

The Southern Baptist Theological Seminary  
Louisville, Kentucky 40280

Fall 2013

# HISTORY OF THE BAPTISTS

## 26100 CT

### Syllabus



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Original Syllabus by Dr. Michael A. G. Haykin  
Adapted for this course by Steve Weaver



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“I admire [William] Carey for being a Baptist: he had none of the false charity which might prompt some to conceal their belief for fear of offending others; but at the same time he was a man who loved all who loved the Lord Jesus Christ.”

*Charles Haddon Spurgeon, 1861*



## HISTORY OF THE BAPTISTS 26100 CT

### I. COURSE DESCRIPTION AND INTENDED LEARNING OUTCOMES

A study of the history of the Baptists, especially focusing on the English Baptists from the early seventeenth century to the late nineteenth century, and the Southern Baptist experience from the seventeenth to the late twentieth centuries. Other Baptist communities, such as the Northern Baptists, Canadian Baptists, and Black Baptists, will also be touched upon.

The intended learning outcomes of the course are basically four.

- To provide the student with a basic understanding of the key events, personalities, and texts of English and Southern Baptist history.
- And then, to foster within the student an awareness of Baptist ecclesiological and soteriological distinctives and convictions and spirituality of some of his or her Baptist forebears.
- A familiarity with the relevant primary source materials and an ability to engage critically with them.
- An awareness of models for imitation in his or her Christian life (see Hebrews 11:1-12:3; 13:7).

### II. COURSE TEXTS AND XEROXED NOTES

1. Michael A. G. Haykin, *“Joy unspeakable and full of glory”: The piety of Samuel & Sarah Pearce* (Joshua Press, 2012).
2. Michael A. G. Haykin, *The Armies of the Lamb: The spirituality of Andrew Fuller* (Dundas, Ontario: Joshua Press, 2001).
3. Michael A. G. Haykin, *Kiffin, Knollys and Keach—Rediscovering our English Baptist Heritage* (Leeds, England: Reformation Today Trust, 1996).
4. Michael A.G. Haykin, compiled, *Texts relating to Baptist History* (Louisville, Kentucky: The Southern Baptist Theological Seminary, 2012). *A PDF copy of this course pack will be made available.*



5. Peter Morden, “Baptist and Evangelical: Andrew Fuller and *The Gospel Worthy of All Acceptation*”, *Bulletin of the Strict Baptist Historical Society*, 38 (2011).
6. Robert G. Torbet, *A History of the Baptists* (3<sup>rd</sup> ed.; Valley Forge, Pennsylvania: Judson Press, 1963).

### III. COURSE REQUIREMENTS

1. The course will meet on Thursday, September 26, 2013, from 6-10 pm.
2. The student will also be required to attend the conference “Andrew Fuller & His Controversies” which will be held on the campus of Southern on September 27-28, 2013. See schedule below. No registration necessary as your registration fees are included in the cost of the course.
3. The conference lectures and the pre-conference lectures will be supplemented by seventeen “History of the Baptists” lectures by Dr. Gregory A. Wills. These lectures will be delivered in video format through Moodle.
4. There will be written assignments which will usually consist of brief answers to questions based on primary and secondary sources. Assignments *must* be in a type-written form. The pre-course assignments will be due at the first class on September 26, 2013. The remaining assignments will be due on October 31, 2013. Marks will be deducted for numerous grammar and spelling errors. These written assignments constitute 65% of the final mark.
5. 20% of the final mark is made up of a paper entitled “Doctrinal controversies serve to clarify important theological issues.” Discuss this sentence in relation to the lectures during the conference “Andrew Fuller & His Controversies.” This paper is to be submitted no later than October 11, 2013. This paper must be typed, double-spaced in 2,000 words.
6. 15% of the final mark will be made up by a paper entitled “The Personal Impact of the Spirituality of the Letters of Samuel and Sarah Pearce.” This paper is to be the fruit of a semester-long meditation on a selected number of letters of the eighteenth-century, English Baptist couple: Samuel and Sarah Pearce. These letters may be found in the book “*Joy unspeakable and full of glory*”: *The piety of Samuel & Sarah Pearce*. Between October 1 and November 1, 2013, these letters are to form the content of regular meditation and reflection, which is to be recorded in a journal. A paper that brings together this reflection in a structured form is to be drawn up and handed in no later than November 15, 2013. This paper must be typed and comprise no more than 1,500 words.



## IV. COURSE OUTLINE AND HOMEWORK SCHEDULE

### VIDEO LECTURES TO BE COMPLETED BEFORE SEPTEMBER 26, 2013

Video Lecture 1: The General Baptists (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 2: The Particular Baptists (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 3: Particular Baptists, the Missionary Movement and English Baptist Decline (*taught by Dr. Gregory A. Wills via Moodle*)

### PRE-CONFERENCE SESSIONS

Lecture 1: Introduction and Questions of Historiography (Thursday, September 26, 6–7 pm; *taught by Steve Weaver*)

Lecture 2: The Life and Theology of Hercules Collins (Thursday, September 26, 7–8 pm; *taught by Steve Weaver*)

Lecture 3: Seventeenth-Century Baptist Views of Baptism and the Lord's Supper (Thursday, September 26, 8–9 pm; *taught by Steve Weaver*)

Lecture 4: Overview of the Life of Andrew Fuller (Thursday, September 26, 9-10 pm; *special guest lecture by Dr. Michael A. G. Haykin*)

**CONFERENCE SCHEDULE:** (Please see up to date schedule at [www.andrewfullercenter.org](http://www.andrewfullercenter.org))

### Friday, September 27

8:30 am Plenary session 1: Hyper-Calvinism (Paul Helm)

10:00 am Plenary session 2: Antinomianism (Mark Jones)

11:30 am Plenary session 3: Arminianism (Chris Holmes)

1:00 pm Conference Lunch (*provided*)

### Parallel Sessions 3:00 pm–4:30 pm

Session A (Chair: Dustin Bengé)

1. Controversy with A. Booth (C Chun)
2. Controversy with John Martin (Dustin Bruce)



Session B (Chair: Steve Weaver)

1. Politics & mission (Paul Brewster)
2. Controversy with W. Vidler (Roger Duke)

Session C (Chair: Cody McNutt)

1. Andrew Fuller and the Dublin Controversy (1804-1805) (M Haykin)
2. Responding to Robert Robinson (Jeongmo Yoo)

7:30 pm Plenary Session 4: Socinianism (Tom Nettles)

Late night dessert fellowship

**Saturday, September 28**

8:30 am Plenary session 5: Post-millennial eschatology (Crawford Gribben)

10:00 am Plenary session 6: Deism (Ryan West)

11:30 am Conference Lunch (*provided*)

1:15 pm Plenary session 7: The communion question (Ian Clary)

2:30 pm Plenary Session 8: Sandemanianism (Nathan Finn)

3:30 pm A concluding word (Michael A.G. Haykin)

**VIDEO LECTURES TO BE COMPLETED AFTER SEPTEMBER 28, 2013**

Video Lecture 4: Baptists in Colonial America (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 5: Regular Baptists, Separate Baptists and the Great Awakening (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 6: Free Will Baptists, Primitive Baptists and the Campbellites (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 7: Baptists, Doctrine and Creed (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 8: Separation from the World and Purity in the Ordinances (*taught by Dr. Gregory A. Wills via Moodle*)



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Video Lecture 9: Church Discipline (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 10: Organizing for Missions and Denominational Change (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 11: Northern Baptists and Modernism (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 12: Fundamentalism and Northern Baptist Trends (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 13: The Organization of the Southern Baptist Convention (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 14: Landmarkism and the Progressive Era (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 15: Southern Baptist Expansion and Trends (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 16: Modernism and the Southern Baptist Convention (*taught by Dr. Gregory A. Wills via Moodle*)

Video Lecture 17: The Inerrancy Controversy and the Remaking of Denominational Entities (*taught by Dr. Gregory A. Wills via Moodle*)



## PRE-COURSE ASSIGNMENTS TO BE COMPLETED BEFORE SEPTEMBER 26, 2013

### Baptist historiography

1. Summarize Haykin, *Kiffin, Knollys and Keach*, 15-21 and Torbet, *History of the Baptists*, 17-32.

### The English General Baptists of the seventeenth and eighteenth centuries

1. Summarize Haykin, *Kiffin, Knollys and Keach*, 21-25 and Torbet, *History of the Baptists*, 33-40.

### The English Particular Baptists of the seventeenth century

1. Haykin, *Kiffin, Knollys and Keach*, 26-27: Why is the study of the early Particular or Calvinistic Baptists especially significant?
2. Haykin, *Kiffin, Knollys and Keach*, 27-28: Outline the ecclesiological position of the Jacob-Lathrop-Jessey church. What is the significance of this church?
3. Haykin, *Kiffin, Knollys and Keach*, 28-29 and Torbet, *History of the Baptists*, 42: When was the first Particular Baptist church formed in England? How has the date of the formation of this first Particular Baptist church been substantiated?
4. Haykin, *Kiffin, Knollys and Keach*, 28-32 and Torbet, *History of the Baptists*, 42-43:
  - a. What position did the earliest English Baptists take concerning the mode and proper subjects of baptism?
  - b. What events led to the adoption of immersion by the Particular Baptists as the proper mode for believer's baptism?

### Supplementary Reading

Benjamin Coxe, *Hanserd Knollys and William Kiffin, A Declaration Concerning the Publike Dispute...Concerning Infants-Baptisme* (London: 1645), *passim*; *The Kiffin Manuscript* [in Champlin Burrage, *The Early English Dissenters in the Light of Recent Research (1550-1641)* (Cambridge: Cambridge University Press, 1912), II, 302-305].





### ***The First London Confession of Faith (1644/1646)***

1. Haykin, *Kiffin, Knollys and Keach*, 33-34 **and** the *First London Confession of Faith*, Preface [1644 ed.; repr. William McGlothlin, *Baptist Confessions of Faith* (Philadelphia: American Baptist Publication Society, 1911), 172-174]: Outline the reasons lying behind the drafting of the *First London Confession of Faith*.
2. *First London Confession* XXXIII-XXXVI, XLII (1644 ed.; repr. McGlothlin, *Baptist Confessions*, 183-184, 186):
  - a. What is the nature of the local church?
  - b. How do those who are members of a local church visibly profess their faith?
  - c. How is the local church a charismatic body?
  - d. Where do these articles place the locus of authority in the local church?
3. *First London Confession* XXXIX-XLI (1644 ed.; repr. McGlothlin, *Baptist Confessions*, 185):
  - a. Who are fit candidates for baptism?
  - b. How should baptism be administered and why?
  - c. What is the meaning of baptism?
  - d. Who may administer the ordinance of baptism?
4. *The First London Confession of Faith* XXXVI [1646 ed.; repr. *The First London Confession of Faith, 1646 Edition* (Rochester, New York: Backus Book Publishers, 1981), 13]: What change is evident between this article in the 1646 edition of the *First London Confession of Faith* and the same one in the 1644 edition? What significance, if any, do you see in this change?
5. *First London Confession of Faith* XXXIX (1646 ed.; repr. *First London Confession of Faith, 1646 Edition*, 14): What difference is there between this article of the 1646 edition of the *First London Confession of Faith* and the same article in the 1644 edition?
6. *First London Confession of Faith* XLVII (1644 ed.; repr. McGlothlin, *Baptist Confessions*, p.186-187): How should local Baptist churches relate to one another? Why should they relate to one another in this way?



7. *The Abingdon Association Records* (October 8, 1652) [in B.R. White, ed., *Association Records of the Particular Baptists of England, Wales and Ireland to 1660* (London: The Baptist Historical Society, 1974), III, 126-127]: How should local Baptist churches relate to one another? Why?

*Background reading*

1. For questions 2a-d, 3a-d: Haykin, *Kiffin, Knollys and Keach*, 35-38.
2. For question 7: Haykin, *Kiffin, Knollys and Keach*, 39-40 and Torbet, *History of the Baptists*, 43-45; David Kingdon, “Independency and Interdependency of the Churches”, *Reformation Today*, 103 (May-June 1988), 11-15.

**William Kiffin (1616-1701), an early Baptist pastor**

1. Summarize Torbet, *History of the Baptists*, 46-57.
2. Briefly summarize Haykin, *Kiffin, Knollys and Keach*, 42-52.
3. Read Barrie R. White, “William Kiffin-Baptist Pioneer and Citizen of London”, *Baptist History and Heritage*, 2, No.2 (July, 1967), 91-103, 126 and answer the following questions:
  - a. Why did Kiffin write a memoir of his life? Of what value is this memoir for the study of seventeenth-century Baptist history?
  - b. How was Kiffin prepared in his early Christian life for leadership of a Baptist congregation?
  - c. What led Kiffin to become a Baptist?
  - d. How did Kiffin seek to advance the Particular Baptist cause during the period of British history known as the Commonwealth?
  - e. What was the significance of Kiffin’s leadership among the Baptists from 1660 till his death in 1701?

*Background reading*

1. For questions 3b-c: B.R. White, “How did William Kiffin join the Baptists?”, *The Baptist Quarterly*, 23 (1969-1970), 202.



### Two visions of the Church: John Bunyan (1628-1688) and William Kiffin

1. Draw up a brief summary of Roger Pooley, “John Bunyan and The Pilgrim’s Progress” in John D. Woodbridge, ed., *Great Leaders of the Christian Church* (Chicago: Moody Press, 1988), 266-270
2. John Bunyan, *A Confession of my Faith, and a Reason of my Practice*, ed. T. L. Underwood (Oxford: Clarendon Press, 1989):
  - a. With whom does Bunyan not dare to hold communion? What are the major reasons that he adduces for his position (p.154-159)?
  - b. With whom does Bunyan believe that he can have communion? How is this communion to be established (p.160, line 22-162, line 3)?
  - c. What is the nature and purpose of water baptism (p.160, lines 5-21; 164, lines 20-30; 172, lines 10-26)?
  - d. If water baptism is not to be regarded as “the initiating, and entring [*sic*] ordinance into Church-communion,” what is (164, line 31-165, line 36; 166, line 26-167, line 12; 173, lines 16-20)?
  - e. How does Bunyan interpret the phrase “one baptism” of Ephesians 4:5 (171, lines 32-38)?
  - f. What is “of greater concernment” than water baptism? Why does Bunyan believe this (175, line 28-176, line 23; 177, line 27-179, line 32)?
  - g. What does Bunyan feel about those who would restrict church communion to those who have experienced water baptism (179, line 33-180, line 18; 181, lines 3-8; p.183, lines 9-40)? Do you agree with him? Why or why not?
3. John Bunyan, *Differences in Judgment about Water-Baptism, No Bar to Communion*, ed. T. L. Underwood (Oxford: Clarendon Press, 1989):
  - a. How has Kiffin attacked Bunyan (195, line 15-196, line 33)? What does this say about the dangers of theological controversy?
  - b. How has the controversy between Bunyan and those whom he describes as “the rigid Brethren” affected Bunyan’s congregation (196, line 34-197, line 14)?
  - c. According to Bunyan how should Ephesians 4:4-6 and 1 Corinthians 12:13 be interpreted (208, line 33-209, line 23; 210, line 5-211, line 3)?



6. William Kiffin, *A Sober Discourse of Right to Church-Communion* (London, 1681):
- a. How does Kiffin apply 2 Thessalonians 3:6 to the question about the relationship between believer's baptism and church communion (4-8, 19-20)?
  - b. What effects will Bunyan's position have upon the thinking of Christians (13-16)?
  - c. What conclusion does Kiffin draw from the practice of the Early Church (16-17)?
  - d. Why does Kiffin reject Bunyan's accusation that Kiffin's position makes of baptism "a Wall of Division" between believers (18-23)?
  - e. What is the nature and purpose of baptism according to Kiffin (10-11, 23-27)?
  - f. What does Kiffin mean when he describes water baptism as a "positive Institution" (27-31)?
  - g. How does Kiffin interpret 1 Corinthians 12:13 (131-135)? Do you think that his interpretation is sound? Why or why not?
  - h. How does Kiffin interpret the phrase "one baptism" in Ephesians 4:5 (154-158)?

*Background reading*

2. For question 1: John Bunyan, *The Doctrine of the Law and Grace Unfolded*, ed. Richard L. Greaves (Oxford: At the Clarendon Press, 1976), 146-147.
3. For question 2g: John Bunyan, *Peaceable Principles and True*, ed. T.L. Underwood (Oxford: Clarendon Press, 1989), 270.



### The English Particular Baptists of the eighteenth century

1. Read Roger Hayden, *English Baptist History and Heritage* (1990 ed.; repr. N.p.: The Baptist Union of Great Britain, 1994), 79-82, 84-85 and answer the following questions:
  - a. What were the social conditions and values of early eighteenth-century Britain and how did these affect Baptist life and witness?
  - b. What were some of the leading intellectual and religious currents of the 1700s?
  - c. How did the theology of John Skepp (1675-1721), John Gill (1697-1771), and John Brine (1703-1765) affect the Particular Baptists and why? Would Torbet, *History of the Baptists*, 72-73 agree? Why or why not?
2. Read Robert W. Oliver, “John Gill (1697-1771)” in Michael A. Haykin, ed., *The British Particular Baptists 1638-1910* (Springfield, Missouri: Particular Baptist Press, 1998), I, 145-165 and answer the following questions:
  - a. How did Gill respond theologically to some of the leading intellectual and religious currents of his day?
    - b. What were the positive and negative aspects of Gill’s theological legacy?

### Anne Dutton (1692-1765), *Thoughts on the Lord’s Supper*

1. What is Torbet’s view of Anne Dutton (*History of the Baptists*, 72-73)? Based on your own research, draw up a 300-word biographical sketch of Anne Dutton. Be sure to indicate the sources that you have used.
2. Ann Dutton, *Thoughts on the Lord’s Supper, Relating to the Nature, Subjects, and right Partaking of this Solemn Ordinance* (London: J. Hart, 1748), 1-7:
  - a. What three purposes does Dutton see in the Lord’s Supper?
  - b. In what sense is the Lord’s Supper a “representation”? What biblical evidence does she adduce to prove this?
  - c. In what sense is the Lord’s Supper a “communication”? To what biblical passages does Dutton turn to prove her reasoning in this regard? Do the texts that she brings forward as evidence support her position or not? Why or why not?



- d. In what sense is the Lord's Supper a "confirmation"? Again, what proof does she cite in order to demonstrate that the Scriptures regard this ordinance in this light?
3. Dutton, *Thoughts on the Lord's Supper*, 7-14: In Dutton's estimation who can partake of the Lord's Supper?
4. Dutton, *Thoughts on the Lord's Supper*, 9: What do you see as some of the implications of Dutton's statement that "the Lord's Supper is a Church-Ordinance"?
5. Dutton, *Thoughts on the Lord's Supper*, 21, 25-26: Read the final fifteen lines of page 21, all of page 25, and the first four lines of page 26. What view of the Lord's Supper is set forth in these passages? Is this your view? If not, how would you view the Lord's Supper and why?
6. Dutton, *Thoughts on the Lord's Supper*, 28-29: What are believers called to remember as they eat of the bread and drink of the wine during the Lord's Supper?
7. Dutton, *Thoughts on the Lord's Supper*, 29-30:
  - a. How often should the Lord's table be celebrated? What proof does Dutton give to support her remarks about the frequency of the Lord's Supper? Is it convincing? Why or why not?
  - b. Where and when ought the Lord's Supper not to be administered? Why?
8. Dutton, *Thoughts on the Lord's Supper*, 33: Why is the joy of the Lord's Table "frequently mixed with Mourning"? When will this paradoxical situation cease? To answer this second question, see also Dutton, *Thoughts on the Lord's Supper*, 36.
9. Compare and contrast the understanding of the nature and purpose of the Lord's Supper as found in Dutton, *Thoughts on the Lord's Supper* and John Sutcliff, *The Ordinance of the Lord's Supper considered* (Dunstable: J.W. Morris, 1803).

<p><b>The eighteenth-century Baptist hymn &amp; sermon: Benjamin Beddome (1717–1795) &amp; Anne Steele (1716–1778):</b></p>
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1. Draw up a 200-word summary of the life and significance of Anne Steele (1716–1778) from Andrea Tisher, "Awake the Sacred Song" (<http://andreatisher.com/>) and Paul Helm, "Expressing the Ineffable" in *Helm's Deep* (July 13, 2009 blogpost; <http://paulhelmsdeep.blogspot.com/2009/07/expressing-ineffable.html>; accessed December 15, 2009)



2. Read the following hymns by Anne Steele and explain how these hymns could have awakened a sense of mission and passion for revival among the Baptists who sang them: “To our Redeemer’s glorious name” (in *The Canadian Baptist Hymnal* (Halifax, Nova Scotia: Baptist Book and Tract Society, 1896), 135); “Father of Mercies, in Thy Word” (in *ibid.*, 146–147); “Thou only source of true delight” (*ibid.*, p.151–152); “Come, weary souls, with sin distressed” (in *ibid.*, 168); *idem*, “The Saviour calls, let every ear” (in *ibid.*, 179); “My God, my Father,—blissful name” (in *ibid.*, 266).
3. Benjamin Beddome, *The Nature and Authority of the Christian Ministry* (in *Sermons printed from the manuscripts of the late Rev. Benjamin Beddome, A.M.* [London: William Ball, 1835], 302): What should a minister of the gospel aim at?
4. Beddome, *Nature and Authority of the Christian Ministry* (*Sermons*, 303): Why does Beddome spend time outlining the “circumstances of men before conversion”?
5. Beddome, *Nature and Authority of the Christian Ministry* (*Sermons*, 303–304):
  - a. How are men converted?
  - b. What does the section I.2 tell you about Beddome’s view of preaching?
6. Beddome, *Nature and Authority of the Christian Ministry* (*Sermons*, 304–305):
  - a. What does being a “fisher of men” require?
  - b. What do you think Beddome means by “Fisherman have their wiles and stratagems, and so have ministers”?
  - c. How does Beddome view pastoral ministry according to the section on “Diligence”?
7. Beddome, *Nature and Authority of the Christian Ministry* (*Sermons*, 305):
  - a. What theological conviction underlies the statement that the “most faithful and zealous, the most skilful and industrious, are not always the most useful”?
  - b. What reasons does Beddome give for this assertion?
  - c. Do you agree with Beddome? Why or why not?
8. Beddome, *Nature and Authority of the Christian Ministry* (*Sermons*, 305–306): How does Beddome view conversion?
9. Beddome, *Nature and Authority of the Christian Ministry* (*Sermons*, 306–308):



- a. In what five ways is a minister “entirely indebted to Christ”? Would you agree with Beddome?
  - b. Christ “puts the light of divine knowledge into [the] heads” of ministers and “implants the seeds of holiness in their hearts”: why does Beddome believe both of these things are necessary for pastoral ministry?
  - c. How is a man actually called to be a pastor?
10. Beddome, *Nature and Authority of the Christian Ministry* (*Sermons*, 308–309):
- a. What points of application does Beddome make with regard to ministers of the gospel and their congregations?
  - b. Which of these points do you think is especially necessary to make in our day and why?

<b>Andrew Fuller (1754-1815) and John Sutcliff (1752-1814)</b>
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1. Torbet, *History of the Baptists*, 78-80: What factors brought revival to the Particular Baptists?
2. Read Phil Roberts, “Andrew Fuller” in Timothy George and David S. Dockery, eds., *Baptist Theologians* (Nashville, Tennessee: Broadman Press, 1990), 121-139 and Simon Valentine, “A wrestler who fought the Devil”, *Baptist Times*, 136, No.7297 (March 1, 1990), 6, and answer the following questions:
  - a. What were the circumstances which led to Andrew Fuller writing the treatise *The Gospel Worthy of All Acceptation*?
  - b. What are the major emphases of this work and what is its importance?
  - c. Outline Fuller’s other theological concerns as evidenced by his publications.
  - d. What is the overall significance of Fuller as a theologian.
3. Read Peter Morden, “Baptist and Evangelical: Andrew Fuller and *The Gospel Worthy of All Acceptation*”, *Bulletin of the Strict Baptist Historical Society*, 38 (2011) and answer the following questions:





- a. Outline the theological context in which Fuller lived and ministered. Be sure to note the differing perspectives of historians about this context and how Morden views the theological context (p.1–4).
  - b. According to Fuller’s first edition of *The Gospel Worthy of All Acceptation*, what is the biblical understanding of faith (p.4–5)?
  - c. Why is faith a duty (p.5–6)?
  - d. How did Fuller answer objections to his argument (p.6)? Be sure to note what these various objections were.
  - e. What did Fuller see as “two crucial, practical outworkings of his thesis” (p.6–7)?
  - f. What factors prompted Fuller to write this book (p.7–8)?
  - g. What does Morden mean by Fuller’s Biblicism (p.8–9)?
  - h. Provide detail of the various ways Jonathan Edwards influenced Fuller (p.10–14).
  - i. Why is Mark Noll correct to describe the publication of *The Gospel Worthy of All Acceptation* as “a critical moment in Baptist history” (p.2, 14–20)?
4. Haykin, *The Armies of the Lamb*, 59-74:
- a. What kind of ministry did Fuller sit under as a young boy?
  - b. From Fuller’s account of his conversion, what would he regard as being essential for a “real conversion”?
  - c. Why was Fuller baptized? What does this brief account of Fuller’s baptism imply with regard to the nature and purpose of baptism?
5. Andrew Fuller, *The Gospel Worthy of All Acceptation* [in *The Complete Works of The Rev. Andrew Fuller*, ed. Andrew Gunton Fuller, revised Joseph Belcher (1845 ed.; repr. Harrisonburg, Virginia: Sprinkle Publications, 1988), II, 328, 343, 345-346]:
- a. How does Fuller demonstrate that in the Scriptures “unconverted sinners are commanded, exhorted, and invited to believe in Christ for salvation”?
  - b. Is his exegesis of Psalm 2:11-12; John 12:36; 6:29 and 5:23 cogent? Why or why not?



6. Fuller, *Gospel Worthy of All Acceptation* (*Works*, II, 347-348):
  - a. How have some High Calvinists interpreted these commands, exhortations and invitations?
  - b. How does Fuller respond to this High Calvinist interpretation?
7. Fuller, *Gospel Worthy of All Acceptation* (*Works*, II, 379-380):
  - a. What have many High Calvinists concluded from the fact that “both repentance and faith” are gifts of God?
  - b. What assumption does this conclusion rest upon?
  - c. How does Fuller view the Scriptural testimony regarding faith and repentance?
8. Fuller, *Gospel Worthy of All Acceptation* (*Works*, II, 382): How should we then deal with sinners outside of Christ?
9. Read Andrew Fuller *The Practical Uses of Christian Baptism* [in *The Complete Works of The Rev. Andrew Fuller*, ed. Andrew Gunton Fuller, revised Joseph Belcher (1845 ed.; repr. Harrisonburg, Virginia: Sprinkle Publications, 1988), III, 339-345] and answer the following questions:
  - a. Fuller, *Practical Uses of Christian Baptism* (*Works*, III, 339-340): Why did God institute the ordinance of baptism?
  - b. Fuller, *Practical Uses of Christian Baptism* (*Works*, III, 340-341): What doctrines does baptism teach?
  - c. Fuller, *Practical Uses of Christian Baptism* (*Works*, III, 341): What is meant by the phrase that “the sign, when rightly used, leads to the thing signified”?
  - d. Fuller, *Practical Uses of Christian Baptism* (*Works*, III, 341-343): How does baptism inculcate a holy lifestyle?
  - e. Fuller, *Practical Uses of Christian Baptism* (*Works*, III, 342-343): What is the relationship in Fuller’s mind between baptism and the church as a “garden enclosed”?
  - f. Fuller, *Practical Uses of Christian Baptism* (*Works*, III, 343-344): What role does baptism play according to the last paragraph on page 343 and the first paragraph on page 344?



- g. Fuller, *Practical Uses of Christian Baptism* (Works, III, 344-345): Why is believer's baptism not sufficient to maintain a life of genuine spirituality? What is necessary for such a life?
10. Read Michael A. G. Haykin, "John Sutcliff and the Concert of Prayer", *Reformation & Revival*, No.3 (Summer 1992), 65-88 and answer the following questions:
- What significant rôle did Jonathan Edwards play in the life of Sutcliff?
  - Outline Edwards' argumentation in his *Humble Attempt*.
  - What are the four key emphases of the Prayer Call of 1784 as drawn up by Sutcliff?
  - What key part did Sutcliff play in the revival that came to the Particular Baptists at the end of the eighteenth century?
11. (John Sutcliff), "The Prayer Call of 1784" [in John Ryland, *The Nature, Evidences, and Advantages of Humility* (N.p.: The Northamptonshire Association, 1784), 12]:
- Why is this prayer call being issued?
  - For whom and for what are the recipients of this prayer call bidden to pray?
  - What is the significance of the citation from Ezekiel 36?

### *Supplementary reading*

John Sutcliff, "Preface" to Jonathan Edwards, *An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People, in Extraordinary Prayer, for the Revival of Religion and Advancement of Christ's Kingdom on Earth* [in *The Works of Jonathan Edwards*, revised and corr. Edward Hickman (1834 ed.; repr. Edinburgh: The Banner of Truth Trust, 1974), 2:278-279].

### **The missionary spirituality of Samuel Pearce (1766-1799)**

- Summarize the biographical introduction to Andrew Fuller, *A Heart for Missions: The Classic Memoir of Samuel Pearce*.
- Outline the spirituality of Pearce as it is laid out in Fuller's biography of Pearce in *A Heart for Missions: The Classic Memoir of Samuel Pearce*.



**William Carey (1761-1834) and his *An Enquiry Into the Obligations of Christians, to Use Means for the Conversion of the Heathens* (1792)**

1. Read Torbet, *History of the Baptists*, 80-89, 97-102 and answer the following questions:
  - a. Why does Torbet say that Carey was “a child of his age”?
  - b. How did Carey become interested in foreign missions?
  - c. What did Carey emphasize in his *Enquiry*?
  - d. What was the impact of the so-called “Deathless Sermon”?
  - e. Comment on Torbet’s statement that had “Fuller not acted...in response to the plea of Carey, the missionary cause might have been delayed a hundred years.”
  - f. What was the long-term impact of Carey’s vision?
  - g. Outline the early history of the Baptist Missionary Society down to the death of Carey.
2. William Carey, *An Enquiry Into the Obligations of Christians, to Use Means for the Conversion of the Heathens* (Leicester, 1792), 3: What does Carey regard as proof that a person has truly experienced regeneration?
3. Carey, *Enquiry*, 8, 10-13:
  - a. What objections have been raised against the attempt to undertake missionary endeavours to other lands?
  - b. What historical event in Carey’s own experience may lie behind his discussion of one or two of these objections? Evaluate the historicity of this event on the basis of the differing accounts of it.
4. Carey, *Enquiry*, 8-9: How does Carey answer the objection that the commission given in Matthew 28:19-20 applied only to the Apostles?
5. Carey, *Enquiry*, 11-12: How does Carey meet the objection that one must wait for a providential leading before evangelizing the lost of pagan lands?



6. Carey, *Enquiry*, 13: What reply does Carey give to the objection that there is enough work with regard to the evangelization of Great Britain without going off to evangelize other countries?
7. Carey, *Enquiry*, 67: What do some see as obstacles in the path of missionary endeavours?
8. Carey, *Enquiry*, 67-68: What significance does Carey see in Isaiah 60:9?
9. Carey, *Enquiry*, 68-70: Why is the uncivilized state of various pagan nations a good reason to take the gospel to them?
10. Carey, *Enquiry*, 70-71: Why does Carey believe that the possibility of the missionary being killed should not be regarded as an obstacle to his going forth with “the doctrine of the cross”?
11. Carey, *Enquiry*, 71-74: How does Carey show that failure to procure what are regarded as the “necessaries of life” on the mission field cannot be urged as a legitimate obstacle to sending out missionaries?
12. Carey, *Enquiry*, 75-81: What does Carey regard as the most important task in the sending out of missionaries? What proof does Carey bring forward to support this belief?
13. Carey, *Enquiry*, 81-86: What practical suggestions does Carey make with regard to the undertaking of overseas missions by the English Particular Baptists?
14. What is the significance of Carey’s *Enquiry*?

#### *Background reading*

1. For question 1f: William Carey, Joshua Marshman, William Ward, *et al.*, “The Serampore Form of Agreement” [in *The Baptist Quarterly*, 12 (1946-1948), 125-138].
2. For question 3a: S. Pearce Carey, *William Carey* (8<sup>th</sup> ed.; London: The Carey Press, 1934), 54; Iain H. Murray, *The Puritan Hope. A Study in Revival and the Interpretation of Prophecy* (Edinburgh: The Banner of Truth, 1971), 139 and 280, n.14; *idem*, “William Carey: Climbing the Rainbow”, *The Banner of Truth*, 349 (October 1992), 18-21; John Ryland, Jr., *The Work of Faith, the Labour of Love, and the Patience of Hope Illustrated; in the Life and Death of the Reverend Andrew Fuller* (2<sup>nd</sup> ed.; London: Button & Son, 1818), 112, note; F. Deaville Walker, *William Carey: Missionary Pioneer and Statesman* (Chicago: Moody Press, 1925), 54-55.



## POST-COURSE ASSIGNMENTS TO BE COMPLETED BY OCTOBER 31, 2013

### C.H. Spurgeon (1834-1892)

1. Outline the history of English Baptists in the nineteenth century according to Torbet, *History of the Baptists*, 84-89 and 105-117.
2. Read Torbet, *History of the Baptists*, 113-115 and Michael A.G. Haykin, “The Life and Times of Charles Haddon Spurgeon”, *The Evangelical Baptist*, 40, No.1 (November 1992), 6-7, 9-10; 40, No.2 (December 1992), 10-12, and answer the following questions:
  - a. What accounts for the popularity of Spurgeon’s preaching?
  - b. Why is “energetic activist” an apt description of Spurgeon?
  - c. What theological convictions were evident in Spurgeon’s preaching?

#### *Supplementary reading*

Ernest W. Bacon, *Spurgeon: Heir of the Puritans* (London: George Allen & Unwin Ltd., 1967), 156; C.H. Spurgeon, “The Double ‘Come’ ” (July 10, 1881) [*The Metropolitan Tabernacle Pulpit* (1882 ed.; repr. London: The Banner of Truth Trust, 1971), 27:400]; *idem*, “John Ploughman’s Letter on War”, *The Sword and the Trowel* (August 1, 1870), 352-354; (Susannah Spurgeon and J. W. Harrald), *C. H. Spurgeon: The Early Years, 1834-1859* (1897-1899 ed.; revised and abridged London: The Banner of Truth Trust, 1962), 147-152, *passim*.

### C.H. Spurgeon and the “Down-Grade” Controversy

1. Iain H. Murray, *The Forgotten Spurgeon* (London: The Banner of Truth Trust, 1966), 145-148: Why did liberal theology find a receptive audience in British churches in the final quarter of the nineteenth century?
2. C.H. Spurgeon, “Another Word Concerning the Down-Grade”, *The Sword and the Trowel* (August, 1887), 397-400:
  - a. What does Spurgeon list as the consequences of “modern thought” in the life of British Nonconformist churches?
  - b. What does Spurgeon feel is the best response to this situation?
3. Murray, *Forgotten Spurgeon*, 149-156, 159-160:



- a. How did Spurgeon respond to the inroads of liberal theology into British Baptist ranks?
  - b. Were Spurgeon's reasons for withdrawing from the Baptist Union scriptural? Why or why not?
  - c. How did Spurgeon believe that the situation in the Baptist Union could be remedied?
  - d. Why did Spurgeon fail to win the support of many of the evangelicals in the Baptist Union?
4. What was Spurgeon's perspective on church unity according to his "Preface" to L. Gaussen, *"Theopneustia": The Plenary Inspiration of the Holy Scriptures*, trans. David Scott and ed. B.W. Carr (4th. ed.; London: Chas. J. Thynne, 1912), vii and Murray, *Forgotten Spurgeon*, 160-166?
  5. According to Murray, *Forgotten Spurgeon*, 162-168, what were some of the long-term effects of the "Down-Grade" controversy?
  6. D.C. Davidson, "In the Furnace of Unbelieving Theology", *The Banner of Truth*, 293 (February 1988), 16-19:
    - a. Outline the nature of "Higher Criticism" as described by Davidson.
    - b. What was the difference Davidson noted between the German theologians under whom he studied and Spurgeon? What would account for this difference?

### The Northern Baptists, 1630s-1890s

Read Torbet, *History of the Baptists*, 201-214, 221-227, 232-234, 243-265 and answer the following questions:

1. Outline the early Baptist witness in New England.
2. Why did New England not "provide a congenial home for Baptists" (203)?
3. Why does Torbet spend a significant amount of space discussing the Kittery Church and William Screven?
4. What accounts for Baptist growth in the Middle Colonies?



5. Summarize the Baptist struggle for religious liberty (234-243) and involvement in the missionary enterprise (243-253).
6. What corrosive effects were at work among Baptist communities in the eighteenth and nineteenth centuries (255-256)?

<b>Baptist Theology in the Northern United States during the 19<sup>th</sup> Century, with particular reference to Francis Wayland (1796-1865)</b>
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1. Using Torbet, *History of the Baptists*, books from the reference section of the library as well as resources on the Web, draw up a 500-word outline of the life and historical significance of Francis Wayland. This summary should be annotated where appropriate.
2. Francis Wayland, *Christian Worship* [in his *Sermons to the Churches* (New York: Sheldon, Blakeman, & Co., 1859), 124-125]:
  - a. What does the following statement tell you about Wayland's theology of Christian worship: "In all its [i.e. the congregation's] arrangements...the ear and not the eye us first of all to be consulted"?
  - b. What is to characterize "a Christian place of worship"? Why?
3. Wayland, *Christian Worship* (*Sermons to the Churches*, 125-131):
  - a. What objections does Wayland have to "the present style of ecclesiastical architecture"?
  - b. Are his objections biblical?
4. Wayland, *Christian Worship* (*Sermons to the Churches*, 131-134): "The style of church architecture now coming into use among us is the medieval,...the Gothic form": What particular objections does Wayland have to this form of architecture? Be sure you know what form of architectural design Wayland is referring to as "the Gothic form." If you do not know, check on the web for "Gothic Architecture."
5. Wayland, *Christian Worship* (*Sermons to the Churches*, 134-135): What reply does Wayland have for those who would argue that "ancient and holy associations" mark "these forms of ancient architecture"?
6. Wayland, *Christian Worship* (*Sermons to the Churches*, 135-137): Briefly outline the nature of true Christian worship according to Wayland.





7. Wayland, *Christian Worship (Sermons to the Churches, 137-140)*:
  - a. What is the “labor of a minister of Christ”?
  - b. Compare these remarks by Wayland on ministry to those of Beddome in his *Nature and Authority of the Christian Ministry*. What similarities do you see? What differences?
8. Wayland, *Christian Worship (Sermons to the Churches, 140-142)*:
  - a. How does music aid in devotion?
  - b. Why does Wayland believe that “nothing but congregational singing” is “appropriate to the devotions of a Christian assembly”? Would you agree? Why or why not?
9. Wayland, *Christian Worship (Sermons to the Churches, 142-143)*: What theological vision of Christian worship do Wayland’s concluding remarks convey? Is it one which you would endorse? Why or why not?

<b>Oliver Hart (1723-1795), the first Baptist theologian of the South</b>
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1. Summarize Torbet, *History of the Baptists*, 214-220, 227-234.
2. Using books from the reference section of the library as well as resources on the Web, draw up a 500-word outline of the life and historical significance of Oliver Hart. This summary should be annotated where appropriate.

<b>Richard Furman (1755-1825), an early Southern Baptist pastor, the issue of slavery, and the formation of the Southern Baptist Convention</b>
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1. Read Torbet, *History of the Baptists*, 282-297, and answer the following questions:
  - a. Why were eighteenth-century Baptists hesitant to address the issue of slavery in their culture?
  - b. How did this reluctance begin to change in the North and why?
  - c. Outline the road to schism among the Baptists in 1845.



- d. How did the organization of the Southern Baptists differ from their brethren in the North?
  - e. How did the Civil War impact Baptist thinking in the North and the South?
2. Richard Furman, *Exposition of The Views of the Baptist relative to the Coloured population of the United States* [in James A. Rogers, *Richard Furman: Life and Legacy* (Macon, Georgia: Mercer University Press, 1985), 274-276: How does Furman believe that “Divine Goodness” has been shown to him and his generation?<sup>1</sup>
  3. Furman, *Exposition* (in Rogers, *Richard Furman*, 277): What does Furman believe will result from abolitionism?
  4. Furman, *Exposition* (in Rogers, *Richard Furman*, 277-279): How does Furman seek to show that “the right of holding slaves is clearly established in the Holy Scriptures”? How might a Christian abolitionist respond to these arguments?
  5. Furman, *Exposition* (in Rogers, *Richard Furman*, 279-280): What benefits does Furman believe attend the institution of slavery?
  6. Furman, *Exposition* (in Rogers, *Richard Furman*, 280-281): Why does Furman not regard the cruelty of the slave trade as a convincing argument against slave-holding?
  7. Furman, *Exposition* (in Rogers, *Richard Furman*, 281-282, 284): Why does Furman believe that Christian abolitionists need to be careful?
  8. Furman, *Exposition* (in Rogers, *Richard Furman*, 282-283): In what circumstances would Furman favor the liberation of the slaves?

### Jeremiah B. Jeter (1802-1880) and the struggle against Campbellism

1. Using Torbet, *History of the Baptists*, books from the reference section of the library as well as resources on the Web, draw up a 500-word outline of the life and historical significance of J.B. Jeter. This summary should be annotated where appropriate.
2. Read Torbet, *History of the Baptists*, 268-276 and J. H. Spencer, *A History of Kentucky Baptists. From 1769 to 1885*, revised Burrilla B. Spencer (Cincinnati: J. R. Baumes, 1885), I, 582-599, and outline the distinctive views of Alexander Campbell (1788-1866) according to these two authors.

<sup>1</sup> This address was given after the discovery of plans for a major slave insurrection in the early summer of 1822.



3. Torbet, *History of the Baptists*, 272-275: What reasons can be given for the success
4. Jeremiah B. Jeter, *Campbellism Examined and Re-Examined* (New York: Sheldon and Co., 1860), 116-191:
  - a. What does Alexander Campbell hold with regard to the Holy Spirit's work in conversion? How does he seek to support this view?
  - b. How does Jeter respond to Campbell's teaching at this point, both in general terms and in specifics from Scripture? Are his arguments generally cogent? Why or why not?
5. Jeter, *Campbellism*, 191-216, 221-281:
  - a. What general conclusion regarding Campbell's view of baptism does Jeter arrive at?
  - b. What does Jeter believe Scripture teaches concerning baptism and conversion?
  - c. What, according to Jeter, is "Campbell's chief argument" for his position?
  - d. Detail Jeter's reply to Campbell's interpretation of Matthew 28:19.
  - e. What specific arguments does Jeter make in response to the Campbellite "theory of baptismal remission"? Are they cogent? Give reasons for your answer to this last question.

<p><b>The Fundamentalist-Modernist Controversy, E.Y. Mullins and the Southern Baptists, 1890-1930</b></p>
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1. Summarize the key points made by R. Albert Mohler, Jr., "Baptist Theology at the Crossroads: The Legacy of E. Y. Mullins", *The Southern Baptist Journal of Theology*, 3, No.4 (Winter 1999), 4-22 with regard to the thought and legacy of E.Y. Mullins (1860-1928).