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DENOM603- United Methodist Studies: Wesley and the Nineteenth Century
Garrett-Evangelical Theological Seminary
A Blended-Synchronous Class
January 5 – 16, 2026

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OFFICE HOURS BY APPOINTMENT ON MS TEAMS

A Note on Course Modality and the Syllabus

This course is being offered in a blended-synchronous modality. For a description of modalities see, **https://mygets.garrett.edu/ICS/Courses_and_Syllabi/Course_Schedule/.** A blended-synchronous course means students may take it either online or in person synchronously, however a student must decide which modality will be used as once a student appears online it will be counted as an online course.

This syllabus is exceptionally long and detailed, including step-by-step instructions for navigating the course in Canvas and detailed explanations of what the graded assignments entail. The syllabus will establish policies for the course while Canvas will provide much of the instruction and content. Please be certain to familiarize yourself thoroughly with the syllabus and Canvas before the start date of class. All the information you need is there. Prior to contacting the instructor about the course, check the syllabus and Canvas to see if the information you want is already there.

While every attempt will be made to follow the syllabus as written, given the changing nature of any given semester, especially during a 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 Canvas and emails will be sent to alert you to these changes. Please track your garrett.edu email accounts regularly for emails regarding the course.

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Navigating the Course

Since this course will be taught on-line, please note the following:

1) Much of the course material will be posted on Canvas.
2) Note that each section consists of assignments and deadlines.
3) The course will be delivered through the Canvas software Garrett-Evangelical uses (https://courses.garrett.edu). Please be certain you can log on to Canvas before the course begins. Report any access issues to the registrar and the IT department. Once it is available, the course name will appear on your Canvas 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.
    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 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 modality of this course, you will need to be certain you have sufficient technological ability to access and participate. This is the student's responsibility. 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.). Not all browsers work equally well with Canvas, so you may need to experiment with them if you have difficulty using all the functions on the site.
- **Operating System** – In order to use the latest browser, you must have an operating system (Windows, Mac OS, etc.) that is up to date enough to handle it.
- **Internet Connection** – A high-speed internet connection that is sufficient to run streaming video with no difficulty will suffice. 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 or internet service provider that does.
- **Hardware** – Keep in mind that you will also 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.
- **MS Teams** – Please make certain you have a stable enough connection to sustain MS Teams and familiarize yourself with it.

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 AY 2324 Handbook, 13, 69-75) 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). (AY 2324 Handbook, 74-75)

• *Writing Support*: The Writing Center at Garrett-Evangelical offers programs to support all students' theological research and writing. To find out more, see the Writing Center Canvas site: <https://courses.garrett.edu/course/view.php?id=1137>. Contact the Writing Center for more detailed information <writing.center@garrett.edu>.

• *The use of AI:* The use of AI includes, but is not limited to, such activities as: research, generating first drafts of assignments or creating outlines (through tools such as ChatGPT), translation from one language to another, and editing, polishing, or revising (through tools such as spell check, grammar check, and Power Point designer). The extent to which the use of AI is allowable in developing course assignments is determined by the faculty member in each of their courses. Faculty may prohibit the use of AI tools on assignments, allow the use of certain tools with appropriate acknowledgment by the student as to which tools were used, or allow the use of some tools with no acknowledgment by the students that the tools were used.

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. (AY 2324 Handbook, 10)

Attendance and lateness policies: Attendance is required. Students who miss more than 20% of the class sessions (e.g., more than 2 classes in the weekly schedule, or a proportionate amount for other class formats) should not expect to pass the class. (AY 2324 Handbook, 20)

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All cell phones should be silenced during the whole of a class session and any other IT should not disrupt the class.

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 (AY 2324 Handbook, 13) and the Academic Accommodations section on https://www.garrett.edu/life-at-garrett/student-services/accessfor-students-with-disabilities/.

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. (AY 2324 Handbook, 21)

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.

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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 racialization of the people of color has played in the development of Methodist history, doctrine, and polity.

Course Requirements

Required Reading

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

Osinski, Keegan. *Queering Wesley, Queering the Church*. Eugene, OR: Cascade Books, 2021. ASIN: B09C2ND62L, Kindle $9.99. EBook online via the Styberg Library.

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.

Supplemental Sources

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

Written Assignments

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 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 each sermon should begin on a new page. A sample outline is found below along with a rubric.
   Include the outlines in a single document and upload via Turnitin on the Canvas page for this class. There is a separate Turnitin portal assigned to each group of sermons. Please note that the first group of sermons should include outlines for the sermons from the *Anthology* plus the sermon "On Predestination" (found on Canvas). See the rubric below (all outlines are due 2/7, 25% of final grade).
   Since this a J-term class you are encouraged to get started on these as soon as you are able. If you have any questions about the content or format of your first outline feel free to email Dr. Bryant with the outline to make sure you are on the right tract. Otherwise, if you follow the example provide you will do well.
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 mission of Methodism? In what ways did the mission change or reinforce Wesley's understanding of Anglican ecclesiology? To be submitted at Turnitin on Canvas (1200 words, +-10%, 20% of final grade).
3. Paper #2- Write a research paper using the primary documents in *The Methodist Experience in America* looking at the issues of racialization of all the people of color (and not only Africans and African Americans). The book index will be helpful to identify the relevant documents to the topic. Based on these documents what were some of the issues surrounding racialization in the 19th 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 (1200 words, +-10%, 20% of final grade).
5. Paper #3- Using the outlined sermons and the Runyon and Osinski texts, write a 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. Make sure to include copious sermon citations and demonstrate your reading of the other text (1600 words, 25% of final grade).

THERE ARE NO INDIVIDUAL DUE DATES FOR ASSIGNMENTS, BUT ALL PAPERS ARE DUE BY 2/15.

Written assignments are to be submitted to Turnitin on Canvas 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_DENOM603X_J24_Paper#
   e.g. Bryant_B_DENOM603X_J22_Paper#1
   StudentLastName_FirstInitial_DENOM603X_J24_Outlines#
   e.g. Bryant_B_DENOM603X_J22_Outlines 1

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Supplementary Reading

Abraham, William J., James E. Kirby, Gennifer Benjamin Brooks, Barry Edward. Bryant, and Ted Campbell. *The Oxford Handbook of Methodist Studies*. Oxford: Oxford University Press, 2009.

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.

Osinski, Keegan. *Queering Wesley, Queering the Chur*ch. Eugene, Oregon: Cascade Books, 2021.

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:

Anderson, Christopher J. *United Methodist Studies: Basic Bibliographies.* 6th ed. Madison, NJ: Drew University Press,2014.

Collins, Kenneth. *A Wesley Bibliography*. Wilmore, KY: First Fruits Press, 2022.

Rowe, Kenneth E. *United Methodist Studies: Basic Bibliographies*. 4th edition. Nashville: Abingdon, 1998. Online at http://www.gcah.org/UMStudies.pdf

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Jarboe, Betty. *John and Charles Wesley: A Bibliography*. Metuchen, NJ: Scarecrow Press, 1987.

Online Resources (please report broken links to the instructor)

https://wesleyworks.ecdsdev.org/index.html (The Wesley Works Digitization Project, "We currently have the texts of all of Wesley's sermons available (Vols. 1–4), as well as one volume of his letters (Vol. 27). In addition to these primary texts, we offer the following supplemental resources, linked to within the primary documents whenever appropriate:

- biographies for Wesley's 700+ correspondents;
- short encyclopedia entries for key terms in Methodist and Wesleyan Studies; and
- tags for recurring themes in Wesley's writings.

To learn more about the project's team, methodology, and future plans, please see the About page.

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

https://wesley.nnu.edu/ (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)

https://gcah.org/history/bibliographies/ (A reading and resource list curated by GCAH.)

https://www.umcdiscipleship.org/ (Discipleship Ministries of the UMC.)

Grading Scale

Please note- because institutional grading is on a 4.0 scale the top number grade is 96 on a 100 point scale.

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

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Grading Rationale for Sermon Outlines

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

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 the witness of the Spirit.
   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- love, joy, peace, patience, gentleness, goodness
   6. Outward sin destroys the fruit
   7. 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. You have received the Spirit of Adoption, whereby we cry Abba, Father.
   3. The testimony of the Spirit of God must be prior to the 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 the testimony of the Spirit, denies justification by faith.
   6. Experience of the children of the world confirms the experience of the children of God.
   7. The testimony of the Spirit precedes the love of God, holiness, and our awareness of it.

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.

(452 words)

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Grading Rationale for Written Assignments

Score Levels	Content	Conventions	Organization
A	▪ Has a clear and concise thesis statement ▪ Is well thought out and supports the thesis of the paper ▪ Reflects application of creative and critical thinking ▪ Has clear goal that is related to the topic ▪ Is pulled from a variety of sources ▪ Is accurate	▪ 1-3 spelling, grammatical, or punctuation errors ▪ High-level use of vocabulary and word choice	▪ Information is clearly focused in an organized and thoughtful manner. ▪ Information is constructed in a logical pattern to support the thesis statement.
B	▪ Is well thought out and supports the thesis ▪ Has application of critical thinking that is apparent ▪ Has clear goal that is related to the topic ▪ Is pulled from several sources ▪ Is accurate	▪ 4-6 spelling, grammatical, or punctuation errors ▪ Good use of vocabulary and word choice	▪ Information supports the thesis statement of the paper.
C	▪ Supports the thesis ▪ Has application of critical thinking that is apparent ▪ Has no clear goal ▪ Is pulled from a limited number of sources ▪ Has some factual errors or inconsistencies	▪ 7-10 spelling, grammatical, or punctuation errors ▪ Low-level use of vocabulary and word choice	▪ Project has a focus but might stray from it at times. ▪ Information appears to have a pattern, but the pattern is not consistently carried out in the paper. ▪ Information loosely supports the thesis statement.
D	▪ Provides inconsistent information for the thesis ▪ Has no apparent application of critical thinking ▪ Has no clear goal ▪ Is pulled from few sources ▪ Has significant factual errors, misconceptions, or misinterpretations	▪ More than 10 spelling, grammatical, or punctuation errors ▪ Poor use of vocabulary and word choice	▪ Content is unfocused and haphazard. ▪ Information does not support the solution to the thesis statement. ▪ Information has no apparent pattern.

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