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spiritual autobiographies that took evangelical conversion as their leading theme were numerous in the period and more so as the century advanced and such narratives were spoken or written by people from all walks of life

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from this period we have not only the conversion narratives of key leaders such as george whitefield and john and charles wesley but we also have the testimony of those who responded to their first preaching

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most conversion narratives autobiographical accounts of often powerful spiritual transformations follow a pattern that traces an individual s experiences through three distinct phases a previous often wayward life a highly emotional and dramatic conversion and a reoriented life in the new light of faith

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a new episode in the history of spiritual autobiography opened in the late 1730s with the advent of transatlantic evangelical revival and the distinguishing characteristic of this revival or work in all its manifestations was the increased incidence of the conversion of individuals

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spiritual autobiography is a genre of non fiction prose that dominated protestant writing during the seventeenth century particularly in england particularly that of dissenters the narrative generally follows the believer from a state of damnation to a state of grace the most famous example is perhaps john bunyan s grace abounding 1666

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religious conversion may be approached by paying particular attention to the way in which the experience of conversion is narrated by the converts themselves drawing upon case studies of conversion to christianity islam and buddhism this chapter distinguishes clearly the life lived in the past by the convert and the life lived in the

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many of these former evangelical christians identify as exvangelicals this essay analyzes autobiographies written by exvangelicals and argues that their narratives of deconversion can best be understood in the generic tradition of the conversion narrative

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spiritual autobiography now appeared as an expression of an altogether more radical religious voluntarism the sobriety of richard kilby s narrative was replaced by a new confidence that the times were epochal and there was a corresponding upsurge in religious innovation and experimentation

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analysing a single narrative of conversion in light of the other studies the author argues for an integrated psycho spiritual approach and points out the centrality of religious experience in conversion he claims that conversion triggers transformation in various aspects of the converts life

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