAL) on Thursdays. Because of that the syllabus is exceptionally long and detailed, including step-by-step instructions for navigating the course in Moodle and detailed explanations of what the graded assignments entail. Please be certain to familiarize yourself thoroughly with the syllabus. All the information you need is here. Prior to contacting the instructor or TA about the course, check the syllabus to see if the information you want is already in it.

While every attempt will be made to follow the syllabus as written, given the changing nature of any given semester, especially as we reopen after the pandemic, it may mean that some modifications to the course will be made along the way. In this case, the changes will be made on Moodle and emails will be sent to alert you to them. Please track your garrett.edu email accounts regularly for emails regarding the course.

### **Navigating the Course**

Since this course will be taught F2F and OL and on-line so please note the following:

- 1) Much of the secondary course material will be posted on Moodle in the relevant sections.
- 2) Note that each section consists of assignments and deadlines. The papers are to be submitted to Turnitin at the portal located at the top of the page.
- 3) For OL students this means you are expected to be present online for each session and participate as you would in a F2F course.
- 4) The course will be delivered through the Moodle software Garrett-Evangelical uses (<https://courses.garrett.edu>). Please be certain you can log on to Moodle before the course begins. If you have any difficulties with this contact the IT department.
- 5) Once it is available, the course name will appear on your Moodle list.
  - a. When you click on the course name, you will see a screen with the title of the course and my contact information. As you scroll down, you will see that the content of the course is contained in several large boxes, each with the title of the topic of the week.
  - b. The course is organized around a series of activities that are in each of these boxes. Within each box you will find a series of hyperlinks. These links will connect you to readings that are available online. You will have to click each of these in order to access the documents.
  - c. This syllabus will also be posted there and will explain the organization of the course and the activities that students are expected to accomplish in each section.

### **Technology Notes**

Given the hyflex modality of this course, you will need to be certain you have sufficient technological ability to access and participate in this course. It is the student's responsibility to have sufficient technology to access and participate in the course. The instructor will assume this and is not obligated to take technological difficulties into account when assessing the student's work.

### Minimum technological requirements

- **Web Browser** – You will need the latest version of the web browser you are using (Internet Explorer, Firefox, Safari, Google Chrome, etc.). Note that not all browsers work equally well with Moodle, so you may need to experiment with them if you have difficulty using all the functions on the site. (I use Firefox and have never had issues.)
- **Operating System** – In order to use the latest browser, you will need to have an operating system (Windows, Mac OS, etc.) that is up to date enough to handle it. Please be certain you have such an operating system.
- **Internet Connection** – You will need a high-speed internet connection that is sufficient to run streaming video with no difficulty. Usually cable and dsl connections can do this. Dial up cannot. If your home internet connection is not sufficient to provide this kind of connection, you will need to find access to a computer that does have this connection.
- **Hardware** – Bear in mind that you will need sufficient computing power in terms of memory, speed, audio, and video for the different aspects of this course to work well. Make certain that you have all of these in place so that you can run the necessary software and fully participate on-line.

### Academic Policies

All students are required to abide by the academic policies detailed in the Academic Handbook for the current academic year. The following policies are of particular importance to the successful completion of one's coursework:

#### Writing

- **Academic integrity and plagiarism:** (See 19-20 Handbook, 12, 78-83) All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism. Repeated incidents of plagiarism or academic dishonesty may result in dismissal from the school.
- **Writing and citations:** The Turabian Manual for Writers and the Chicago Manual of Style footnote/bibliography format provide the standard formats for all introductory courses. Basic information on these formats is available online here. In advanced courses an instructor may require another style guide appropriate to the discipline (such as APA). (19-20 Handbook, 84)
- **Writing Support:** The Writing Center at Garrett-Evangelical offers programs to support all students' theological research and writing. See <https://www.garrett.edu/student-life/student-services/Writing-Center/> for more detailed information.

#### Attendance and Class Participation

- **Inclusivity/Diversity:** The basic commitments of the seminary to mutual love and searching for the truth in Christ lead to a principle that in the classroom and in course assignments, persons are always to be respected and ideas are to be freely discussed. All participants in the teaching-learning process have an obligation to honor and respect varying perspectives on relevant issues. (See 2019-2020 *Handbook*, 9)
- While this is an online course and attendance in the usual sense can't be measured when you log into Moodle for work this can be noted. If your presence on Moodle is not noted this will be seen as a "red-flag" and you will be contacted to make sure that things are okay. We are in the middle of a pandemic.

### Academic Accommodations

- Student accommodations for documented conditions should be developed and requested before the beginning of the semester. See the Accessibility, Special Needs, and Disabilities policy and process set out in the Academic Handbook (19-20 Handbook, 12). Such accommodations are developed in consultation with the Registrar.
- **Extensions:** For Masters students, extensions, if granted, are normally for four weeks following the last day of class in spring and fall semesters or the final due date for coursework for January and summer terms. Extensions may not exceed three months following the end of the term. (19-20 Handbook, 20)

### Course Policies

1. **Excellence in Writing:** Even though this is an UM Studies course, everything you have learned about good writing style still counts! Obtuse or inelegant writing in your essays will be reason for a reduced grade. If you need help with your writing, please contact the instructor.

2. **Intellectual Virtue:** We are striving not only to learn about a subject, but to sharpen our abilities to think critically. To do this, we must practice intellectual virtue by being open-minded, straightforward and thoughtful in our spoken and written work. We show our Christian scholarship not only by considering issues and questions that are central to our faith, but by being careful and respectful in our treatment of the authors of our texts, the ideas we discuss, and the thoughts of our fellow classmates.

3. **Late Work:** Late work without the instructor's written permission (via email) is not accepted in this course.

### Course Description

This course is designed to provide students with an opportunity to become knowledgeable about the origins of the Wesleyan tradition and its expressions in the United Methodist Church. It explores the roots of the movement in the Anglican Church and the Wesleyan Revival of the 18th century, the history of the institutional and theological development of American Methodist/Evangelical United Brethren tradition through the 19th century. Particular attention will be given to the issue of slavery.

### Course objectives

By the end of the course, the student should have a better understanding of the following:

- the sermons of John Wesley
- the hymns of Charles Wesley
- the Methodist heritage and tradition
- the diverse streams of tradition that feed into the United Methodist Church
- the process and development of the Methodist/Wesleyan doctrinal heritage in the United States
- The role that race has played in the development of Methodist history and polity

### Course Requirements

#### Required Reading

Heitzenrater, Richard P. *Wesley and the People Called Methodist*. 2<sup>nd</sup> edition. Nashville: Abingdon, 1995. ISBN 142674224X, \$30.00.

Chilcote, Paul Wesley. *Early Methodist Spirituality: Selected Women's Writings*. Nashville, Tennessee: Kingswood Books, 2007.

Outler, Albert C. and Richard Heitzenrater. *John Wesley's Sermons: An Anthology*. Nashville: Abingdon, 1991. ISBN 978-0687204953, \$28.00. (These are available online in various forms. You may want to get the list of sermon titles from table of contents and download them for free.)

Richey, Russell E., Kenneth E. Rowe E. Rowe, and Jean M. Schmidt M. Schmidt, eds. *The Methodist experience in America, Volume II: Sourcebook*. Nashville: Abingdon Press, 2000. ISBN 0687246733, \$54.99.

Runyon, Theodore. *The New Creation: John Wesley's Theology today*. Nashville, TN: Abingdon Press, 1998. ISBN 068709602, \$27.99.

*By Water and the Spirit: A United Methodist Understanding of Baptism*.

[http://www.gbod.org/worship/articles/water\\_spirit/](http://www.gbod.org/worship/articles/water_spirit/)

*This Holy Mystery: A United Methodist Understanding of Holy Communion*

<http://www.gbod.org/worship/thisholymystery/default.html>

### Required Writing

1. The student will be required to read and outline each of the sermons listed in the Outler/Heitzenrater *Anthology*. **Be sure NOT to cut and paste. Paraphrase and summarize!** The sermons will become the theological foundation for future dialogue as we trace the tradition and the substance of the final paper. The outline should contain the following: sermon title; date preached; the main theological themes (e.g. grace, nature, sin, nature of humanity, nature of God, etc.); a succinct one or two sentence summary of the sermon; and a **paraphrased** outline of the main points and sub-points. Each sermon should take less than one typed (single spaced, 12 pt. type) page and uploaded via Turnitin on the Moodle page for this class. A sample outline is found below along with a rubric. I know this is a great deal of work, but once you complete this assignment when you attend your BOOM interview you will be the authority on Wesley, unless someone is in the room who also took this course with me! It also provides most of the research necessary for paper #4. (25% of final grade).

2. Paper #1- Using Heitzenrater as your source, write a paper on the following: What was the mission of Methodism? What was the importance of conference, classes, and deeds to the connection of Methodism? How did these help to serve the mission of Methodism? In what ways did the mission change or reinforce Wesley's ecclesiology? This is to be more of a descriptive paper rather than a critical or analytical one. To be submitted at Turnitin on Moodle (1200 words, +-10%, 20% of final grade).

3. Paper #2- Write a book review on the Chilcote text. For a guideline on how to write a book review see, <https://writingcenter.unc.edu/tips-and-tools/book-reviews/>. To be submit at Turnitin on Moodle (800 words, +-10, 10% of final grade).

3. Paper #3- Write a research paper using the primary documents in *The Methodist Experience in America* looking at the issues of racialization of the people of color. Based on these documents what were some of the issues surrounding racialization in the 19<sup>th</sup> century American Methodism? Be sure to analyze the material as to its social as well as theological content and cite examples in support of your case (1600 words, +-10%, 20% of final grade).

4. Paper #4- Using Wesley's sermons and the Runyon text, write a 2500 word research paper on Wesley's Scripture way of salvation, the new creation, and the role sacraments play in this journey, i.e. the way of salvation and its relationship to sacramental practice (25% of final grade).

Written assignments are to be submitted to Turnitin on Moodle according to due dates found there. Please note the following:

1. They must be in a Microsoft Word or compatible format.
2. They must be submitted before midnight on the due date.
3. **The file MUST EXACTLY be named using the following format:**  
StudentLastName\_FirstInitial\_DENOM603\_F21\_Paper#  
e.g. Bryant\_B\_DENOM603\_Paper#1  
StudentLastName\_FirstInitial\_40674\_F21\_Outlines#  
e.g. Bryant\_B\_DENOM603\_F21\_Outlines 1-5

### Supplementary Reading

- Auslander, Mark. *The Accidental Slaveowner: Revisiting a Myth of Race and Finding an American family*. Athens: University of Georgia Press, 2011.
- Carney, Charity R. *Ministers and Masters: Methodism, Manhood, and Honor in the Old South*. Baton Rouge: Louisiana State University Press, 2011.
- Danker, Ryan N. *Wesley and the Anglicans: Political Division in Early Evangelicalism*. Downers Grove: InterVarsity Press, 2016.
- Fuller, Paul. *Black Methodists in America: A Success Story of a Model Minority Group*. Baltimore, MD: Publish America, 2012.
- Jennings, Theodore W. *Good News to the Poor: John Wesley's Evangelical Economics*. Nashville: Abingdon Press, 1990.
- Jones, Scott J. *United Methodist Doctrine: The Extreme Center*. Nashville: Abingdon, 2002.
- Keller, Rosemary. *Spirituality and Social Responsibility*. Nashville: Abingdon, 1993.
- Klaiber, Walter and Manfred Marquardt. *Living Grace: An Outline of United Methodist Theology*. Nashville: Abingdon, 2001.
- Leclerc, Diane, and Mark A. Maddix. *Spiritual Formation a Wesleyan Paradigm*. Kansas City, Mo: Beacon Hill Press of Kansas City, 2011.
- McClain, William B. *Black People in the Methodist Church: Whither Thou Goest?* Nashville: Abingdon, 1984.
- Murray, Peter C. *Methodists and the Crucible of Race: 1930-1975*. Springfield, MO: University of Missouri Press, 2004.
- Noley, Homer. *First White Frost: Native Americans and United Methodism*. Nashville: Abingdon, 1991.
- Norwood, Frederick A. *The Story of American Methodism: A History of the United Methodists and Their Relations*. Nashville: Abingdon, 1974.
- Oden, Thomas C. *John Wesley's Scriptural Christianity: A Plain Exposition of His Teaching on Christian Doctrine*. Grand Rapids: Zondervan, 1994.
- Rack, Henry D. *Reasonable Enthusiast: John Wesley and the Rise of Methodism* (London: Epworth, 2002).
- Reiff, Joseph T. *Born of Conviction: White Methodists and Mississippi's Closed Society*. New York, New York: Oxford University Press, 2016.
- Richey, Russell E., Kenneth E. Rowe E. Rowe, and Jean M. Schmidt M. Schmidt. *American Methodism: A Compact History*. Nashville: Abingdon Press, 2012.
- Roberts, Garry. *Massacre at Sand Creek: How Methodists Were Involved in an American Tragedy*. Nashville: Abingdon Press, 2016.
- Roy, Richard. *19th century global expansion of Methodism: what motivated missionaries*. Booragoon, Australia: Mount Pleasant Baptist Community College, 2013.
- Ruth, Lester. *A Little Heaven Below: Worship at Early Methodist Quarterly Meetings*. Nashville: Kingswood, 2000.
- Schmidt, Jean Miller. *Grace Sufficient: A History of Women in American Methodism, 1760-1939*. Nashville: Abingdon, 1999.
- Tucker, Karen B. Westerfield. *American Methodist Worship*. New York: Oxford, 2001.
- Weber, Theodore R. *Politics in the Order of Salvation: Transforming Wesleyan Political Ethics*. Nashville: Abingdon, 2001.

## Bibliography

For a more comprehensive bibliography of Methodist material please consult the following:

- Rowe, Kenneth E. *United Methodist Studies: Basic Bibliographies*. 4<sup>th</sup> edition. Nashville: Abingdon, 1998. Online at <http://www.qcah.org/UMStudies.pdf>
- Jarboe, Betty. *John and Charles Wesley: A Bibliography*. Metuchen, NJ: Scarecrow Press, 1987.

## Online Resources

Care needs to be expressed when using online material. If you haven't found these sites already you might find them interesting and helpful.

<http://rylibweb.man.ac.uk/data1/dg/text/method.html> (The Methodist Archives, John Rylands Library, The University of Manchester. A good site with lots of links.)

<http://www.aamhc-umc.org/> (African-American Methodist Heritage Center)

<http://wesley.nnu.edu/index.htm> (The Wesley Center Online. It is possible to download some of Wesley's works here.)

<http://www.gcah.org/> (The General Commission on Archives and History)

<http://www.drew.edu/books/200Years/200UM/homepage.htm> (The Story of Methodism in America)

<http://gbgm-umc.org/UMhistory/wesley/> (This the General Board of Global Ministry site. They have lots of material here on the Wesley family.)

### Grading Scale

A+	97-100	4.0	C+	77-79	2.33
A	93-96	4.0	C	73-76	2.0
A-	90-92	3.67	C-	70-72	1.67
B+	87-89	3.33	D+	67-69	1.33
B	83-86	3.0	D	63-66	1.0
B-	80-82	2.67	D-	60-62	

### Proposed Class Schedule

Class Dates	Lecture/Discussion Topics	Class Assignments
9 September	CW Hymn: "And are we yet alive?" INTRODUCTION: Why are you United Methodist? A Look at the Literature	Heitzenrater, 1-96
16 September	CW Hymn: "O for a thousand tongues to sing" Connecting Points: Reformation and Revolution The Epworth Years	Heitzenrater, 97-180 <b>Sermons 1-5, and "ON PREDESTINATION" due</b>
23 September	CW Hymns: "And can it be that I should gain" and "Where shall my wondering soul begin?" The Three Rises of Methodism	Heitzenrater, 199-323 <b>Sermons 6-10 due</b>
30 September	CW Hymn: "Come, O thou traveler unknown" 1744, Conference, Connectionalism, and Controversy	MEA2 <b>Sermons 11-15 due Paper #1 due</b>
7 October	CW Hymn: "Love divine all loves excelling" 1784, The Christmas Conference; The Beginnings of the AME	MEA2 <b>Sermons 16-20 due</b>
14 October	CW Hymn 1844, The Plan of Separation and Uncivil War	MEA2 <b>Sermons 21-25 due</b>
21 October	<b>Reading Days</b>	MEA 2 <b>Sermons 26-30 due</b>
28 October	CW Hymn African Methodism	
4 November	CW Hymn Piety and Politics in 19 <sup>th</sup> Century Methodism	MEA2 <b>Sermons 31-35 due Paper #2 due</b>
11 November	CW Hymn Connecting Points in the 19 <sup>th</sup> Century	MEA2 <b>Sermons 36-40 due</b>
18 November	CW Hymn Wesley and the Scripture Way of Salvation	Runyon, chs 1-2 <b>Sermons 41-45 due</b>

	The Sermons, Notes, Minutes and General Rules	
25 November	Thanksgiving break. No class.	Runyon, chs. 2-4 <b>Sermons 46-50 due</b>
2 December	CW Hymn Conclusion of "The Scripture Way of Salvation" Wesley and the Sacraments	Runyon, chs. 5-6
14 December (reading day make-up)	Table of Contents, <i>Collection of Hymns</i> (1780) The Hymns as Theology	<b>Paper #3 due, 12/14</b>

#### Grading Rationale for Sermon Outlines

Score Levels	Quantity of Outline	Quality of paraphrasing in outlines
<b>A</b>	<b>450+ words per outline</b>	<b>Excellent paraphrasing with less than 10% similarity to original sermon</b>
<b>A-</b>	<b>400-450 words per outline</b>	<b>11-15% similarity to original sermon</b>
<b>B+</b>	<b>360-399 words per outline</b>	<b>16-20% similarity to original sermon</b>
<b>B</b>	<b>330-359 words per outline</b>	<b>21-25% similarity to original sermon</b>
<b>B-</b>	<b>300-329 words per outline</b>	<b>26-30% similarity to original sermon</b>
<b>C+</b>	<b>270-299 words per outline</b>	<b>31-35% similarity to original sermon</b>
<b>C</b>	<b>240-269 words per outline</b>	<b>36-40% similarity to original sermon</b>
<b>C-</b>	<b>210-239 words per outline</b>	<b>41-45% similarity to original sermon</b>

The Witness of the Spirit: Discourse II

Sermon # 11

1767

Theological Theme: Assurance

Summary: The testimony of the Holy Spirit, that we are children of God, is both *direct* and *indirect*. The argument against the idea of *direct* testimony of the Holy Spirit to our spirit is contrary to Christian experience and to Scripture.

- I. No one who believes Scripture can doubt the importance of assurance.
  1. Two dangers: Denial leads to religious formality; Failure to understand it leads to enthusiasm.
  2. Part of the grand testimony God has given the Methodists.
- II. What is the witness of the Spirit?
  1. The testimony given by the Spirit of God to our spirit that we are children of God.
  2. An inward impression of the soul, whereby the Spirit of God immediately and directly witness to my spirit that I am a child of God.
  3. Spirit works upon the soul by immediate influence that one is forgiven.
  4. The testimony of the Spirit is acknowledged by all [disputing] parties.
  5. No real testimony of the Spirit without fruit of the Spirit.
  6. Point in question is *direct* testimony of the Spirit.
- III. There is *direct* testimony of the Spirit.
  1. When our spirit is conscious of the fruits of the Spirit, it infers that we are children of God.
  2. Ye have received the Spirit of Adoption, whereby we cry Abba, Father.
  3. The testimony of the Spirit of God must be antecedent to testimony of our own spirit.
  4. Not only to children of God, but to all who are convinced of sin.
  5. Everyone who denies the existence of such [direct] testimony, denies justification by faith.
  6. Experience of the children of the world confirms the experience of the children of God.
- IV. Answers to objections
  1. This doctrine is founded in Scripture, therefore experience confirms it.
  2. A scriptural doctrine is no worse, though men abuse it to their own destruction.
  3. A fruit of the Spirit is the witness of the Spirit.
  4. Witness of the Spirit is important to profession of faith
  5. Spiritual gifts are not the same as bearing witness.
  6. Twofold witness of the Spirit guards against delusion.
  7. We can be tried to the point of failure to keep our filial confidence in God without the direct witness of the Spirit.
  8. None of the main objections weakens the evidence that the Spirit of God both *directly* and *indirectly* testifies that we are children of God.

(416 words)

### Grading Rationale for Written Assignments

Score Levels	Content	Conventions	Organization
<b>A</b>	<ul style="list-style-type: none"> <li>▪ Is well thought out and supports the thesis of the paper</li> <li>▪ Reflects application of creative and critical thinking</li> <li>▪ Has clear goal that is related to the topic</li> <li>▪ Is pulled from a variety of sources</li> <li>▪ Is accurate</li> </ul>	<ul style="list-style-type: none"> <li>▪ No spelling, grammatical, or punctuation errors</li> <li>▪ High-level use of vocabulary and word choice</li> </ul>	<ul style="list-style-type: none"> <li>▪ Information is clearly focused in an organized and thoughtful manner.</li> <li>▪ Information is constructed in a logical pattern to support the thesis statement.</li> </ul>
<b>B</b>	<ul style="list-style-type: none"> <li>▪ Is well thought out and supports the thesis</li> <li>▪ Has application of critical thinking that is apparent</li> <li>▪ Has clear goal that is related to the topic</li> <li>▪ Is pulled from several sources</li> <li>▪ Is accurate</li> </ul>	<ul style="list-style-type: none"> <li>▪ Few (1 to 3) spelling, grammatical, or punctuation errors</li> <li>▪ Good use of vocabulary and word choice</li> </ul>	<ul style="list-style-type: none"> <li>▪ Information supports the thesis statement of the paper.</li> </ul>
<b>C</b>	<ul style="list-style-type: none"> <li>▪ Supports the thesis</li> <li>▪ Has application of critical thinking that is apparent</li> <li>▪ Has no clear goal</li> <li>▪ Is pulled from a limited number of sources</li> <li>▪ Has some factual errors or inconsistencies</li> </ul>	<ul style="list-style-type: none"> <li>▪ Minimal (3 to 5) spelling, grammatical, or punctuation errors</li> <li>▪ Low-level use of vocabulary and word choice</li> </ul>	<ul style="list-style-type: none"> <li>▪ Project has a focus but might stray from it at times.</li> <li>▪ Information appears to have a pattern, but the pattern is not consistently carried out in the paper.</li> <li>▪ Information loosely supports the thesis statement.</li> </ul>
<b>D</b>	<ul style="list-style-type: none"> <li>▪ Provides inconsistent information for the thesis</li> <li>▪ Has no apparent application of critical thinking</li> <li>▪ Has no clear goal</li> <li>▪ Is pulled from few sources</li> <li>▪ Has significant factual errors, misconceptions, or misinterpretations</li> </ul>	<ul style="list-style-type: none"> <li>▪ More than 5 spelling, grammatical, or punctuation errors</li> <li>▪ Poor use of vocabulary and word choice</li> </ul>	<ul style="list-style-type: none"> <li>▪ Content is unfocused and haphazard.</li> <li>▪ Information does not support the solution to the thesis statement.</li> <li>▪ Information has no apparent pattern.</li> </ul>