Varieties of American Evangelicalism
Course Syllabus

Center for the Study of Religion
and American Culture
2004

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Course Overview

Evangelical Protestantism has played a vital role in shaping American history, culture and religion. It is estimated that some 25-35% of the American population (c. 70-100 million) today identifies with this movement. Far from being a monolithic entity, however, the religious, ideological, and social allegiances of evangelicalism are quite diverse. In addition, evangelicals maintain a somewhat paradoxical relationship with American society, functioning simultaneously as a politically powerful interest group (insiders) and as cultural antagonists (outsiders). This course is designed to introduce students to the history of evangelicalism, its characteristic religious patterns, and its ongoing negotiations with contemporary American culture.

Structure

The syllabus is designed to provide a broad coverage of issues important to understanding evangelicalism, while providing flexibility to shape the course according to the teacher’s interests and priorities. Twenty topics are included, making it possible to rotate subjects in and out of the course as desired. The instructor may choose to devote anywhere from one lecture to several weeks of class time to any one topic, depending on his or her own interests and judgment of its importance. It is envisioned here as an upper level undergraduate course, and thus is probably best taught in a seminar style, with a significant component of reading and discussion.

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Electronic Resources

* Institute for the Study of American Evangelicals (wheaton.edu/isae) [see especially their web links]
* American Religion Data Archive (arda.tm)
* CrossSearch.com (crosssearch.com) [directory of evangelical websites]
* Billy Graham Center (wheaton.edu/bgc)
* Adherents.com (adherents.com) [religion statistics]
* Hartford Institute of Religion Research (hartsem.edu) [megachurches]
* Christians in the Visual Arts (civa.org)
* ModernReformation.org
* Next-Wave.org (postevangelicalism)
* theooze.com (postevangelicalism)
* emergentvillage.com (postevangelicalism)

Media Resources

* Apocalypse: the Puzzle of Revelation (Insight Media, 1995)
* The Road to Rapture (Insight Media, 1999)
* Endwatch: Deciphering the Codes of Apocalypticism (Insight Media, 1995)
* The Televangelists (Insight Media, 1997)
* The Songs Are Free: Bernice Johnson Reagon and African-American Music (FHS)
* Too Close to Heaven: the History of Gospel Music (FHS)
* The Heaven’s Gate Cult: the Thin Line between Faith and Reason (FHS)
* Children of Jehovah (FHS)
* Religious Fundamentalism (FHS)
* God’s Rock: Building a Business [contemporary Christian music] (FHS)
* Religion and the Media (FHS)
* Salvation: the Army in the Streets (FHS)
* Bill Moyers, Amazing Grace [the hymn] (PBS)
* Crusade: the Life of Billy Graham (PBS)
* Frontline: Apocalypse! (PBS)
* American Experience: Jubilee Singers – Sacrifice and Glory (PBS)
* American Experience: The Monkey Trial (PBS)
* American Experience: John Brown’s Holy War (PBS)
* Mine Eyes Have Seen the Glory: a Journey into the Evangelical Subculture (PBS)
* This Far by Faith: African American Spiritual Journeys (PBS)
* The Messengers (Pt. 1 & 2) [high school preaching competition] (Nightline, 6/03)
* Politics and Religion [evangelical support for Israel] (Nightline, 11/02)
* Promisekeepers (Nightline, 10/97)
* Christian Coalition (Nightline, 10/97)
* The Fight Over Religion in Our Schools (Nightline, 6/97)
* Heaven’s Gate; Inside Heaven’s Gate (Nightline, 3/97)
* Isaiah 58:12: the Passage, the Preachers, and the Politician (Nightline, 3/97)
* In God We Trust [Pledge of Allegiance] (Nightline, 7/02)
*Evolution and Creationism in the Schools (Nightline, 7/00)
*Religion in Politics (Nightline, 2/00)
*Missionaries (Prime Time Live, 5/01)
*Tongues [glossalalia] (PTL, 10/00)
*Who Will Save the Children? [Followers of Christ sect in Oregon] (20/20, 8/99)
*The Brethren [“garbage eating” NRM] (20/20, 4/99)
*Praying Off the Pounds (20/20, 11/98)
*Countdown to Salvation [Florida revival] (20/20, 6/98)
*God’s Laws, America’s Laws [ten cc’s] (20/20, 10/97)
*Billy Graham’s Crusade (20/20, 5/97)
*Jerry Jenkins [Left Behind author] (Nightline Up Close, 8/02)
*In Search of America (#4): God’s Country (ABC News, 9/02)
*Evangelicals and Apocalypse (Left Behind): 60 Minutes, 2/8/04

Journals and Periodicals

Fides et Historia
Christian Scholars Review
Books and Culture: a Christian Review
Image: a Journal of the Arts and Religion
Christianity Today
Journal of the Evangelical Theological Society
Moody Monthly
Evangelical Studies Bulletin
Christian History Magazine
Journal of Presbyterian History
Leadership Journal
Faith and Philosophy
Evangelical Review of Theology
Sojourners

Mark Fackler and Charles Lippy, eds., *Popular Religious Magazines of the United States*
Course Schedule

**Topic 1: What is Evangelicalism? – Core Theological and Institutional Identities**

An opportunity to discuss definitional issues and problems, structures of belief and practice, as well as identify denominational affiliations, national associations, educational and research institutions, parachurch organizations, and publishing centers.

**Select Bibliography**

*Robert Krapohl and Charles Lippy, *The Evangelicals: a Historical, Thematic, and Biographical Guide*
*Randall Balmer, *Encyclopedia of Evangelicalism*
*Brenda Brasher, *Encyclopedia of Fundamentalism*
*Timothy Larsen, *Biographical Dictionary of Evangelicalism*
*Samuel Hill, *Encyclopedia of Religion in the South*
*Walter Elwell, ed., *Evangelical Dictionary of Theology*
*Walter Elwell, ed., *Handbook of Evangelical Theologians*
*George Marsden, *Understanding Fundamentalism and Evangelicalism* (1991)
*Mark Noll, *American Evangelical Christiitanity: an Introduction*
*Timothy Phillips, *Family of Faith: an Introduction to Evangelical Christianity*
*J.I. Packer and Thomas Oden, *One Faith: the Evangelical Consensus* (forthcoming)

**Topic 2: Evangelicals in America – Historical Overview**

Intended to provide a broad introduction to the movement, this section might also serve as the historical component of the course, obviating the need for Sections 6 & 7. If so, the bibliographies of those sections can be usefully employed to deepen consideration of the issues discussed here.

**Select Bibliography**

*Randall Balmer, *Blessed Assurance: a History of Evangelicalism in America*
*Leonard Sweet, *The Evangelical Tradition in America*
*David Bebbington, *The Dominance of Evangelicalism: the Age of Spurgeon and Moody* (forthcoming)
*Geoff Treolar and Stuart Piggin, *The Disruption of Evangelicalism: the Age of Mott, Machen, and McPherson* (forthcoming)
*Edwin Gaustad, *The Great Awakening in New England*
*Alan Heimert and Perry Miller, *The Great Awakening* (documents)
*Frank Lambert, *Inventing the “Great Awakening”*
*Nathan Hatch, *The Democratization of American Christianity*
*Douglas Jacobsen, ed., *Reforming the Center: American Protestantism from 1900 to the Present*

**Topic 3: Contemporary Evangelicalism – Social and Cultural Landscape**

A consideration of the demographic makeup of evangelicalism with regard to class, economic patterns, geographical distribution, race, gender, education, political loyalties, and institutional affiliations. Also an opportunity to discuss contemporary religious patterns, such as the megachurch phenomenon, seeker sensitive evangelism, support for electronic media, new educational institutions, and other ways in which evangelicalism has been transformed in the last half century.

**Select Bibliography**

*DG Hart, *That Old-Time Religion in Modern America: Evangelical Protestantism in the Twentieth Century*
*James Davidson Hunter, *Evangelicalism: the Coming Generation*
*Jon Stone, *On the Boundaries of American Evangelicalism: the Postwar Evangelical Coalition*
Topic 4: The Restoration, Holiness, and Pentecostal Movements

The primitivist impulse is an enduring element in the history of American evangelicalism, providing the impetus for reform and renewal. As often as not this has resulted in idiosyncratic interpretations of “original Christianity,” which have developed into successful mass movements. The three movements considered here have had a notable impact on the direction of American evangelicalism, and one of them (Pentecostalism) has had a profound influence in shaping contemporary world Christianity in developing nations (South America, Africa, and South East Asia).

Select Bibliography

*Richard Hughes, ed., *The American Quest for the Primitive Church*
*Richard Hughes, *Reviving the Ancient Faith: the Story of the Churches of Christ in America*
*Richard Hughes, ed., *The Primitive Church in the Modern World*
*Thomas Olbricht et al, *The Quest for Christian Unity, Peace, and Purity in Thomas Campbell’s Declaration and Address*
*Alexander Campbell, *The Christian System* (1840)
*D. Newell Williams, *Barton Stone: a Spiritual Biography*
*Donald Dayton, ed., *“The Higher Christian Life”* (Holiness/Pentecostal) (Garland, 1984, 48 vol.)

*Vinson Synan, *The Holiness-Pentecostal Movement in the United States*
*Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*
*Walter Hollenweger, *The Pentecostals*
*Cheryl Sanders, *Saints in Exile* (African American Pentecostals)
*David Martin, *Pentecostalism: the World Their Parish*
*Allan Anderson, ed., *Pentecostals After a Century: Global Perspectives on a Movement in Transition*
*Charles Jones, *A Guide to the Study of the Pentecostal Movement*
*Stanley Burgess, ed., *New International Dictionary of Pentecostal and Charismatic Movements*
Topic 5: Fundamentalism and Neo-Evangelicalism

Perhaps nothing has characterized evangelicalism’s most recent history more than its dissent from modernist intellectual and theological trends, and its subsequent marginalization from the elite centers of American cultural life (academics, law, science, and politics). This section follows evangelical attempts to preserve the intellectual and religious world of the 19th-century, its efforts to isolate and inoculate itself from modernity (formation of new institutions for missions, denominations, education, etc.), and finally to redefine itself and re-engage mainstream culture intellectually and socially (neo-evangelicalism, political activism, social justice).

Select Bibliography

* Joel Carpenter, ed., Fundamentalism in American Religion, 1870-1950 (Garland, 1988, 45 vol.)
* George Marsden, Fundamentalism and American Culture
* Norris Magnuson, American Evangelicalism: an Annotated Bibliography (1990)
* George Dollar, A History of Fundamentalism in America (1973)
* Harriet Harris, Fundamentalism and Evangelicals (Oxford: 1998)
* George Marsden, Understanding Fundamentalism and Evangelicalism
* George Marsden, Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism
* Virginia Brereton, Training God’s Army: the American Bible School, 1880-1940
* Norman Furniss, The Fundamentalist Controversy, 1918-1931 (Yale: 1954)
* James Barr, Fundamentalism (1978)
* Edward Dobson, In Search of Unity: an Appeal to Fundamentalists and Evangelicals (1985)
* William Glass, Strangers in Zion: Fundamentalists in the South 1900-1950
* Richard Mouw, The Smell of Sawdust: What Evangelicals Can Learn From Their Fundamentalist Heritage
**Topic 6**: The Great Revivalists – Charisma, Celebrity, and Authority in Religious Leadership

Evangelicalism has produced a new model of religious leadership in American society, the independent entrepreneur. Often characterized by a lack of institutional oversight and the development of self-directed, extra-ecclesial ministries, revivalists have relied on their personal charisma and marketing strategies to establish their religious authority outside of normal church regulation. This independence has produced opportunities for religious innovation, not to say idiosyncrasy, and well as a proneness to the lack of restraint, and personal scandal. The demand for popular and mass audience appeal has produced an inclination toward communication styles that place a premium on entertainment value, yet this has also resulted in missionary success among socially marginalized groups. Prime figures in this genre include George Whitefield, John Wesley, Jonathan Edwards, Charles Finney, Lyman Beecher, Dwight Moody, Billy Sunday, Aimee Semple McPherson, and Billy Graham. But there are a number of less well-known figures that could be included in such a survey as well. One might also use this topic to explore the proliferation of regional and denominational figures, those who do not garner national attention but who nonetheless in aggregate exert a significant influence in revivalist circles.

**Select Bibliography**

*Frank Lambert, Pedlar in Divinity: George Whitefield and the Transatlantic Revivals, 1737-1770*  
*George Marsden, Jonathan Edwards: a Life*  
*Keith Hardman, Charles Grandison Finney: Revivalist and Reformer*  
*Lewis Drummond, Charles Grandison Finney and the Birth of Modern Evangelism (1983)*  
*James Findlay, Dwight L. Moody, American Evangelist, 1837-1899 (1969)*  
*Bruce Evensen, God’s Man in the Gilded Age: D.L. Moody and the Rise of Modern Mass Evangelism*  
*Lyle Dorsett, Billy Sunday and the Redemption of Urban America*  
*Edith Blumhofer, Aimee Semple McPherson: Everybody’s Sister (1993)*  
*Daniel Epstein, Sister Aimee: the Life of Aimee Semple McPherson (1993)*  
*William Martin, A Prophet With Honor: the Billy Graham Story (1991)*  
*John Pollock, To All the Nations: the Billy Graham Story (1985)*
**Topic 7: Narrating Religious Experience – the Psychology and Literature of Conversion**

The conversion experience lies at the core of evangelical self-identity and religious understanding. Not surprisingly, an interest in authentically characterizing that experience, and retelling it for the spiritual benefit of others, has come to be a prominent form of expression in the tradition. At the same time, factors such as historical and social context, race, and gender have significantly shaped the experience and narration of conversion. This section provides an opportunity for students to gain first hand familiarity with an important genre of evangelical literature, as well as to consider the relationship between experience and religious faith.

**Select Bibliography**

*Patricia Caldwell, *The Puritan Conversion Narrative: the Beginnings of American Expression*
*Charles Cohen, *God’s Caress: the Psychology of Puritan Religious Experience*
*Norman Pettit, *The Heart Prepared: Grace and Conversion in Puritan Spiritual Life*
*Daniel Shea, *Spiritual Autobiography in Early America*
*John King, *The Iron of Melancholy: Structures of Spiritual Conversion in America from the Puritan Conscience to Victorian Neurosis*
*Ann Taves, *Fits, Trances, and Visions: Experiencing Religion and Explaining Experience from Wesley to James*
*Richard Lovelace, *Dynamics of Spiritual Life: an Evangelical Theology of Renewal* (1979)
*Virginia Brereton, *From Sin to Salvation: Stories of Women’s Conversions, 1800-Present*
Topic 8: Evangelical Spirituality

Beyond an interest in the conversion narrative for purposes of evangelism and edification, evangelicalism has generated a large body of literature on the spiritual disciplines. Drawing on influences ranging from medieval Catholic mysticism to contemporary therapeutic movements, evangelical spirituality has tended to orbit around two poles: the personal transformation of the individual (holiness) and the immediacy of God (communion).

Select Bibliography

*James Gordon, *Evangelical Spirituality: From the Wesley’s to John Stott*

*John Bunyan, *The Pilgrim’s Progress*
*Jonathan Edwards, *Divine and Supernatural Light* (1734)
*Jonathan Edwards, *The Religious Affections* (1746)
*John Wesley, *Journal*
*John Wesley, *Plain Account of Christian Perfection* (1765)
*John Newton, *The Life and Spirituality of John Newton*
*Horatio Bonar, *God’s Way of Holiness*
*Francis Fenelon, *The Seeking Heart*
*Phoebe Palmer, *The Way of Holiness* (1843)
*A.W. Tozer, *The Knowledge of the Holy*
*A.W. Tozer, *The Pursuit of God*
*Richard Foster, *A Celebration of Discipline*
*Dallas Willard, *The Divine Conspiracy*
*Dallas Willard, *The Renovation of the Heart*
*Alister McGrath, *Beyond the Quiet Time: Practical Evangelical Spirituality*
Topic 9: Evangelicals and (Intellectual) Modernity

One of the most significant features of recent evangelical attempts to re-engage American culture has been the steady influx of evangelicals into academic institutions and discourse. Frequently they have had recourse to other Christian intellectual traditions in constructing their responses, most notably the work of Anglican, Dutch Reformed, and Catholic thinkers. While this phenomenon has given the movement some measure of intellectual recognition, it has also resulted in the fracturing of evangelical theology over how best to negotiate the implications of contemporary intellectual achievements, and over how readily they can be integrated into evangelical thought (e.g. biblical interpretation, doctrinal theology, social ethics, gender, religious pluralism, process theology, and post-evangelicalism).

Select Bibliography

*Mark Noll, *The Scandal of the Evangelical Mind*
*Mark Noll, *Between Criticism and Faith: Evangelicals, Scholarship, and the Bible in America*
*David F. Wells, *No Place for Truth, Or Whatever Happened to Evangelical Theology?*
*John R.W. Stott, *Evangelical Truth: a Personal Plea for Unity, Integrity, and Faithfulness*
*Alister McGrath, *A Passion for Truth: the Intellectual Coherence of Evangelicalism*
*Stanley Grenz, *Revisioning Evangelical Theology*
*Stanley Grenz, *Renewing the Center: Evangelical Theology in a Post-Theological Era*
*Stanley Grenz, *Beyond Fundamentalism: Shaping Theology in a Postmodern Context*
*George Marsden, *The Outrageous Idea of Christian Scholarship*
*Dewey Beegle, Scripture, Tradition, and Infallibility* (1973)
*Millard Erickson, *The Evangelical Left: Encountering Postconservative Evangelical Theology
*Clark Pinnock, *Theological Crossfire: an Evangelical-Liberal Debate
*Walter Elwell, ed., *Evangelical Dictionary of Theology
*Walter Elwell, ed., *Handbook of Evangelical Theologians
*Timothy George and Alister McGrath, eds., *For All the Saints: Evangelical Theology and Spirituality* (2003)
*Clark Pinnock, *Biblical Revelation: the Foundation of Christian Theology
*Alvin Plantinga and Nicholas Wolterstorff, eds., *Faith and Rationality: Reason and Belief in God* (1983)
*Carl F.H. Henry, *God, Revelation, and Authority* (6 vol., 1976-83)
*Royce Gruenler, *The Inexhaustible God
*Tony Gray, *Reconstructing Theology: a Critical Assessment of the Theology of Clark Pinnock*
*Nancy Murphy, *Anglo-American Postmodernism*
*Nancy Murphy, *Beyond Liberalism and Fundamentalism*
*Nancy Murphy, *On the Moral Nature of the Universe: Theology, Cosmology, and Ethics*
*David Tomlinson, *The Post-Evangelical*
*Millard Erickson, *Postmodernizing the Faith*
*Edward Larson, *Summer for the Gods: the Scopes Trial and America’s Continuing Debate Over Science and Religion*
*Phillip Johnson, *Darwin on Trial* (1991)
*Karl Giberson et al, *Species of Origins: America’s Search for a Creation Story*

**Topic 10: The “Culture Wars”**

In the last half century evangelicals have increasingly exchanged the early fundamentalist paradigm of separation (theological, institutional, cultural, social, and political) for engagement. While this has not been without controversy within the movement, present trends suggest that this shift is an irreversible one. The last thirty years have witnessed a proliferation of evangelical aid programs in the developing world, political organizations such as the Moral Majority and the Christian Coalition, and the successful entry of evangelicals into the entertainment industry (popular music and literature). At the same time, however, much of this engagement derives from an increasing sense of estrangement, and a desire to reshape American society along evangelical religious and moral values. Evangelicals then would seem to occupy several positions in Niebuhr’s paradigm of religion and culture. Like many conservative traditions it finds itself increasingly at odds with certain social trends in American society, yet its large numbers give it a significant social leverage that many smaller traditionalist movements do not have. Therefore, the range of options for response are greater, more problematic, and more difficult for the culture at large to accommodate. Elements within the movement have been torn between attempts to influence the culture by coercion, by exemplary models (present, yet segregated), or by opting out for separate institutions (Christian schools, home schooling, etc.). Evangelicals have also sought out social coalitions with political movements and religious communities that they have typically been extremely hostile towards, such as Catholics, Mormons, Jews, and feminists, concerning issues such as abortion, commercialized sex, and child support laws. While the range of potential issues here is almost inexhaustible, the following bibliography is suggestive of some of the major issues.
Select Bibliography

*John Green et al, Religion and the Culture Wars: Dispatches from the Front (1996)
*Christian Smith, A Christian America?: What Evangelicals Really Want
*Robert Handy, A Christian America: Protestant Hopes and Historical Realities (1984)
*John Stackhouse, Evangelical Landscapes: Facing Critical Issues of the Day
*Bruce Bawer, Stealing Jesus: How Fundamentalism Betrays Christianity

*Elizabeth Nordbeck, Thunder on the Right: Understanding Conservative Christianity (1990)
*Lisa McGirr, Suburban Warriors: The Origins of the New American Right
*David Watt, Bible-Carrying Christians: Conservative Protestants and Social Power
*Randall Frame, How Right is the Right?: a Biblical and Balanced Approach to Politics (1996)

*Paul Parsons, Inside America’s Christian Schools
*Albert Menendez, Visions of Reality: What Fundamentalist Schools Teach
*Mitchell Stevens, Kingdom of Children: Culture and Controversy in the Homeschooling Movement
*Fritz Detwiler, *Standing on the Promises of God: The Christian Right’s Fight to Redefine America’s Public Schools*


*James Fraser, *Between Church and State: Religion and Public Education in a Multicultural America*

*Stephen Webb, *Taking Religion to School: Christian Theology and Secular Education*

*Alan Peshkin, *God’s Choice: the Total World of a Fundamentalist Christian School*


*Millard Erickson, *The Evangelical Left: Encountering Postconservative Evangelical Theology*


*Nigel Wright, *The Radical Evangelical: Seeking a Place to Stand* (1996)


*Barry Hankins, *Uneasy in Babylon: Southern Baptist Conservatives and American Culture*

*David Morgan, *The New Crusades, the New Holy Land: Conflict in the Southern Baptist Convention, 1969-1991*


*William Shea, *The Lion and the Lamb: Evangelicals and Catholics in America*


*Francis Beckwith, *Law, Darwinism, and Public Education: the Establishment Clause and the Challenge of Intelligent Design*
*Larry Witham, *Where Darwin Meets the Bible: Creationists and Evolutionists in America*


**Topic 11: Politics and Law**

Evangelicalism’s relationship to the public square is complicated by a historical legacy of cultural dominance and a more recent experience of cultural alienation and marginalization. How have these competing impulses affected evangelical thinking and involvement in contemporary political issues and organizations?

**Select Bibliography**

*Paul Djupe et al, *Encyclopedia of American Religion and Politics*
*Mark Noll, ed., *Religion and American Politics*
*John Green et al, *The Christian Right in American Politics*
*Albert Menendez, *Evangelicals at the Ballot Box* (1996)
*Kenneth Wald, *Religion and Politics in the United States*
*Paul Marshall, *God and Constitution: Christianity and American Politics*
*Justin Watson, The Christian Coalition
*Susan Harding, The Book of Jerry Falwell
*Carol Flake, Redemptorama: Culture, Politics, and the New Evangelicalism (1985)
*Stephen Monsma, Church-State Relations in Crisis: Debating Neutrality
*Catharine Cookson, Regulating Religion: the Courts and the Free Exercise Clause
*John Witte, Religion and the American Constitutional Experiment
*Philip Hamburger, The Separation of Church and State
*Anson Stokes, Church and State in the United States

**Topic 12: The Challenge of Diversity: Race, Ethnicity, and Religious Pluralism**

Like all religious communities in America, evangelicalism has a long and complex history with issues of diversity and toleration. On the one hand, as a missionary movement it has been at the forefront of extending itself into marginalized American communities and embracing integration. At the same time, its essentially traditional and conservative nature has often lent support to a strategy of continuing estrangement.

**Select Bibliography**

*Charles Lippy, Pluralism Comes of Age: American Religious Culture in the Twentieth Century
*William Dyrness, Christian Apologetics in a World Community
*William Dyrness, Emerging Voices in Global Christian Theology
*William Dyrness, Invitation to Cross-Cultural Theology
*William Dyrness, Learning About Theology from the Third World
*Michael Emerson et al, Divided by Faith: Evangelical Religion and the Problem of Race in America
*Dennis Okholm, The Gospel in Black and White
*Michell Snay, Gospel of Disunion (segregation)
*Dwight Perry, Breaking Down Barriers: a Black Evangelical Explains the Black Church (1998)
*Bruce Fields, Introducing Black Theology: Three Crucial Questions for the Evangelical Church
*David Yoo, New Spiritual Homes: Religion and Asian Americans (1999)
*Fenggang Yang, Chinese Christians in America
*Pyong Gap Min, ed., Religions in Asian America: Building Faith Communities
*Alister McGrath, Roman Catholicism: Evangelical Protestants Analyze What Divides and Unites Us (1994)
*William Shea, The Lion and the Lamb: Evangelicals and Catholics in America
*David Hillborn, Evangelicalism and the Orthodox Church
*Yaakov Ariel, Evangelizing the Chosen People: Missions to the Jews in America, 1880-2000
*Timothy Weber, On the Road to Armageddon: How Evangelicals Became Israel’s Best Friend
*David Rausch, Fundamentalist-Evangelicals and Anti-Semitism (1993)
Topic 13: Gender Roles

Perhaps no social issue has been more controversial, disruptive, and transforming in American evangelicalism in the past thirty years as that of gender. Generally slow to embrace the claims of feminism, evangelicals have increasingly done so in the past decades. Even those evangelicals who remain at odds with feminism ideologically and rhetorically have seen gender roles in their communities change drastically on a practical level, as evangelical families increasingly mirror the dominant culture in lifestyle (women with careers, shared child-rearing), and as women play increasingly prominent roles in the church and other religious organizations (functional egalitarianism). This changing dynamic in gender relations within evangelicalism has also provoked organized counter-movements, such as the Promise Keepers.

Select Bibliography

*John Bartkowski, Remaking the Godly Marriage: Gender Negotiation in Evangelical Families (2001)
*Lori Beaman, Shared Beliefs, Different Lives: Women’s Identities in Evangelical Context
*Mary Stewart Van Leeuwen et al, After Eden: Facing the Challenge of Gender Reconciliation (1993)
*John Piper et al, Recovering Biblical Manhood and Womanhood: a Response to Evangelical Feminism
*Susan Foh, Women and the Word of God: a Response to Biblical Feminism (1979)
*Alvera Mickelsen, Women, Authority, and the Bible (1986)
*Richard and Catherine Clark Kroeger, I Suffer Not a Woman: Rethinking I Timothy 2.11-15 in Light of Ancient Evidence (1992)
*Letha Scanzoni and Nancy Hardesty, All We’re Meant to Be: a Biblical Approach to Women’s Liberation
*Patricia Gundry, Heirs Together
*Patricia Gundry, Neither Slave Nor Free
*Virginia Ramey Mollenkott, Women, Men, and the Bible (1988)


*James Hurley, *Man and Woman in Biblical Perspective*


*Francis Martin, *The Feminist Question: Feminist Theology in Light of the Christian Tradition*


*Margaret Bendroth, *Fundamentalism and Gender, 1875 to the Present*

*Margaret Bendroth, *Women and 20th Century Protestantism*


*R. Marie Griffith, *God’s Daughters: Evangelical Women and the Power of Submission*

*Christel Manning, *God Gave Us the Right*

*Brenda Brasher, *Godly Women: Fundamentalism and Female Power*

*L. Dean Allen, *Rise Up, O Men of God* (Promise Keepers)

*Rhys Williams, ed., *Promise Keepers and the New Masculinity*

*Bryan Brickner, *The Promise Keepers: Politics and Promises*

*Elizabeth Grammer, *Some Wild Visions: Autobiographies by Female Itinerant Evangelists in 19th Century America*

*Susie Stanley, *Holy Boldness: Women Preachers’ Autobiographies and the Sanctified Self*

*Michele Schumacher, *Women in Christ: Toward a New Feminism*

**Topic 14: Social Reform and Missions**

Nineteenth century evangelicalism was noted for its social activism and missionary efforts. After a brief hiatus in organized social concern among fundamentalists, these two elements are once again at the forefront for evangelical identity, and are often a part of the same institutional enterprise. This section offers an opportunity to explore the world-wide impact of evangelical witness, as well as the development of indigenous missionary, evangelistic, and development programs and churches.

**Select Bibliography**

*Dana Robert, Occupy Until I Come: A.T. Pierson and the Evangelization of the World*

*David Moberg, The Great Reversal: Evangelicals Versus Social Concern* (1972)
*Daryl Charles, The Unformed Conscience of Evangelicalism: Recovering the Church’s Moral Vision*
*Ronald Sider, Rich Christians in an Age of Hunger* (1977)
*Randall Miller and Paul Cimbala, American Reform and Reformers* (biographical dictionary)
*Randall Miller and Paul Cimbala, Against the Tide: Women Reformers in American Society*
*Gerrie ter Haar, Freedom to Do God’s Will: Religious Fundamentalism and Social Change*
*Harvie Conn, The American City and the Evangelical Church: a Historical Overview* (1994)
*George Thomas, Revivalism and Cultural Change*
*Thomas Winter, Making Men, Making Class: the YMCA and Workingmen, 1877-1920*
For much of its history, evangelicalism has been preoccupied with the specter of Christ’s Second Advent. Indeed, this theological concern has been used as a prime motivation for social reform and missionary expansion. It has also been the impetus for a number of radical religious movements, from Millerism to the Jehovah’s Witnesses to the Branch Davidians. It has been a powerful explanatory tool in times of national and international turmoil, particularly in times of radical social upheaval and war. It also forms a significant component in the booming commercial success of evangelical literature, from Hal Lindsey’s *Late Great Planet Earth* to Tim La Haye’s *Left Behind* series. This section explores this seemingly byzantine and archaic form of belief, and why it continues to play such a role in our contemporary world.
an important role in evangelical belief. One might also consider this phenomenon in comparison to other forms of apocalypticism.

Select Bibliography

*Ruth Bloch, *Visionary Republic: Millennial Themes in American Thought, 1756-1800*
*Ronald Numbers, ed., *The Disappointed: Millerism and Millenarianism in the Nineteenth Century*
*Jon Stone, ed., *Expecting Armageddon*
*Richard Landes, ed., *Encyclopedia of Millennialism and Millenarian Movements*
*Frederic Baumgartner, *Longing for the End: a History of Millenialism in Western Civilization*
*Ted Daniels, *A Doomsday Reader: Prophets, Predictors, and Hucksters of Salvation*
*Charles Strozier, *Apocalypse: on the Psychology of Fundamentalism in America*
*Jeffrey Kaplan, *Radical Religion in America: Millenarian Movements from the Far Right to the Children of Noah*
*Richard Kyle, *The Last Days are Here Again: a History of the End Times*
*Clarence Bass, *Backgrounds to Dispensationalism* (1960)
*Peter Prosser, *Dispensationalist Eschatology*
*C.I. Scofield, *Rightly Dividing the Word of Truth* (1921)
*Lewis S. Chafer, *Dispensationalism* (1936)
*Lewis S. Chafer, *Systematic Theology* (1947)
*Charles C. Ryrie, *Dispensationalism Today* (1965)
*Peter Prosser, *Dispensationalist Eschatology*
*Hal Lindsey, *The Late Great Planet Earth*
*John Hall, ed., *Apocalypse Observed*
*Alex Heard, *Apocalypse Pretty Soon*
*Daniel Wojcik, *The End of the World as We Know It: Faith, Fatalism, and Apocalypse in America*
*Thomas Robbins et al, *Millennium, Messiahs, and Mayhem*
*James Morehead, *World Without End*
*Stephen O’Leary, *Arguing the Apocalypse*
*James Faubion, *The Shadows and Lights of Waco: Millennialism Today*
Michael Barkun, *A Culture of Conspiracy: Apocalyptic Visions in Contemporary America*

Stephen Hunt, ed., *Christian Millenarianism: from the Early Church to Waco*

Norman Cohn, *Cosmos, Chaos, and the World to Come*

Robert Fuller, *Naming the Antichrist*

Jayne Docherty, *Learning Lessons from Waco*

Catherine Wessinger, ed., *Millennialism, Persecution, and Violence*

**Topic 16: Evangelical “Aberrations” – the Articulation of an Evangelical Faith in New Religious Movements**

The great majority of American NRM’s have found their inspiration in Christianity, and many of these have arisen or found their inspiration from evangelicalism. This section affords an opportunity to discuss the psychological and sociological similarities between them, as well as the historical and theological connections. Since the literature on NRM’s is vast, no attempt is made to offer a bibliography here. The following movements, however, offer some of the closest historical and theological connections.

-Mormonism
-Oneida Community
-Jehovah’s Witnesses
-Christian Identity Movement
-Unification Church
-World Church of the Creator (Matthew Hale)
-Children of God/The Family
-The Roberts Group (aka the Brethren, aka the Garbage Eaters)
-The Way International
-Branch Davidians
-Heaven’s Gate
-People’s Temple
-Church of God with Signs Following (snake handling)
-Worldwide Church of God/United Church of God
-Church of God International
-Philadelphia Church of God
Topic 17: Exploiting Technology: Evangelism and Modern Mass Communication

Despite its conflicted relationship with modern intellectual trends, in particular modern science, like many other proselytizing religious movements evangelicalism has been quick to embrace emerging technologies of mass communication, from print to radio to television to the internet to (more recently) video (e.g. VeggieTales) and digital gaming (“God games”), even interpreting them theologically in terms of divine providence. Yet such exploitation has not been without controversy. Does the form of communication at times outweigh or determine the content of evangelical faith? How does its use shape the social experience of evangelical faith? How has it changed the power dynamics of leadership in the movement, as its users create an audience and financial base that transcends and competes with the traditional church? Should these new bases of power be used to extend evangelical influence into the public square, especially politics?

Select Bibliography

*Peter Wosh, *Spreading the Word: the Bible Business in Nineteenth-Century America
*Tona Hangen, *Redeeming the Dial: Radio, Religion, and Popular Culture in America
*Bobby Alexander, *Televangelism Reconsidered: Ritual in the Search for Human Community
*Brenda Brasher, *Give Me that Online Religion* (2001)
*Larry Eskridge and Mark Noll, eds., *More Money, More Ministry: Money and Evangelicals in Recent North American History*  

**Topic 18: Popular Literature**

While not a part of the more critically acclaimed elements of American literature, evangelicals have always used popular literature as a way to communicate their message, often gearing it for an ‘uncultured’ mass audience. Thus while their profile in elite culture has been fairly modest, the size of their audience and thus their broad cultural impact has been significant – witness the phenomenal success of the recent “Left Behind” series, which has sold tens of millions of copies and regularly has several volumes on the NYT best seller list simultaneously (in an evangelical book market of some 4 billion dollars and 55,000 titles, approximately 15% of the U.S. market). This section considers the history of evangelical writing and its place within American literary and religious culture. Material might include works that are written by evangelicals, those that use evangelical themes to structure the narrative, and those that critique or satirize evangelicalism. One might consider the theological problems that the genre of fiction has posed for evangelicals as authors and audience. One could also study the reading habits of evangelicals, and their interest in the more broadly Christian (and largely British) fiction of authors such as George MacDonald, C.S. Lewis, Charles Williams, J.R.R. Tolkien, Dorothy Sayers, and Madeleine L’Engle.

**Select Bibliography**

*Robert Detweiler, *Uncivil Rites: American Fiction, Religion, and the Public Square*  
*Ernest Bormann, *The Force of Fantasy: Restoring the American Dream*
*Amy Johnson Frykholm, Rapture Culture: Left Behind in Evangelical Culture (2004)

*Susan Warner, Wide Wide World (1850)
*Maria Cummins, The Lamplighter (1854)
*Harriet Beecher Stowe, Uncle Tom’s Cabin (1852)
*Harriet Beecher Stowe, The Minister’s Wooing (1859)
*Harriet Beecher Stowe, Footsteps of the Master (1877)
*Joseph Holt Ingraham, The Prince of the House of David (1855)
*Elizabeth Stuart Phelps, The Gates Ajar (1868)
*Elizabeth Stuart Phelps, The Story of Jesus Christ (1896)
*Henry Ward Beecher, Life of Jesus, the Christ (1871)
*Harold Frederic, The Damnation of Theron Ware (1896)
*Charles Sheldon, In His Steps (1897)
*Bruce Barton, The Man Nobody Knows (1925)
*Sinclair Lewis, Elmer Gantry (1927)
*Lloyd Douglas, The Robe (1942)
*Fulton Oursler, The Greatest Story Ever Told (1949)
*Catherine Marshall, Christy (1967)
*Calvin Miller, The Singer Trilogy (1975)
*Walt Wangerin, Book of the Dun Cow (1978)
*Walt Wangerin, Book of Sorrows (1985)
*Janette Oke, When Comes the Spring (1985)
*Frank Peretti, This Present Darkness (1986); Virginia Stem Owens, At Point Blank (1992)
*Tim LaHaye, Left Behind (series)

**Topic 19: Shaping American Music**

While not typically noted for its contributions to or appreciation for aesthetic culture, evangelical spirituality has had a profound impact on American music. From the evangelical hymnody of Isaac Watts and Charles Wesley to later figures such as Francis Scott Key, Fanny Crosby and Ira Sankey, it has shaped the form and lyrical content of church music. Perhaps most significantly, it has also permeated the musical traditions of a broad spectrum of ethnic, racial, and
regional cultures. And because of its largely populist impulses, it has contributed to the evolution of quintessential American musical genres, from folk, country and bluegrass to black gospel, blues, and soul, not to mention the commercially successful phenomenon of contemporary Christian music. The major challenge of teaching this section, of course, is developing a sufficiently representative discography.

Select Bibliography

*James Goff, *Close Harmony: a History of Southern Gospel*
*Steve Marini, *Sacred Song in America*
*Beverly Patterson, *The Sound of the Dove: Singing in Appalachian Primitive Baptist Churches*
*Darrell Cluck, *Facing the Music: Faith and Meaning in Popular Songs*
*J.R. Watson, *An Annotated Anthology of Hymns*
*George Jackson, *White and Negro Spirituals* (1943)
*George Jackson, *White Spirituals in the Southern Uplands* (1933)
*George Jackson, *Spiritual Folk-Songs of Early America: 250 Tunes and Texts* (1937)
*Buell Cobb, *The Sacred Harp: a Tradition and Its Music*
*Andrew Wilson-Dickson, *The Story of Christian Music*
*Robert Stevenson, *Protestant Church Music in America*
*Leonard Ellinwood, *The History of American Church Music*
*David Zeisberger, *Collection of Hymns, for the Use of the Delaware Indians, of the Mission of the United Brethren, in North America* (1847)
*Isaac Watts, Psalms of David, Carefully Suited to the Christian Worship in the United States of America (1806)
*Nathaniel Gould, Church Music in America (1853)
*New Selection of Nearly Eight Hundred Evangelical Hymns: from More than Two Hundred Authors (Watts supplement; 1822)

**Topic 20: Evangelical Culture on Screen**

In addition to popular literature, the fictional representation of evangelicalism has made its way into the commercial film industry. This section offers the opportunity to consider how this religious subculture is perceived by and mediated to the wider culture through one of its most powerful forms of communication.

**Select Bibliography**

*Films that might be useful in this regard include:
  *The Robe (1953)
  *Elmer Gantry (Burt Lancaster)
  *Inherit the Wind (Spencer Tracy)
  *Leap of Faith (Steve Martin)
  *The Apostle (Robert Duval)
  *The Big Kahuna (Kevin Spacey/Danny Devito)
  *Chariots of Fire
  *The Omega Code
  *Left Behind
  *O Brother Where Art Thou
  *Saved (Mandy Moore)

*Clive Marsh, Explorations in Theology and Film
*Bryan Stone, Faith and Film: Theological Themes at the Cinema
*George Aichele, Screening Scripture: Intertextual Connections Between Scripture and Film
*Adele Reinhartz, Scripture on the Silver Screen (2003)
*Robert Johnston, Reel Spirituality: Theology and Film in Dialogue
*Richard Walsh, Reading the Gospels in the Dark: Portrayals of Jesus in Film
*Margaret Miles, Seeing and Believing: Religion and Values in the Movies
*Toby Miller, Companion to Film Theory
*Robert Stam, Film Theory
*Eric Mazur, Encyclopedia of Religion and Film
Extended Bibliography

Topic 2: Historical Overview

*Mark Noll, ed., Evangelicalism: Comparative Studies of Popular Protestantism in North America, the British Isles, and Beyond, 1700-1990 (1994)
*Deryck Lovegrove, The Rise of the Laity in Evangelical Protestantism
*Marilyn Westerkamp, Triumph of the Laity: Scots-Irish Piety and the Great Awakening, 1625-1760
*Gary Amos, Never Before in History (revivalism)
*Randall Balmer, Protestantism in America
*Stephen O’Malley, Early German-American Evangelicalism: Pietist Sources on Discipleship and Sanctification
*Ellen Eslinger, Citizens of Zion: the Social Origins of Camp Meeting Revivalism
*Paul Conkin, Cane Ridge
*Robert Calhoun, Evangelicals and Conservatives in the Early South, 1740-1861
*Randy Sparks, On Jordan’s Stormy Banks: Evangelicalism in Mississippi, 1773-1876 (1994)
*Deborah McCauley, Appalachian Mountain Religion
*John Sparks, Roots of Appalachian Christianity
*Christine Heyrman, Southern Cross: the Beginnings of the Bible Belt (1997)
*Russell Richey, Early American Methodism (1991)
*Wesley Gewehr, The Great Awakening in Virginia, 1740-1790
*C.C. Goen, Revivalism and Separatism in New England, 1740-1800
*Stephen Berk, Calvinism and Democracy: Timothy Dwight and the Origins of American Evangelical Orthodoxy
*Philip Mulder, *A Controversial Spirit: Evangelical Awakenings in the South*
*Firth Fabend, *Zion on the Hudson: Dutch New York and New Jersey in the Age of Revival*
*John Wigger and Nathan Hatch, *Methodism and the Shaping of American Culture*
*Randall Miller, ed., *Religion and the American Civil War*
*Bill Leonard, ed., *Christianity in Appalachia*
*Daniel Stowell, *Rebuilding Zion: the Religious Reconstruction of the South, 1863-1877*
*Samuel Hill, *Varieties of Southern Religious Experience*
*Samuel Hill, *Religion in the Southern States*

Topic 4: Restoration, Holiness, Pentecostal

*Michael Casey, *The Battle Over Hermeneutics in the Stone-Campbell Movement, 1800-1870*
*Dale Johnson, *Theological and Aesthetic Roots in the Stone-Campbell Movement*
*Alexander Campbell, *Delusions. An Analysis of the Book of Mormons* (1832)
*Alexander Campbell, *Popular Lectures and Addresses* (1863)
*William Kostlevy, *Holiness Manuscripts: a Guide to Sources*
*William Baker, ed., *Evangelicalism and the Stone-Campbell Movement*

*Karla Poewe, ed., *Charismatic Christianity as a Global Culture*
*Stephen Hunt et al, *Charismatic Christianity: Sociological Perspectives*
*William Olson, *The Charismatic Church*
*Kilian McDonnell, *Charismatic Renewal and the Churches*
*Charles Hummel, *Fire in the Fireplace: Contemporary Charismatic Renewal*
*Cecil Bradfield, *Neo-Pentecostalism: a Sociological Assessment*
*Walter Hollenweger, *New Wine in Old Wineskins: Protestant and Catholic Neo-Pentecostalism*
*Aimee Semple McPherson, *This is That* (1919)
*David Harrell, *All Things Are Possible: the Healing and Charismatic Revivals in Modern America* (1975)
*Donald Dayton, *Three Early Pentecostal Tracts*
*Watson Mills, *Charismatic Religion in Modern Research: a Bibliography*
*Karla Poewe, *Charismatic Christianity as a Global Culture* (1994)
*Leslie Davison, *Pathway to Power: the Charismatic Movement in Historical Perspective* (1971)

**Topic 5: Fundamentalism and Neo-Evangelicalism**

*DG Hart, *Defending the Faith: J. Gresham Machen and the Crisis of Conservative Protestantism in Modern America*
*Mark Noll, ed., *The Princeton Theology, 1812-1921*
*Mark Dalhouse, *An Island in the Lake of Fire: Bob Jones University, Fundamentalism, and Separatist Movement*

**Topic 6: Revivalists**

*Elizabeth Charles, *The Diary of Mrs. Kitty Trevylyan: a Story of the Times of Whitefield and the Wesleys* (1866); popular literature
*Phillis Wheatley, *Elegiac Poem, on the Death of that Celebrated Divine* (1770)
*Charles Wesley, *An Elegy* (1770; Whitefield)
*Nathaniel Whitaker, *A Funeral Sermon* (1770; Whitefield)
*Roderic Pierce, *George Whitefield and His Critics* (1962)
*George Whitefield, *Last Will and Testament* (1771)
*Samuel Foote, *The Minor: a Comedy* (1760); (play about Whitefield)

*Stephen Snyder, *Lyman Beecher and His Children: the Transformation of a Religious Tradition*
*James Fraser, *Pedagogue for God’s Kingdom: Lyman Beecher and the Second Great Awakening*
*Lyman Beecher, *Views in Theology* (1836)


*W.H. Daniels, *D. L. Moody and His Work* (1876)
*E.J. Goodspeed, *A Full History of the Wonderful Career of Moody and Sankey, in Great Britain and America* (1877)
*Reuben A. Torrey, *Lessons from the Life and Death of D.L. Moody* (1900)
*William Moody, *Dwight L. Moody’s Life* (1900; son)

*Aimee Semple McPherson, *The Story of My Life*


*Roger Bruns, Preacher: Billy Sunday and Big-Time American Evangelism* (1992)


*Carl Sandburg, Billy Sunday and Other Poems* ed. George Hendrick (1993)

*William T. Ellis, ed., “Billy” Sunday, the Man and His Message, with His Own Words* (1914)

*William McGloughlin, Billy Sunday Was His Real Name* (1955)


*John Pollock, Billy Graham, Evangelist to the World: an Authorized Biography of the Decisive Years* (1979)

*William McGloughlin, Billy Graham, Revivalist in a Secular Age* (1960)

*Curtis Mitchell, Billy Graham, Saint or Sinner* (1979)

*David Frost, Billy Graham Talks With David Frost* (1971)


*David Lockard, The Unheard Billy Graham* (1971)

**Topic 7: Conversion Narratives**


*Louis Gates, ed., The Bondwoman’s Narrative* (fist AA novel, 19th c.)

*Julius Rubin, Religious Melancholy and Protestant Experience in America*

*Christopher Tolley, Domestic Biography: the Legacy of Evangelicalism in Four Nineteenth-Century Families* (1997)

*Samuel Shoemaker, Children of the Second Birth: Being a Narrative of Spiritual Miracles in a City Parish* (1927)

*Leslie Francis et al, Joining and Leaving Religion: Research Perspectives*

*Sue Russell, Conversion, Identity, and Power: the Impact of Christianity on Power Relationships and Social Exchanges*

*Robert Hefner, Conversion to Christianity: Historical and Anthropological Perspectives on a Great Transformation*


*Walter Conn, Christian Conversion: a Developmental Interpretation of Autonomy and Surrender*

*Bob Altemeyer et al, Amazing Conversions: Why Some Turn to Faith and Others Abandon Religion*

*Chana Ullman, The Transformed Self: the Psychology of Religious Conversion*
*William James, *The Varieties of Religious Experience: a Study in Human Nature*

**Topic 8: Evangelical Spirituality**

*Gordon Mursell, The Story of Christian Spirituality*
*Gordon Mursell, English Spirituality: From 1700 to the Present*
*Gene Edward Veith, The Spirituality of the Cross: the Way of the First Evangelicals*
*Dennis Billy, Evangelical Kernels: a Theological Spirituality of the Religious Life*
*E. Lynn Harris, The Mystic Spirituality of A.W. Tozer*
*Richard Flory, GenX Religion (2000)*
*David Gillett, Trust and Obey: Explorations in Evangelical Spirituality*
*A.W. Tozer, Keys to the Deeper Life; The Pursuit of Man*
*Darrell Bock, Purpose-Directed Theology: Getting Our Priorities Right in Evangelical Conversations*
*Brian McLaren, A New Kind of Christian; The Story We Find Ourselves In: Further Adventures of a New Kind of Christian*

**Topic 9: Intellectual Modernity**

*D.G. Hart, ed., Reckoning With the Past: Historical Essays on American Evangelicalism from the ISAE (1995)*
*Ronald Wells, History and the Christian Historian (1998)*

*Roger Geiger, ed., The American College in the Nineteenth Century (2000)*
*D.G. Hart et al, Theological Education in the Evangelical Tradition (1996)*
*Robert Shepard, God’s People in the Ivory Tower: Religion in the Early American University (1990)*
*Keith Hunter, For Christ and the University (Hx of IVCF)*
*Paul Anderson, Professors Who Believe*
*Nicholas Wolterstorff, Educating for Shalom: Essays on Christian Higher Education*

*Don Carson et al, Scripture and Truth (1983)*
*Don Carson et al, Hermeneutics and Authority (1986)*
*Jack Rogers et al, *The Authority and Interpretation of the Bible* (1979)

*Phillip Johnson, *Reason in the Balance*

*Ned Bustard, ed., *It Was Good: Making Art to the Glory of God*
*Greg Wolfe, ed., *Intruding Upon the Timeless: Meditations on Art, Faith, and Mystery*
*James Romaine, *Objects of Grace: Conversations on Creativity and Faith*
*Ned Bustard and Krystyna Sanderson, *Light at Ground Zero: St. Paul’s After 9/11*
*William Dyrness, *Visual Faith: Art, Theology, and Worship in Dialogue*
*William Dyrness, *Reformed Theology and Visual Culture: Protestant Imagery from Calvin to Edwards*

*John Stackhouse, ed., *Evangelical Futures: a Conversation on Theological Method*
*William Dyrness, *The Earth is God’s: a Theology of American Culture*
*Charles Hodge, *Systematic Theology* (1865)
*B.B. Warfield *Inspiration of the Bible* (1894)
*J. Gresham Machen, *Christianity and Liberalism* (1923)
*Cornelius Van Til, *Christianity in Modern Theology* (1955)
*E.J. Carnell, *The Case for Orthodox Theology* (1959)
*Donald Bloesch, *Christian Foundations* (6 vol. Systematics)
*Nancy Murphy, *Philosophical Perspectives on Science Religion, and Ethics, Neuroscience and the Person: Scientific Perspectives on Divine Action Running on the Waves of Life*
*Terry Eagleton, *The Illusions of Postmodernism*
*Donald A. Carson, *The Gagging of God*
*Robert Webber, *The Younger Evangelicals: Facing the Challenges of the New World*
*David Dockery, *The Challenges of Postmodernism: an Evangelical Engagement*

*Edward Larson, *Trial and Error: the American Legal Controversy over Creation and Evolution* (1985)
*James Moore, *The Post-Darwinian Controversies: a Study of the Protestant Struggle to Come to Terms With Darwin in Great Britain and America, 1870-1900* (1979)
*Darrel Falk, *Coming to Peace with Biology* (forthcoming)
*Phillip Johnson, *Darwinism on Trial*
*Davis Young, *The Biblical Flood: a Case Study in the Church’s Response to Extrabiblical Evidence* (1995)
*Jeffrey Moran, *Scopes Trial: Brief History of the Documents*
*William Dembski, *No Free Lunch: Why Specified Complexity Cannot be Purchased Without Intelligence*
*William Dembski, *Mere Creation*
*Francis Beckwith, *Law, Darwinism, and Public Education: the Establishment Clause and the Challenge of Intelligent Design*

**Topic 10: Culture Wars**

*Vincent Crapanzano, *Serving the Word: Literalism in America from Pulpit to Bench*
*Martin Marty, *Education, Religion, and the Common Good*
*DG Hart, *The Lost Soul of American Protestantism*
*Walter Shurden et al, *Going for the Jugular: a Documentary History of the SBC Holy War*
*John Moore, *From Genesis to Genetics: the Case of Evolution and Creationism*
*Paul Conkin, *When All the Gods Trembled: Darwinism, Scopes, and American Intellectuals*
*Lawrence Levine, *Defender of the Faith: William Jennings Bryan – the Last Decade 1915-1925*
*Bernard Ramm, *The Christian View of Science and Scripture*

**Topic 11: Politics**

*Christopher Soper, *Evangelical Christianity in the United States and Great Britain: Religious Beliefs, Political Choices* (1994)
*Nigel Wright, *The Radical Evangelical: Seeking a Place to Stand* (1996)
*Edward Hicks, “Sometimes in the Wrong, But Never in Doubt”: George S. Benson and the Education of the New Religious Right*
*Kenneth Heineman, *God is a Conservative: Religion, Politics, and Morality in Contemporary America*

**Topic 12: Race, Ethnicity, Pluralism**

*C.C. Goen, *Broken Churches, Broken Nation: Denominational Schisms and the Coming of the American Civil War* (1985)
*Paul Kaufman, “Logical” Luther Lee and the Methodist War Against Slavery*
*Janet Cornelius, *Slave Missions and the Black Church in the Antebellum South;*
*C. Eric Lincoln, *The Black Church in the African American Experience*
*C.C. Goen, *Broken Churches, Broken Nation: Denominational Schisms and the Coming of the American Civil War* (1985)
*Craig Keener, *Defending Black Faith*
*Spencer Perkins, *More Than Equals* (racial reconciliation)

**Topic 13: Gender**

*Anne Boylan, *The Origins of Women’s Activism (NY and Boston, 1797-1840)*
*Andrew Eason, *Women in God’s Army: Gender and Equality in the Early Salvation Army*
*Karin Gedge, *Without Benefit of Clergy: Women and the Pastoral Relationship in Nineteenth-Century American Culture*
*Julie Ingersoll, *Evangelical Christian Women: War Stories in the Gender Battles*
*Margaret Bendroth, *Growing Up Protestant*
*Nancy Hardesty, *Women Called to Witness: Evangelical Feminism in the Nineteenth Century*
*RR Ruether, *In Our Own Voices: Four Centuries of American Women’s Religious Writing*
*John R. Rice, *Bobbed Hair, Bossy Wives, and Women Preachers*
*Fran Grace, *Carry Nation: Retelling the Life*
*Elizabeth Clark, et al, *Women and Religion*
*Nancy Cott, *The Bonds of Womanhood: “Women’s Sphere” in New England, 1780-1835*
*Dana Robert(s), *American Women in Missions 1792-1992;*
*Randall Miller and Paul Cimbala, *Against the Tide: Women Reformers in American Society*
*Elaine Lawless, *God’s Peculiar People: Women’s Voices and Folk Traditions in a Pentecostal Church* (1988);*
*Gerda Lerner, *The Grimke Sisters from South Carolina* (1973)
*Janet Wilson James, ed., *Women in American Religion* (essays)
*Marilyn Westerkamp, *Women and Religion in Early America, 1600-1850: the Puritan and Evangelical Tradition*
*Carl Schneider, *In Their Own Right: the History of American Clergywomen*
*Susan Juster, *Disorderly Women: Sexual Politics and Evangelism in Revolutionary NE*
*Nancy Hardesty, *Your Daughters Shall Prophesy: Revivalism and Feminism in the Age of Finney*
*Mary Kassian, *The Feminist Gospel*
*Alvin Kimel, *This is My Name Forever* (patriarchy, gender language)
*Natalie Watson, *Feminist Theology*
*Bonnidell Clouse, *Women in Ministry*
*Alvera Mickelsen, *Women, Authority, and the Bible*
*Catherine Clark Kroeger, *The IVP Women’s Bible Commentary*
*Catherine Brekus, *Strangers and Pilgrims: Female Preaching in America 1740-1845*
*Clifford Putney, *Muscular Christianity: Evangelical Protestantism and the Development of American Sport*