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CH 600 History of Methodism

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History of Methodism

CH600 XL Fall Term, 2005, 2 hours credit

Classes begin – September 6, 2005

Semester ends – December 16, 2005

Professor Kinghorn

I. Welcome from Ken Kinghorn

Welcome to CH 600XL, History of Methodism, an Internet course offered by Asbury Theological Seminary. I've taught Methodist history for more than a third of a century. You can find out more about me in the Profile

<http://www.asburyseminary.edu/exl/people/faculty/kinghornken.htm>. After all these years, the subject of American Methodism continues to excite me enormously, and I'm still learning. I look forward to having you as a member of the class, so we can learn together.

If you have been a United Methodist very long, you already know some facts about American Methodist history. For example, almost all United Methodists understand that Bishop Francis Asbury was an important person, even if they do not know exactly why he was so significant. In addition, you are likely aware that nineteenth-century Methodism dominated the American religious landscape, in a time when Methodism was the most significant religious force in the nation's growth and development. Many know that Methodism founded a host of colleges, seminaries, and universities, some of which now rank among America's best schools. Most United Methodists have some appreciation of the prominent place of the early circuit riders, camp meetings, hymns, and class meetings. Most United Methodists understand that their liturgy echoes many of the strains inherited from Anglican liturgy. Most Methodists have some awareness that Methodism uniquely combined formal and informal styles of worship. In short, you may know more about Methodist history than you think.

In our day, several of the so-called old-line churches are ripe for a reexamination of their heritages. Because of declining membership roles and dwindling influence in American society, many are asking, "What changes in American Methodism brought us to our present state?" "Can United Methodists respond adequately to a challenging future without knowing their treasured past?" "Do we really understand the true genius of Methodism?" "Can the church recover its former power and influence?" America's declining old-line denominations struggle, in part, due to the lack unifying beliefs and a compelling sense of mission. United Methodism is the most visible of these weakening churches. The claim that "we are unified by our diversity" lacks the convincing ring of truth. Denominational unity is not the cause of theological and spiritual renewal; unity is the result of theological and spiritual renewal. A better sense of our history can help us gain perspective.

We live in a time when many United Methodists want to know more about the legacy that is theirs. Obviously, a declining American Methodism does not mirror American Methodism in its original form. By the middle of the nineteenth century, the Methodist

Episcopal Church had become the largest and most influential of America's denominations. Indeed, at one time, Methodism's membership roles exceeded the combined membership roles of the rest of the nation's Protestant denominations. However, by the beginning of the twentieth century, American Methodism began to change directions. If you want to understand the original genius of American Methodism in order better to assess the present and more adequately to prepare for the future, this class will be a rewarding adventure. Longtime members of the United Methodist Church are often surprised to learn about the rich heritage of the past. And those nonMethodists who would like to know about this American religious tradition will also find this course a guide to understanding the Wesleyan way. Regardless of your background, this course will bring new insights and interesting surprises—and that's a promise.

CH 600XL is a "basic" course. That is, this course offers an introduction to the origin, nature, and development of American Methodism, as a base for further research and study. If you are in the M.Div. or M.A. programs, this course will serve either as an elective or as a required course for United Methodists moving toward ordination. For those moving toward United Methodist ordination, this course satisfies the need for a course in "Methodist History," as required by United Methodist Annual Conference Boards of Ordained Ministry.

If you have not already completed your resume (an informal personal profile), please complete it before the first week of class. Send your profile to the CH600X Discussion Center. The other members of the class will want to print out your resume, as I will do. After a couple of weeks into the course, we will move the profiles to the CH 600X Archive Center to keep the Discussion Center from becoming too cluttered.

II. Course Description

CH 600XL surveys American Methodism from its beginnings to the present. The course modules focus on the theological, cultural, and institutional themes that shaped Methodism in America. The course especially highlights the spiritual and theological aspects of Methodism's grand legacy.

A new term that has come out of network learning is asynchronicity. This strange-sounding word means that because of computer technology we are no longer constricted or confined by geography, as in the past. Today, we can communicate with one another from different parts of the globe. Also, we will focus on connecting the past to the present, with a view to applying the knowledge and insights gained from a study of Methodist history to current issues in today's church. The listing of the course's twelve modules appears below.

III. Communicating with each other

The due dates for your assignments appear in the twelve modules for the course and in the summary list of dates that appears at the end of this syllabus.

ExL Contact Information:

For technical support, library research support, library loans, and ExL media contact
Information Commons:

Info_Commons@asburyseminary.edu

Phone: (859) 858-2233

Toll-free: (866) 454-2733

Accessing Information Commons Materials

1. General Questions:

a. The Information Commons is a "one-stop shop" for all student research, circulation and technical needs. The Information Commons hours are posted here:

<http://www.asburyseminary.edu/icommons/hours.shtml>

2. Materials Requests:

a. To search the library catalog for available materials, click here:

<http://www.asburyseminary.edu/icommons/index.shtml>

b. ExL Students may request books, photocopies or emailed attachments of journal articles/portions of reference books from Asbury Seminary's Library. Please allow 3-10 business days for all requests to be filled. Contact the Information Commons for costs and instructions on how to make requests.

c. ExL students are encouraged to make use of local library resources. Students who live within a 50 mile radius of either the Florida or the Kentucky campus should come to campus to obtain their materials.

3. Research Questions:

a. ExL students are encouraged to contact the Information Commons for research assistance including help determining the best sources to use for a paper, finding book reviews, or research questions about using the online databases or any other library materials.

4. Online Databases:

a. To access the online library resources including the library catalog and full-text journal databases, go to <http://www.asburyseminary.edu/icommons/index.shtml> and enter your 10-digit student ID# number in the login box. Your student ID# is provided on the biographical information section of the student registration webpage. Add a 2 and enough 0's to the front to make a 10-digit number (20000XXXXX where XXXXX = your student id).

Copyright Policies

The copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material. Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

ExL Media Copyright Information

No further reproduction and distribution of [media for this course] is permitted by transmission or any other means.

CH 600XL Class

You can reach into the course, CH600XL, by clicking on [CH600X-KK](#)

This icon will open a menu of several choices:

+**Course Center**, which contains the syllabus and general announcements.

+**Resource Center**, a rich site for your use. The "flagship" icon within the Resource Center is the B. L. Fisher Library, with its many icons and links to a good deal of the English language theological information available on today's net. Besides the library icon, in the Resource Center you will find chapel services held on the Wilmore campus, course registration, ExL updates, guidelines, hints, and real audio/video. Finally, within the Resource Center you will find the PowerPoint viewer, which will enable you to view the overhead transparencies that I will post with this course.

+**Office**, a secure site that allows private communication between the members of the class and me. None of the other class members will be able to access the two-way conversations between you and me that take place through the Office.

+**Discussion Center**, to which all the members of the class have access. This site is where you send your weekly course assignments. It is reserved for the formal discussions carried on by the members of the class. These discussions will be saved. As the site becomes crowded, I will move the discussions to the Archive Center for storage. You can recover materials in the **Archive Center** at any time throughout the course.

+**Chat Center**, a site for less formal conversations among class members who are on line at the same time. Think of the Chat Center as the hallway, cafeteria, or sidewalk where you chat informally with fellow classmates. These Chat Center conversations will delete when the chat is over.

+**Class teams**, a series of three icons representing the three class teams. You will belong to a team assigned to one of the following Internet sites: [Coke's Closet](#), [Asbury's Attic](#), or [Garrettson's Garret](#). Early in the semester you will be assigned to one of these teams.

Personal questions pertaining to the syllabus or course assignments should be directed to me at the CH 600XL Office (open only to you and me). General questions pertaining to the syllabus or course assignments should be sent to the CH 600XL Discussion Center (open to me and to all the members of the class). Please do not send course-related messages to my regular seminary e-mail address. Instead, use the CH600XL-KK site. Sometimes, a sentence that's clear to me might not be clear to you. If something in the course isn't working, let me know, as soon as possible. I'm eager to make this Internet course as helpful to you as possible. From time to time, if we need to make mid-course corrections, we'll consider them together.

Writing style

All communications and class assignments should show not quantity, but quality. Be concise and clear in your writing. Call me old-fashioned if you will, but I'm a stickler for good grammar, syntax, and spelling. (Please don't write such a horrendous sentence as, "I meetinged through the A.M., then cinched the deal on the cel phone while bareling down the xway while talking to another dude about their golf game.")

This course is a graduate level course, and I expect you to express yourself correctly, concisely, and clearly. (These qualities of good writing are the sum and substance of elegance.). In this class, good writing is necessary. Remember the rule, "Proof before you post." I agree with Francis Bacon (1561-1626): "Reading maketh a full man, conference a ready man, and writing an exact man." As well as learning more about the subject of American Methodism, I want this course to help you improve your skills in written communication. Becoming a better writer will make you a more exact man or woman—and a better speaker.

IV. General Learning Goals

- (1) To develop an appreciation for the Methodist heritage, so the student understands that our generation lives on the growing edge of this important Christian tradition.
- (2) To acquire basic factual knowledge of persons, ideas, places, events, and movements that helped shape the history of American Methodism.
- (3) To comprehend the factors that motivated American Methodism to develop its beliefs, practices, and structures and to grasp why, from time to time, the church modified them.
- (4) To understand the theological shifts that have taken place within American Methodism.
- (5) To view present challenges and opportunities in the light of the prior beliefs and actions of those in the Wesleyan tradition.
- (6) To evaluate one's Christian vocation in the light of United Methodist history.

(7) To gain insight into the nature of Christian ministry in the context of United Methodism.

V. Procedure, Requirements, and Grading

The course consists of (1) reading assigned materials, (2) participating in online discussions, (3) viewing PowerPoint slides, (4) accessing assigned internet resources, (5) making reports, and (6) writing research projects. Obviously, the study of American Methodism calls for more modules than we can include in this two-hour course. However, I have selected twelve class modules that capture the essence of American Methodism. You will need to post to the Discussion Center (not to the Office) a 1 to 1-¼ page reflection on the eight modules for which I ask for a reflection. Due dates are found in the modules, as they are posted, week-by-week.

Four requests:

(1) Send your e-mails to the CH600XL address. Please do not send course related e-mail to my seminary e-mail address because it's complicated to archive class correspondence from that site.

(2) Send the full text of your materials; do not send your work as attachments. We've found that attachments are the most common source of computer viruses.

(3) Always label your correspondence the following way. For example: **01 Module Reflection-Ima Knota Cal Vinist** (your name, that is).

The reason for beginning your subject line with 01 Module or 09 Module is for the purpose of archiving. The system will place in order 01, 02, 03, etc. However, the system will not place in order 9 and 10 (or nine and ten)-- it must be 09 and 10.

(4) Each module response calls for you to address several issues. Please separate each issue by typing a heading for the module and then separate headings in bold type for each of the parts of the assignment. Do not simply type your response without inserting the bold type headings called for by each module. This way of formatting is a good habit to develop for your reports, etc, in your ministries. Furthermore, it helps your peers when they go over your module responses.

THANKS!

Of course, the final grade for the course will depend on the excellence of your written assignments. It is possible for you to do the assignments for a specified grade and yet not receive that grade, due to the quality of your work.

VI. Grading

Your final grades are based on your weekly module reports, class participation, and your term projects (dictionary articles).

Your weekly module reports need to be formatted according correctly, with proper spelling and grammar.

Class participation is important, especially in distance learning. On campus, someone might sit on the back row and never ask a question or contribute to class discussion, yet make an **A** grade because of good test scores and a good paper. However, the Internet version of CH600 does not have tests. One of the important components of the class, therefore, is class participation. That's an important way for me to know that you are "attending class." Those who send the most posts to the class discussion are not necessarily the best contributors. For example, one might send dozens of posts saying such things as, "I agree," "Keep up the good work, Bubba!," "I like what Ruthie wrote," and, "Nice, job, Billy Bob." A number of these kinds of posts might add up to one having the most class participation. Several thoughtful posts of substance would weigh more in the area of class participation. To be sure, if you agree with a fellow student's post, it's encouraging to him or her to receive affirmation. Some of the modules are processed by a team, of which there are three. If you failed to participate in your team assignments, that's the same as not coming to class.

Writing your dictionary articles is explained below.

1. Requirements for the grade of **C** include:

+Reading the textbooks by Kinghorn and Norwood. Kinghorn's book deals specifically with each of the twelve modules. Norwood's book serves as a source for additional detail. Norwood's book stresses the *what*, and Kinghorn's book stresses the *how* and the *why*. Rowe's bibliography will be useful to you when you are searching for sources that deal with special topics pertaining to your personal interests and research projects.

+Sending to the Discussion Center a 1 to 1 ¼ single-spaced reflection to the Discussion Center on the eight modules calling for a reflection.

+Preparing three quality dictionary articles. Below, I explain the nature of these articles.

2. Requirements for the grade of **B** will include:

+Completing with distinction the requirements for a grade of **C**, plus writing an additional dictionary article (a total of four quality dictionary articles).

3. Requirements for the grade of **A** will include:

+Completing the requirements for a grade of **B**, plus two additional dictionary articles (a total of six dictionary articles).

VII. Texts

+Kinghorn, Kenneth, *The Heritage of American Methodism*, Nashville: Abingdon Press, 1999.

+Norwood, Frederick A., *The Story of American Methodism*, Nashville: Abingdon Press, 1974.

+Rowe, Kenneth E., *United Methodist Studies: Basic Bibliographies*, Third edition, Nashville: Abingdon Press, 1992. (Note: This book is for reference, future consolation on specific subjects, and use in your used bookstore browsing.)

These textbooks may be obtained from the Asbury Theological Seminary Bookstore. You may email them at exlbooks@asburyseminary.edu or call them at 859.858.2293.

VIII. Bibliography

My bibliography for American Methodism has grown to more than 100 pages, and it's not practical to post it. An excellent basic bibliographical source for seminarians and United Methodist pastors is *United Methodist Studies: Basic Bibliographies*, 3rd. ed., compiled and edited by Kenneth E. Rowe, Nashville: Abingdon Press, 1992. It's in the bookstore. For book collectors of Methodistica, this volume will prove useful in your browsing in used bookstores (happy hunting!). Rowe's work, *United Methodist Studies: Basic Bibliographies*, has as its purpose "to provide a selected list of the basic resources for students and instructors of seminary-level courses in United Methodist history, doctrine, and polity, and to indicate minimum standards for libraries to support such courses. . . . Out of print works are included only if no suitable alternative exists in print." The materials are arranged topically, and, as well, the volume contains an index of authors and editors as an aid to locating works by particular individuals. The list of current periodicals published by the worldwide family of Methodist churches is comprehensive.

IX. Module summaries: Fall, 2005

A complete and detailed description of each module is found under the module itself, and I will post the course's twelve modules week by week, as indicated in the schedule.

When responding to the module assignments, please type in bold type the issue you are addressing. For example, in 01 Module type in these headings:

Summarize your understanding of the major contributions of British Methodism to early American Methodism.

Reflect on how these persons or ideas could or should be applied to the church today.

01 Module. The British Legacy to American Methodism (September 6-10*)

**I will post the 01 Module on Monday September 5, 2005 so you can get an early start. Each week's assignment is due by Saturday at 10:00 PM.*

This module deals with the principle figures and major developments in early British Methodism that influenced the shape and growth of early American Methodism

ASSIGNMENT: Summarize your understanding of the major contributions of British Methodism to early American Methodism. Reflect on how these persons or ideas could or should be applied to the church today. This paper should be no more than 1 to 1-¼ pages, single-spaced. Reflect on how these persons or ideas could or should be applied to the church today. E-mail this reflection to the Discussion Center by 10:00 PM on Saturday. I will respond to your reflection the following week. I suggest that you get started on your term projects as soon as possible.

02 Module. Methodism Comes to America (September 12-17)

This session discusses the first two permanent Methodist communities in America—the work pioneered by Philip Embury in New York City and the work pioneered by Robert Strawbridge in Maryland. Attention is also given to Barbara Heck, Thomas Webb, George Whitefield, and John Wesley’s early “missionaries to our brethren in New York.”

ASSIGNMENT: Reflect in writing on those circumstances or events pertaining to the planting of Methodism in America that are new to you or that you now see in a different light. Evaluate Robert Strawbridge’s decision to go counter to John Wesley’s advice to his unordained preachers to refrain from sacramental ministries. Reflect on how these ideas could or should be applied to the church today. This paper should be no more than 1 to 1-¼ pages, single-spaced. Send this work to the Discussion Center by 10:00 PM on Saturday. I urge you to begin your dictionary articles if you have not already begun.

03 Module. American Methodism Becomes a Church (September 19-24)

In 1784 American Methodism moved from a cluster of scattered societies to a new denomination—the Methodist Episcopal Church. This module examines the issues surrounding the sacraments, ordination, and polity. Note the importance of Thomas Coke and Francis Asbury with regard to the circumstances leading to the Christmas Conference. Also, become familiar with the development of American Methodism’s doctrinal standards.

ASSIGNMENT: Consider in writing John Wesley’s decision to ordain a ministry for America. Was he justified in taking the step to ordain Whatcoat and Vasey? Are there issues in today’s church that could (or should) lead to the rise of a new species of Methodism? This reflection should be no more than 1 to 1 ¼ pages, single-spaced. Send this work to the Discussion Center by 10:00 PM on Saturday. I will respond to your reflection no later than Friday, March 1. Share with the members of your sub-group your work done thus far on your dictionary articles. Give careful attention to helping each other improve this work. Is the writing clear? Professional? Sufficient? Compelling? Be courteous but uncompromising in your critiques of the dictionary articles of your peers. For the rest of the semester, you and the other members of your small group are encouraged to review each other’s dictionary articles.

04 Module. From Small Beginnings to National Prominence (September 28-October 1)

This module looks at American Methodism's becoming a "mainline" denomination. Components of this development include liturgy, architecture, polity, and ethos.

ASSIGNMENT: Summarize in writing your understanding of the reasons that American Methodism developed into the nation's largest and most influential denomination. State how these factors might once again play a part in renewing the church's message and mission. This paper should be no more than 1 to 1-¼ pages, single-spaced. Send this work to the Discussion Center by 10:00 PM on Saturday. We are now in our fourth week. Continue to work on your dictionary articles. I'm looking for excellence!

As I indicated earlier, you are assigned to one of three small discussions groups—Coke's Closet, Asbury's Attic, or Garrettson's Garret. Icons for these groups are found on the Discussion Center. Next week's module calls for you to discuss part of the assignment with the other members of your small group. Connect with the other members of the group this week to make sure that you are on line together.

05 Module. Nurturing the Saints (October 3-8)

This module considers early Methodism's practice of linking evangelism with spiritual formation. Wherever the Methodists preached, they organized and disciplined seekers and converts. Methodism was noted for developing method and means to assist those "in society" to mature in grace, knowledge, and obedience to Christ. Of especial importance were class meetings, lay leadership, and Methodism's General Rules.

Assignment: Arrange a time with the other members of your small group—Coke's Closet, Asbury's Attic, or Garrettson's Garrett—to highlight and discuss concerns you have about discipleship, in the light of Wesley's two sermons listed in this module and in the light of spiritual formation in early Methodism. Reflect with each other on how Wesleyan nurture can be recovered and implemented in our day. Appoint one member of your group to summarize your discussion in one page or less. That designated person should send the summary of your conversations to the Discussion Center so that the members of the class will have access to the summaries of our three small groups. Reports are due by 10:00 PM on Saturday.

06 Module. The Evangelical United Brethren Legacy (October 10-15)

This module looks at Philip William Otterbein, Martin Boehm, Christian Newcomer, Jacob Albright, John Seybert and other leaders of the United Brethren and Evangelical Churches. The early parallels between the United Brethren, Evangelical, and the Methodist Episcopal Church are highlighted. Subjects of particular importance include the United Brethren Confession of Faith, denominational publishing, and educational institutions. This module also looks at the Evangelical United Brethren Church's

distinctives, doctrine, polity, and institutions. In 1968, this denomination joined the Methodists to become the United Methodist Church.

Assignment: In your geographical area or conference, is the United Brethren tradition being lost or neglected? What important aspects of that tradition need to be recovered or emphasized? Reflect on how these ideas or practices could or should be applied to the church today. This written reflection should be no more than 1 to 1 ¼ pages, single-spaced. Send this work to the Discussion Center by 10:00 PM on Saturday.

07 Module. Methodism and the Black Experience (October 17-22)

This module examines the principal persons and particular circumstances related to the origins of America's three major black Methodist denominations. A major focus of this module is the relationship of Episcopal Methodism to persons of color, as represented by Richard Allen and the African Methodist Episcopal Church, James V. Alley and the African Methodist Zion Church, and William Henry Miles and the Colored [now, Christian] Methodist Episcopal Church.

ASSIGNMENT: In a brief paper of 1 to 1-¼ pages identify what you believe to be the major causes of the failures of the Methodist Episcopal Church adequately to minister to the black community. In your view, what are the strengths of black Methodism. Summarize briefly any experiences you have had in black Methodist churches. What impressions did you gain? What did you learn? What changes, if any, would you suggest to the United Methodist Church with regard to ministering to persons of color? Post this paper to the Discussion Center by Saturday.

08 Module. Knowledge and Vital Piety (October 24-29)

08 Module deals with Methodism's sponsorship of education and its linking of heart and mind. Of special note are Methodism's Sunday schools, academies, colleges, and theological seminaries. The readings especially look at Martin Luther, the father of Methodist higher education, and John Wesley, the father of Methodist theological education. The class will study Methodism's sponsorship of education and its linking of heart and mind. Of special note are Methodism's Sunday schools, academies, colleges, and theological seminaries. The readings especially look at Martin Luther, the father of Methodist higher education, and John Wesley, the father of Methodist theological education.

ASSIGNMENT: Summarize in writing the chief issues surrounding education in early American Methodism. Note particularly the Methodists' concerns for colleges and seminaries. Relate these matters to today's church-sponsored colleges, seminaries, and universities. This paper should be no more than 1 to 1-¼ pages, single-spaced. Send this work the Discussion Center by 10:00 PM on Saturday.

09 Module. Worship in the Wesleyan Way (October 31-November 5)

This module deals with the dynamics of Wesleyan Worship. Specifically, this study looks at evolving Methodist worship styles, the place of John Wesley's Sunday Service in Methodist worship, Methodism's Book of Worship, and the early Methodist practice of sponsoring "open" and "closed" worship services.

ASSIGNMENT: Consider in writing your impressions of the strengths and weaknesses of early Methodist worship, in the light of the cultural norms of the times discussed in the readings. Highlight one aspect of early Methodist worship and relate this aspect to the church's worship today. This reflection should be no more than 1 to 1 ¼ pages, single-spaced. Send this work to the Discussion Center by 10:00 PM on Saturday.

10 Module. The Heritage of Hymns (November 7-12)

This module deals with the hymns of Charles Wesley and the hymn collections of John Wesley. We will also consider the place of hymns and gospel songs in the Methodist Episcopal, United Brethren, and Evangelical Churches. (See the attachment listing the official hymnals of American Methodism) Attention is given to the varieties of music used in Methodist worship during the nineteenth and twentieth centuries.

Assignment: There is no written assignment due this week. Use the time to share your dictionary articles with the other members in your small group. Comment on each other's work, in your mutual quest for excellence. I suggest to those class members that wish to chat that you use the Chat Center to discuss the Wesleyan hymns and the place of music in today's church. Concentrate on your dictionary articles and papers.

11 Module. The Whole Gospel for the Whole World (November 14-19)

This module deals with the centrality of evangelism and missions in the early Methodist and Evangelical United Brethren traditions. The reading centers on revivals, camp meetings, emotional demonstrations, and the different types of Methodist evangelists. This module also deals with the missionary spirit and outreach of American Methodism. No written report is due. Work on your articles.

Reading Week (November 21-26)

This week is devoted to your final polishing of your dictionary articles

12 Module. Wrap up session (November 28- December 3)

No written assignment is due this week. Work toward the final completion of your dictionary articles. I invite you also to send to the Office your evaluation of the course and your suggestions for improvements for the future. I have allotted the remaining time in the semester to you to complete writing and polishing your articles. In addition, you can use this time to complete any remaining reading and written work. Blessings!

End of Term (December 16)

X. Dictionary Articles

I'm pleased to offer you the opportunity to have your research project(s) count for the long run. Let me explain. I'm presently at work on a definitive work titled *An Illustrated Dictionary of American Methodism*. This work will run to perhaps 1,400 pages, and it will contain pictures. Rather than have your research end up in a stack of old term papers, I'm inviting the members of this ExL class to work on a different sort of project—dictionary articles. If your work is of good enough quality, your name will follow the article in the proposed dictionary.

The major articles for the dictionary will be written by experts in the field (E.g. the articles on Francis Asbury, Thomas Coke, General Conference, the Judicial Council, the Methodist seminaries, etc.). Students and scholars such as the members of this class will write the minor articles. Prior to publication, of course, I will edit your article and check it for accuracy. If your article requires no little or no editing you will receive credit in the dictionary as a writer. Above all, your article must be accurate, professional, and clearly written. Mail in time to meet deadline. Earlier papers are appreciated. Send a printed copy of each article on a separate sheet, and include a separate 3-1/2 disc for each article.

Guidelines for writing the Dictionary Articles

This written assignment is to read like a dictionary or encyclopedia article. That is, it should be "tight," with no excess verbiage. Avoid giving your personal opinions or preaching. This writing should be generic and free from your personal literary idiosyncrasies. Scrupulously, give accurate facts—such as birth dates, major events, turning points, and contributions. If your article is about a person, put birth and death dates immediately after the person's name. For example: WESLEY, JOHN (b. 1703—d. 1791). [Still better, WESLEY, JOHN (b. June 17, 1703—d. March 2, 1791)] Prepare your article(s) as though the reader knows nothing about your subject, yet do not talk down to the reader or fail to include important details. Include in your articles the things you would want to find if you were consulting a dictionary for basic information about the person, event, doctrine, or institution that you are looking up. Length is not a critical factor. Aim for the best quality writing of which you are capable. A one-page article of excellence is preferred over a 6-page piece that rambles and sounds unprofessional. Some subjects will need only a few paragraphs to do the job. (For example, an obscure 19th-century circuit rider will not need the length of coverage as Thomas Coke. You are writing a dictionary article, not a research paper. Therefore, do not use footnoting.

With regard to general sources, you may want to begin with two standard Methodist encyclopedias: (1) *Cyclopaedia of Methodism*, edited by Matthew Simpson, 1876, revised, 1883, and (2) *Encyclopedia of World Methodism*, two vols., ed. Nolan B. Harmon, 1964. However, do not limit yourself to these sources. If you were to do so,

your article would be only a rewriting of work already done. Others familiar with the field would quickly recognize your lack of research.

Also, you'll find very helpful, *The History of American Methodism*, 3 vols., ed. Emory Stevens Bucke, Abingdon Press, 1964. It's well indexed and reliable. The footnotes in these volumes will lead you to primary sources, which of course are highly desirable. You will also find helpful the standard histories of Methodism. (See Ken Rowe's bibliography.) Many of these histories will lead you to primary sources, monographs, and biographies. In some cases, journal and magazine articles are available (check with a reference librarian).

Not every person that I have put on the list of topics has a biography or autobiography, which tells about his or her life. Therefore, it is often fruitful to consult a conference history. Every Annual Conference (or its predecessor conference) normally has at least one history of the conference, and many conferences have several histories. These histories contain biographical information that might not be found elsewhere.

Don't forget to consult early issues of the *Methodist Magazine* and the *Methodist Quarterly Review*. These are bound by the year—that is, the four quarterly issues of a given year are bound in a single volume. These journals are splendid resources for writing articles on individual persons. For example the 1879 *Methodist Quarterly Review* contains an engraving of Bishop Reuben Nelson (the only picture of Bishop Nelson of which I am aware) and a 4-½ page eulogy of this man—both invaluable sources for writing a dictionary article about him. The engraving is of excellent quality, as were the majority of nineteenth-century engravings in Methodist journals.

Do not neglect sources close to the subject. For example, if you were to write an article on Union College (a United Methodist college in Kentucky) that school would most likely provide you with helpful information, including a quality color photograph. Most educational institutions will do the same. Consult individuals. On one occasion, I needed material on Lawrence L. Lacour (who died in 1999 at the age of 92), so I wrote Millie, his widow. She sent me invaluable information I found nowhere else, and she was delighted to do so.

When possible, obtain a high quality photograph of your subject. Muddy reproductions from copy machines are not worth the bother. A photograph using quality film and a macro camera lens is ideal. If you are able to provide me with a photo of this quality, please protect the negative and tape it to the back of the photograph. Color photographs are preferred, and if you photograph a color picture or portrait, do so in natural light (florescent lighting tends to distort the colors in color photographs).

Many nineteenth-century engravings are, of course, black and white, and these are often all we have. Remember, however, that most of the extant engravings were engraved from original color portraits. If you can locate the original color portrait, that would be wonderful. In my book, *The Heritage of American Methodism*, I was fortunate to find several original color portraits whose owners permitted me to photograph the portraits, with due credit. If you don't have the equipment to capture a quality photograph, perhaps

a photographer friend could do it for you. If not, document the source of the picture or engraving. I'll "shoot" it myself, and I need to know where it can be found. Sometimes, I've been able to obtain a nice picture from the Billy Graham Center in Wheaton, IL, the New York Public Library, or from a seminary such as Garrett or Drew. I encourage you to inquire, search, dig, and ask.

Your article(s) should be from a half a page to four pages, plus the photograph and negative (if you can locate a clear picture). Provide a bibliography for your article(s). Please submit your article(s) in hard copy and on a 3-½ inch HD disc using Microsoft Word for Windows. If you are unable to save your work in the MS Word for Windows format, ask the computer lab to format it in that form. Always identify on your disc the word processing program you are using.

Summary of Do's and Do Not's pertaining to your dictionary articles:

DO:

-Do format your subject in bold print and capital letters, and include dates of birth and death. Put last name first. [WESLEY, JOHN (b. June 17, 1703—d. March 2, 1791)].

-Do use complete sentences and well-crafted prose.

-Do state in the first one or two sentences a summary identification of the subject of your article. Next, begin with the birth of the person (if circumstances are known) or the date of the founding of the institution you are writing about. End the article on an individual with a summary of the person's contributions and the date of death and circumstances, which may include a quotation from the conference records or contemporary paper or journal. For example:

ASBURY, FRANCIS (b. August 20, 1745—d. March 31, 1816) was the second bishop of the Methodist Episcopal Church and the first Methodist bishop consecrated in the United States. He was born in Handsworth, Staffordshire, England on August 20, 1745, and his parents gave him a good elementary schooling of about seven years when he was between the ages of six and thirteen. . . . Asbury died in Spottsylvania, Virginia, March 31, 1816. . . . His major published works were. . . .

List the subject's major printed works.

A check list of Dos and Do Nots

DO:

-Do include the most important distinguishing features, mission, and work of the person or institution about which you are writing.

-Do use MS Word and Times New Roman 12-point type. Some word processing programs cannot be converted to MS Word. Asbury Seminary's computer lab, for example, is unable to retrieve text composed on ancient Apple software and other seldom used programs.

-Do use standard margins: Top, 1 inch; Bottom, 1 inch; Left, 1.25 inches; Right, 1.25 inches. Avoid fancy or “cute” formatting. Keep your formatting plain, simple, standard.

-Do use page numbers with .5-inch headers and footers. Put your page number at the right hand side of the top of the page.

-Do add a brief bibliography pertinent to your articles. However, do not include references to other dictionary articles. Your short bibliography should contain only primary sources, autobiographies, biographies, and monographs. If your article is on an institution, it is appropriate to include the history(s) of that institution, if one exists (in print or out of print).

-Do include a high quality photograph of a picture or engraving and its source.

-Do clearly label your disc.

DO NOT:

-Do not use footnoting. Your pieces are not term papers; they are dictionary articles.

-Do not use bold print to highlight cross-referenced topics.

-Do not send discs that contain a virus or are otherwise corrupted.

-Do not include poor quality photographs of the person, building, or graphic you are using.

-Do not copy sentences from other dictionaries

-Do not use trite or meaningless phrases, such as, “She was a great woman,” “He did a lot for the church,” or “We shall remember this conference for all the good that it did.” Rather, state specifically the accomplishments or achievements of the person or institution featured in your article.

On a separate file (**Mainlist**), I am enclosing topics from which you can choose to write. Those topics that are shaded have already been dealt with, and I prefer that you do not write on a topic that is shaded. As stated above, I’m asking you write at least three dictionary articles for the course. You may choose your subjects (person, organization, institution, or concept) from a master list of topics (dictionary topics.doc), or you may write on some other topic pertinent to American Methodism.

During the term and at the end of the term you can send mail to:
Kenneth Kinghorn
204 North Lexington Ave.
Asbury Theological Seminary
Wilmore, KY 40390

XI. Collaborative learning

Collaborative learning is an important aspect of good education. A wise ancient reminded us, “As iron sharpens iron, so one man sharpens another” (Prov. 27:17). We all benefit from the insights and observations of fellow learners. In this course, collaboration will take place between you and me and between you and other members of the class. As stated above, I will divide the class into three groups. You will belong to only one of these groups. These three sub-sections of the class have separate icons in the course folder. The icons for these three groups are Coke’s Closet, Asbury’s Attic, and Garrettson’s Garret.

The main purpose for this division of the class into small groups is to make it possible for you to share your dictionary articles with the other members of your small group. As you give and receive critiques of your articles, two things will result. (1) You will become a better writer, and (2) the quality of your articles will improve significantly.

XII. Summary of the Course Time Line and Assignments

Calendar

Fall Term, 2005

Term begins	September 6, 2005
01 Module	September 6-10
02 Module	September 12-17
03 Module	September 19-24
04 Module	September 26-October 1
05Module	October 3-8
06 Module	October 10-15
07 Module	October 17-22
08 Module	October 24-29
09 Module	October 31- November 5
10 Module	November 7-12
11 Module	November 14-19
Fall Reading Week	November 21-26 (No assignment due)
12 Module	November 28-December 3
Dictionary articles due	December 16
Term ends	December 16