STUDIES IN CHURCH HISTORY:
17TH & 18TH CENTURY ENGLISH BAPTISTS
25177 CT

Syllabus

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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*
I. COURSE DESCRIPTION AND INTENDED LEARNING OUTCOMES

A specialized study of the history of the Baptists, especially focusing on the English Baptists from the early seventeenth century to the early nineteenth century.

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 17th and 18th century English 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


III. COURSE REQUIREMENTS

1. The course will meet on Friday, August 30, 2013, and Saturday, August 31, 2013, from 8 am - 5 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. 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 typewritten form. The pre-course assignments will be due at the first class on August 30, 2013. The remaining assignments will be due at the beginning of the conference on September 27, 2013. Marks will be deducted for numerous grammar and spelling errors. These written assignments constitute 60% of the final mark.

4. 25% 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.

5. 15% of the final mark will be made up by a paper entitled “The Personal Impact of the Spirituality of the Writings of Hercules Collins.” This paper is to be the fruit of a month-long meditation on selections from the writings of the seventeenth-century, English Baptist pastor Hercules Collins (1647–1702). These selections may be found in the book Devoted to the Service of the Temple: Piety, Persecution, and Ministry in the Writings of Hercules Collins. Between October 1 and November 1, 2013, these selections 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 8, 2013. This paper must be typed and comprise no more than 1,500 words.

IV. COURSE OUTLINE AND HOMEWORK SCHEDULE

PRE-CONFERENCE SESSIONS (August 30-31, 2013)

Friday, August 30 (taught by Steve Weaver)

Lecture 1: Introduction and Questions of Historiography

Lecture 2: The English General Baptists of the Seventeenth and Eighteenth Centuries
Lecture 3: The English Particular Baptists of the Seventeenth Century

Lecture 4: *The First London Confession of Faith* (1644/46)

Lecture 5: William Kiffin (1616-1701), An Early Baptist Pastor

Lecture 6: Two Visions of the Church: John Bunyan (1628-1688) and William Kiffin

Lecture 7: The Life and Theology of Hercules Collins

**Saturday, August 31 (taught by Dr. Michael A. G. Haykin)**

Lecture 8: The English Particular Baptists of the Eighteenth Century

Lecture 9: Joseph Stennett (1663-1713) and 18th Century Baptist Piety

Lecture 10: The Life and Theology of John Gill

Lecture 11: Anne Dutton (1692-1765), *Thoughts on the Lord’s Supper*

Lectures 12-13: The Eighteenth-Century Baptist Hymn & Sermon: Benjamin Beddome (1717-1795) & Anne Steele (1716-1778)

Lecture 14: The Life of Andrew Fuller (1754-1815)

**CONFERENCE SCHEDULE:** (For the most up to date schedule, please see [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 Benge)

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)

ASSIGNMENTS TO BE COMPLETED BEFORE AUGUST 30, 2013

Lecture 1: Baptist historiography (August 30)


Lecture 2: The English General Baptists of the seventeenth and eighteenth centuries (August 30)

Lecture 3: The English Particular Baptists of the seventeenth century (August 30)

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].

Lecture 4: The First London Confession of Faith (1644/1646) (August 30)


   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?

   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?


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?


Background reading

1. For questions 2a-d, 3a-d: Haykin, Kiffin, Knollys and Keach, 35-38.


Lecture 5: William Kiffin (1616-1701), an early Baptist pastor (August 30)


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**


### Lecture 6: Two visions of the Church: John Bunyan (1628-1688) and William Kiffin (August 30)


   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?


   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)?


   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


Lecture 7: The Life and Theology of Hercules Collins (August 30)
ASSIGNMENTS TO BE COMPLETED BEFORE SEPTEMBER 27, 2013

**Lecture 8: The English Particular Baptists of the eighteenth century (August 31)**

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?


   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?

**Lecture 9: Joseph Stennett (1663–1713) and 18th century Baptist piety (August 31)**

**Lecture 10: The Life and Theology of John Gill (August 31)**

**Lecture 11: Anne Dutton (1692-1765), *Thoughts on the Lord’s Supper* (August 31)**

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.

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).

**Lectures 12-13: The eighteenth-century Baptist hymn & sermon:**
Benjamin Beddome (1717–1795) & Anne Steele (1716–1778) (August 31)


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).


   a. How are men converted?
   b. What does the section I.2 tell you about Beddome’s view of preaching?

   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”?

   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?


   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?

   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?

Lecture 14: The life of Andrew Fuller (1754–1815) (August 31)