INTRODUCTION

This book was not written as a standard text book. For one it attempts no philosophy of history and secondly the very way it is written makes it already out of date. And yet I hope that it will lay bare the wide expanse of our Baptist fellowship and expose some small bodies hitherto hidden. No attempt has been made to present an even presentation. Some chapters are longer than others not because I lay more importance on these areas but because there is so little known about them. There is a studied attempt to bring to the fore the questions of doctrine, church-planting and liberty. And an effort is also made to teach Church-State relationships by telling the several stories.

There are a few things which ought to be noticed, however. The first is the way in which Baptist growth and Witness tend to relate to national and international crises of a social, political or religious nature. Secondly, issues such as religious toleration, personal liberty and academic freedom are very central to the Baptist cause. Thirdly, note ought to be taken of the strong "Biblicism" of the Baptist fellowship, but it is not by and large a narrow one but one which also accepts and welcomes academic investigation. Fourthly, the low estimate of the "priestly" in the common usage of that term is most evident, but the high premium placed on "preaching" and being a pastor is also evident. Fifthly, it is clear that "fellowship" plays an important role in Baptist groups, but this is always second to considerations of doctrine and polity. Above all Baptist groups tend to have a fluidity of being, an impermanence which is most reminiscent of the New Testament pilgrim Church which seems to be the most prevalent model.

There are of course other things. These are but a few; and it is hoped that this book and the questions at the end of each lesson will be a stimulus to a voyage of discovery.

LESSON 1

THE ORIGIN AND EARLY GROWTH OF BAPTISTS

Baptists: Origins and Sources

Baptists have their *origins* as a denomination in the historical movements of Europe during the sixteenth and seventeenth centuries. But Baptists, as a movement, have their *source* in the cradle and context of the New Testament, as it comes alive by the Holy Spirit at the conversion of an individual in a person-to-person confrontation with Jesus Christ.

To sign a declaration indicating that "I am a Baptist" is to declare participation in an institution defined and limited by tradition, function, parentage and geographical location. However, to affirm that "I am a Baptist" is also confession of faith in that I have pledged to obey not an ever living, changing body of doctrine, practice and belief but an ever living Jesus Christ, Himself. Not, however, any Jesus Christ, but *Jesus Christ* as He is most openly, clearly and commonly described and confessed by Baptists, historically. And that is why Baptists affirm most commonly *Confessions of Faith* and not *Creeds.*

This of course has its implications in church government and in the understanding of the nature of the church. For Baptists, less stress is laid upon the authority of the institution of the church, or upon the ecclesiastical authority and the priestly function of the minister as a steward of the sacraments interpreted as the means of grace. Rather, Baptists give more importance to conversion as the means by which entry is made into the church, to the "democratic" right of each believer to participate fully in the government and normal life of the church, and to the principle of voluntaryism by which the support of the church's programme by State funds is rejected.

Theories of origins

This tension between the history of ideas and a history of practice has injected itself into the many histories of Baptist faith and Witness down the years. Robert Torbet, an American Baptist historian, in his book *A History of Baptists* (1950), has enumerated some of the older theories concerning Baptist origins.

The Successionist Theory.— This theory maintains that Baptists have existed since the time of John the Baptist and his public ministry on the banks of the Jordan River. Sometimes, the theory has been modified to place the origins with the actual baptism of Jesus Christ Himself *or* the events surrounding the Day of Pentecost.

Are the following statements true or false?

1. *The origin of the Baptist denomination is found in the New Testament.* _____

2. *The affirmation "I am a Baptist" means that I have pledged to follow Jesus Christ as confessed by Baptists historically.* _____

3. *Baptists regularly use creeds in their churches.* _____

4. *This stance on creeds affects the Baptist understanding of the nature of the church.* _____

(1. false; 2. true; 3. false; 4. true)

The theory that maintains that Baptists have existed since the time of John the Baptist is called the _____ *theory.*

(Successionist)

The importance of the theory lies in the fact that a succession may be traced from those apostolic times to the present.

Many famous and noteworthy Baptist historians have held this view, most of them writing in the eighteenth and nineteenth centuries. Generally,they were apologists for the Baptist faith and practice in a hostile Christian context. Dr. Morgan Patterson has observed in many of his writings that Baptist adherence to the Successionist theory was due more to an attempt to respond to Roman Catholic, Anglican, and Orthodox theologians and at the same time to react with the sectarian rivalry of Methodists, Presbyterians and the Disciples of Christ rather than a sincere attempt at historical evaluation. And in so doing, Baptists borrowed the traditional Catholic methodology of "apostolic succession" but gave to it their own content.

While there is some truth here it is, however, not the whole truth. The fact is that Baptists themselves emerge from the Catholic heritage of which Roman Catholicism et al. are but a part and so carry a part of that tradition.

The Anabaptist Spiritual Kinship Theory.— This second theory maintains that there exists a kinship between every group which rejected the baptism of mainstream Christianity *or* administered a baptism of its own. Among these fall the Anabaptists (sixteenth century), the Waldensians, Lollards and Petrobrucians (twelveth century), the Paulicians (fifth century), the Donatists (fourth century), the Novatianists (third century), and the Montanists (second century).

This theory, in a sense, is a modification of the first and stresses the act of baptism, as well as the faith that act presupposes. Dr. Justice Anderson in his book *Historia de los Bautistas* (Vol. 1, pp. 20–25) mentions the names of oustanding Baptist historians whose criterion was whether or not a group was against infant baptism; and if it was, then it qualified as a Baptist ancestor!

The English Separatist Descent Theory.— Another theory maintains that the origins of Baptists began with certain *English Separatists,* who were Congregationalists but who had come to accept believers' baptism by immersion as the norm in the Holy Scriptures. As such, some historians argue that no true Baptist church existed in England before 1641, when immersion was renewed (in England). This view was held by and large by eminent American historians, who used the practice of baptism by immersion as the touch-stone of origins.

A modification to this theory was suggested by John H. Shakespeare's *Baptist and Congregational Pioneers* (London, 1905, pp. 79–80) in which he dismissed Thomas Helwys and the Spitalfield congregation of 1612 as the first Baptist church on English soil. Torbet shows that Shakespeare had certain biased reasons for this suggestion, in that many of the churches of the Helwys' tradition had become Unitarian in Shakespeare's time and were a source of embarrassment to sensitive British

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Is the following statement true or false?

Many Baptist historians who have held the Successionist theory have been apologists for the Baptist faith. _____

(true)

List five groups that fall under the Spiritual Kinship Theory. _____

_____

_____

_____

_____

(Compare your anwers with the text.)

The English Separatist Descent Theory holds that the origins of Baptists began with certain _____ _____.

(English, Separatists)

Baptists within an Anglican sea. His theory must not be given much weight.

It seems most likely that a more balanced view is that the Baptist denomination began with John Smyth and Thomas Helwys in 1609, when Helwys and others were baptized by affusion. For since that time there has been an unbroken link not only of *historical* continuity but also of a *communitty of belief.*

To leave the matter here, however, would not be true to the context of the *English Separatist Tradition* because it existed within the wider context of the Continental Reformation of the sixteenth century in Britain and within the Puritan tradition of the seventeenth century.

The Continental Reformation

The Continental Reformation manifested itself in four main streams: (a) Lutherans, (b) Zwinglians, (c) Calvinists and (d) Anabaptists. The Lutherans maintained in short that in reforming the Church that *which was not forbidden should remain.* For the Zwinglians, the Church was corrupted and needed *to be "restored."* For Calvinists, that which was still in the Church in *the spirit of the Scriptures should be accepted.* And for the Anabaptists, the Church was rotten root and branch and should be *"restituted."*

These four attitudes to the Church, the Scriptures, and to the world were to create alliances and divergencies after the first united stance against the Papacy had sent formal Catholicism crumbling to the ground. Clearly, while Lutherans, Zwinglians and Calvinists were institution oriented and upheld formal churchmanship, for the Anabaptists, the primary goal of the Reformation was the "restitution" of pristine faith. Thus the fundamental principle by which the Anabaptists were governed was the *immediacy between the believer and God,* and consequently, the direct accountability of the individual before God. They rejected the view that there was any other intermediary between God and the individual except Jesus Christ. Because of this, the believer had the authority to interpret Scripture for himself. Some Anabaptists also asserted that it was mandatory to obey that which the New Testament itself asserts.

The Anabaptists

Anabaptists were opposed to the Lutheran and Calvinist reiteration of Augustinian doctrines. It appeared to them that both Luther and Calvin by their stress on unconditional election had given an excuse for the neglect of practical holy living. Instead, the Anabaptists upheld *the freedom of the human will* to respond to the promptings of the Holy Spirit. As a result they were able to reject a "double standard" in terms of Christian behaviour.

They opposed too the idea of a *State church,* i.e., the notion that all who have been baptized in infancy and reside in a defined geographical area are by that token the church of the area. They refused to accept that the church

The Baptist denomination probably began with _____ _____ *and* _____ _____.

(Compare your answers with the text.)

Name the four main streams of the Continental Reformation.

_____

_____

_____

_____

_____

(Compare your answers with the text.)

The restitution of pristine faith was the primary goal of the _____

(Anabaptists)

Is the following statement true or false?
Anabaptists upheld the freedom of the human will.

_____

(true)

List three tenets the Anabaptists held about the church.

was composed of any but truly converted people who gather to worship and are joined together by a free choice. They maintained this position because they could find no warrant for infant baptism in the Holy Scriptures; so in their minds the baptized infant was not in fact baptized at all and therefore could not be a member of the church.

Their churches were organized very simply. They rejected all ideas of priesthood in the sacerdotal sense and were in fact *a lay or peoples movement.* They spoke of themselves as God's community, called each other by biblical names or used the word brethren or disciple, and insisted that all who preached should have received a "call" to do so.

The implications of their theological stance was as radical for belief as it was for church and social polity. They did not believe in compromises and so were radical politically and in economic terms as well.

The society of the sixteenth century was an amalgam of Church and State. As yet the Constantinopolitan settlement was generally accepted in which both State and Church were too sides of the same coin. And this concept of Church and State was at the root of Anabaptist protest. For if the Church and State were to be separated in function and in fact, the Anabaptists *were asking* for *nothing less than the dissolution of the (sixteenth century) State as well as the dismantling of the (sixteenth century) Church.*

They were denying the right of the State to compel belief or to regulate religion by replacing the State with congregational discipline and democratic action. To emphasize this, some Anabaptists refused to hold civil office, rejected capital punishment, and refused to bear arms. In the spirit of Matthew 5:34, they refused to take oaths. Others practised a well developed Christian communism (Acts 4:34 ff.). All Anabaptists maintained that property belonged to God and should be of service to the needy. They opposed money-lending and usury because not only was it forbidden in the Scripture (Deut. 23:19–20 and Ps. 15:5) but it was also the exploitation of the needs of another brother for a selfish benefit.

The first Anabaptist church was founded in Zürich in 1525 and from there the movement spread over Europe. It took most hold, however, in Holland and the Low Countries because a liberal government allowed them access, protection and freedom. Elsewhere, Anabaptists were butchered by Catholics, Lutherans and Calvinists, uniformly.

In the decade after 1525, the Anabaptists split into two main groups. The first was influenced by apocalyptic ideas due to the terrible persecutions, and the second was of a more restrained kind to which Baptists owe a debt of gratitude.

The first group gathered in the lower Rhineland in a town named Münster and there they decided to set up the New Jerusalem, with force of arms if necessary. Jan Matthys, a baker from Harlem, proclaimed that he was the prophet Enoch who had come to set up a new kingdom in

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_____

(Compare your answers with the text.)

List three tenets the Anabaptists held about society.

_____

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_____

_____

(Compare your answers with the text.)

Outline briefly the events at Münster. _____

_____

_____

which there would be no law, no magistracy, no marriage, and no private property. The Lutherans and Catholics in the town fled, and Anabaptists hearing of a haven from persecution fled there. The ousted Bishop of Münster now implored the neighbouring princes to help and they laid seige to the town. With the overcrowding in the town and the breakdown of discipline, murder, crime and polygamy were condoned. In the unsettled conditions Matthys was murdered and John of Leyden was proclaimed king. But the odds were too great. In June, 1535, the Anabaptists were defeated and Münster fell. So also did thousands of Anabaptists who were massacred or brutally tortured.

Catholic and Protestant theologians did their best to equate the word Anabaptist with the events of Münster, and for a long time the movement was discredited.

But there was a second group who gathered after Münster under Menno Simons (1496–1561). He had been a Roman priest and had become an Anabaptist after a serious struggle. He repudiated the events of Münster but gathered their scattered remnants under his leadership. He accepted the fundamental Anabaptist position, i.e., the rejection of infant baptism, the refusal to take oaths and to enlist in military service, but rejected all excess and fanaticism.

The Mennonites, as this group came to be called, soon became numerous in Holland, and after 1572, were protected by the government and granted civil and religious rights, but they did not remain a united movement. In 1555, there was a disagreement over the practice of excommunication between the Waterlanders (who were more lenient) and the Flemish or Frisian Mennonites (who were more rigid). It was the leader of the Waterlanders, i.e., Mennonites who lived in Northern Holland, Hans de Ries (1553–1638), who influenced the first English Baptists towards their final stance.

But the Anabaptists contributed to the origins of the Baptists in another way. During the sixteenth century some Anabaptists had fled to England, particularly to the towns along the south coast. They were in evidence in the reign of Henry VIII, for he executed fourteen Dutch Anabaptists and deported others. They did, however, receive some sympathy among the remnants of the Lollards. M. M. Knappen, in his book *Tudor Puritanism* (Chicago, 1939), suggests that a few Anabaptist societies existed here and there in Tudor England. After Münster, the movement in Britain tended to be discredited, and in any case, it was without any discernible leader and persecuted. In 1575, for instance, Queen Elizabeth ordered the burning of two Anabaptists at Smithfield, on the grounds that their doctrine was dangerous. Nevertheless, in 1589, Anabaptist societies still existed in London, but their presence was somewhat "foreign" and not a large contributory factor to the emergence of the Baptist Witness.

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_____

(Compare your answers with the text.)

A second group gathered under _____.

(Menno Simons)

This second group of Anabaptists came to be called _____.

(Mennonites)

Anabaptists contributed to the origins of Baptists in another _____.

(way)

The Separatists and the Puritans

The true cradle of the Baptist Witness must be sought among the English Separatists whose ideas were not in opposition to certain sentiments on the Continent, but the implications of these ideas had an authenticity peculiarly English. This is so because although Lutheran, Calvinist, Zwinglian and Anabaptist tenets were current in the English church of the sixteenth and seventeenth centuries, yet the insular nature of the Catholicism of England reacted with these ideas in a different way than on the Continent.

The sixteenth and seventeenth centuries were for Britain not only a time of religious ferment, but it was also a time of political, social and economic change. Consequently, the story of Baptist emergence is not only a story of faith, but it has also within it the new directions which society might take in organizing itself and how change might be managed for the betterment of all. For while Anglicanism, as the national form of Catholicism came to be called, Lutheranism and Calvinism (Presbyterianism) had within them the concept of institutional religion and therefore the preservation of the status-quo, Baptist tenets contained certain radical social elements, as we shall see, which made them suspect, as indeed the Anabaptists had been before them. These ideas were twofold: (a) that the true church was not only an invisible, idealized community, but a visible, disciplined community based on a convenantal relationship, and (b) that the church was a "people of God" possessed of the Holy Spirit and not solely dependent upon priest or presbyter, and this community was completely separated in things spiritual from the State jurisdiction.

The Separatists arose because of the peculiar twist the Reformation took in England. Here there was no "charismatic" leader of the stature of the continental reformers. Instead, the English Reformation came as a reaction to the acts of the Pope and later the monarchy, which after the Henrician Settlement represented the Papacy. So that the earliest acts of reform were done by the king himself and resulted in the overthrow of papal jurisdiction but not Roman Catholic doctrine. That Henry was determined to maintain Catholic doctrine can be seen in the promulgation of the Six Articles (1539) which imposed death on all who repudiated celibacy, auricular confession, private masses and the doctrine of transubstantiation.

When Henry died and was succeeded by Edward VI, his son, many who had been driven into exile returned and attempted to remove from English church life the more repugnant doctrines to reform. As a result, clergy were allowed to marry; the Sacrament of Holy Communion was served with bread and wine *to all the people;* images and shrines were removed; and the Prayer Book was revised. But Edward VI died when reformation was in an experimental stage. When Mary succeeded to the throne of England in 1553, she, with the help of Cardinal Pole, reversed the whole thing. Protestant exiles streamed to the

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The true cradle of the Baptist Witness must be sought among the _____ _____.

(English, Separatists)

These ideas were _____.

(twofold)

The Separatists arose due to the peculiar twist the Reformation took in _____.

(England)

Continent and many leading churchmen were executed for their opinions on reform. (See Foxe's *Book of Martyrs.*)

Elizabeth succeeded to the throne of England in 1558, and pursued a policy of moderation. She was neither extremely Catholic or overly Calvinist in her approach to matters of the Church and in any case did all her reformation through Parliament. To her is due the Elizabethan Settlement whose intent was to unify the realm by imposing a system of belief on the one hand and church order and government on the other. She through the Act of Supremacy was made "Supreme Governor" of the church, and with the passage of the Act of Uniformity was able to impose the *Book of Common Prayer* on all her subjects who had to attend at the local parish church by law. The Articles of Religion (belief) were reduced from forty-two to thirty-nine, and all the clergy had to accept them by law.

It was this imposition of religion by law which first brought the Puritans to the fore who later were to give birth to the Separatists. These Puritans were composed mainly of the Marian exiles who had returned, convinced more than ever that the English church needed more than half-hearted reformation. They were pressing for more than the compromises which Elizabeth had carried through Parliament.

The Elizabethan Puritans wanted: (a) the powers of bishops to be abolished *or* indeed curtailed in some respects since they believed their lordship over the church, as well as their office, was not according to the Scriptures; (b) the constitution of the church to be presbyterial and not episcopal since they did not see in the Scriptures three orders but two orders of ministry; (c) the ministers to be called of God, efficient, learned and good preachers; (d) the minister to have *one* church and that he should live there; (e) the finances of cathedrals to be examined to see how to make them more economical; (f) the Prayer Book to be revised, removing from it phrases which appeared to be relics of popery and pagan superstition, e.g., the Service for the *Churching of Women.*

But these desires were frustrated because the queen had no intention of pressing further with her reforms. However, while in the early years of her reign, these "Puritans" (but non-Separatists) had bided their time, but by the 1570s they became impatient and were now prepared to act.

The first confrontation occurred in 1564 between the bishops and the queen on one side and the Protestant laymen and clergy on the other over the question of clerical dress. It was a simple matter but it embodied the principle of the relationship between Church and State. The question was not resolved. It was left in abeyance until Archbishop Parker published in March, 1666 the *Advertisements* which demanded of the clergy unity in (a) preaching, (b) worship, (c) appointment of ministers, and (d) outward apparel of persons ecclesiastical.

Parker's announcement put the issue beyond doubt. On June 20, 1567, certain Christians, Anglicans who could

Identify the following: Elizabethan Settlement _____

Act of Supremacy _____

Act of Uniformity _____

Articles of Religion _____

(Compare your answers with the text.)

The Puritans were brought to the fore by the imposition of religion by _____.

(law)

List five things the Elizabethan Puritans wanted.

_____

_____

_____

_____

_____

_____

_____

_____

(Compare your answers with the text.)

The first confrontation occurred over a question of _____ _____.

(clerical, dress)

not conform and believed that they had to separate from the "rites and ceremonies of the Church of England," were arraigned before Edmund Grindal, Bishop of London, to answer for their separation.

It must not be assumed that this separation occurred in a vacuum. It has been demonstrated by Barrington White in his book *The English Separatist Tradition* (1971) that an "underground separatist Church" appears to have existed before this but that in 1567, Separatism was now emerging as an accomplished fact.

When Separatism occurred, the Puritans within the establishment denounced them in no uncertain terms. But the Separatists were advocating two things: (a) that their motive for separation was the desire to have a church which exercised discipline over its members as described in Scripture (see Matt. 18:15–17), and (b) that as far as they were concerned the Church of England was no different from the Church of Rome.

Among these Separatists were the leaders of modern Congregationalism. They maintained: (a) that the church had the right under God and the Scriptures to administer its own discipline, (b) that episcopal authority was not scriptural, and (c) that they should arrange their own preaching, prayer and the administration of the Sacraments.

As long as Elizabeth was queen, the practice of non-conformity was anathema. Of course, the merits or demerits of one type or other of church government could be discussed by scholars in Cambridge University, as indeed it was, but to implement one's belief was to court arrest, trial and imprisonment. Because of this many scholars who were Puritans and Separatists fled to Holland, where there was toleration. Some were not as fortunate. Henry Barrow, John Greenwood and John Penry, who for more than ten years had pastored Separatist churches, were hanged in 1593.

When James I came to the British throne, he carried with him all the hopes of the Puritans. He had been raised in Scotland, where the course of the Reformation had been different. There Presbyterianism had triumphed and there was no doubt that he was a Calvinist. But in 1603, at the Hampton Court Conference, he proved to be as intransigent as his predecessor because he saw in the Presbytery an alternate form of government to the monarchy. It is reported that he said: "No Bishop, no King. A Scottish Presbytery as well agreeth with a Monarchy as God and the devil." So that with this stance he ejected in a single year (1604) no lesser than 300 Puritan clergy from the churches, persecuted the Separatists for breaking the ecclesiastical law of attendance at public worship, and set back the cause of reformation this time from within.

Conclusion

It is against this background of the Reformation that the true origins of the Baptists must be understood. We do not deny that there were similarities of thought and practice

Certain Christians were arraigned for their _____ _____.

(separation)

Name two things advocated by the Separatists.

_____

_____

_____

_____

(Compare your answers with the text.)

During Elizabeth's reign, the practice of non-conformity was _____.

(anathema)

Is the following statement true or false?

with other groups during the long course of history. There were similarities with the "heretical" groups of the second, third, fourth, fifth, sixth and succeeding centuries, but these groups were in part "heretical" and the differences between them and the Baptists were also significant.

By the same token, although there exists a community of ideas in the sixteenth and seventeenth centuries in Europe between Baptists and their antecedents and the Anabaptists, there does not appear to be any direct influence of either upon the other. It appears that on either side of the English Channel similar circumstances produced similar conclusions.

It would seem that the only direct historical linkage of Baptists which can be traced *is* to the Separatist movements which grew out of Puritanism in the reigns of Elizabeth I and James I in England. And it is there that Baptists must look for their origins, if not their *source.*

Baptist origins can be traced back to the Separatist movements during the reigns of Elizabeth I and James VI in England. _____

(true)

Baptists: General and Particular

The beginnings of English Baptist history, and for that matter, Baptist history, generally must be sought in Holland among the churches made up of English Separatists. There were those who had been hounded out of England after the new policy of James I began to take effect subsequent to the Hampton Court Conference (1610).

John Smyth

The central figure in these events was John Smyth (1579 (?) – 1612), whose ancestry we do not know, but who received a Master's degree from Cambridge in 1593. While at Christ's College, he was significantly influenced theologically by Francis Johnson, a tutor, who later became pastor of a Separatist English church in Holland. But at this time Smyth was a Puritan still in search of deeper truth.

Smyth was elected a fellow of his College in 1594, and received ordination at the hands of the Bishop of Lincoln. He remained at Christ's College until 1598 when, on marriage, he vacated the fellowship and sought employment as a lecturer to the city of Lincoln, a job which he received on a split vote of eight to seven on September 27, 1600. He was paid forty pounds per year, plus rent and the permission to graze his cattle on the common land.

City Lectureships were no more than glorified chaplaincies funded by private individuals to supplement the official ministrations of the parish church. They, however, provided the lecturers with more freedom since they did not come under the bishop's jurisdiction. But Smyth used his freedom unwisely and he was dismissed from the Lectureship in 1602. He returned home to Gainsborough – on – Trent and seemed to have practised medicine for a short time. By 1606, we find him as pastor of a Separatist congregation in Gainsborough, having broken his ties with the Church of England.

The central figure in these events was _____ _____.

(John Smyth)

DRAW a CIRCLE around the CORRECT ANSWER to the following statement:
Smyth was pastor of the Separatist congregation at Gainsborough in which of the following years: 1602, 1606, 1608.

(1606)

Migration

The Gainsborough Separatist Church was organized in 1602, but met in two parts. One group was led by Richard Clafton of Scrooby Manor and was the nucleus of the church led by John Robinson, of Pilgrim Father's fame. The other group which had remained up to now in Gainsborough was the one which called Smyth as their pastor. Within two years, however, it was impossible to remain in England. So in 1608, both branches of this Separatist church migrated to Holland, where since 1595, groups of this sort had been welcomed.

The Gainsborough group was led by Thomas Helwys of Broxtowe Hall, Nottinghamshire. He had provided most of the funds for the operation. The group was comprised of natives of Yorkshire, Lincolnshire and Nottinghamshire. These settled in Amsterdam at the Great Bakehouse of a Mennonite, named John Munter. The Scrooby Manor group settled also in Amsterdam, a church comprised of a membership drawn from Norfolk, Suffolk, Essex, London and Kent. It was led by John Robinson. At first, unlike the Smyth group, they joined the Separatist congregation of Francis Johnson, already established since 1597. But Robinson and the group withdrew to Leyden in 1609 and eventually the Leyden church migrated to America in 1620, settling at Plymouth Rock.

Smyth's congregation numbered some eighty persons and appears to have had a separate existence in Amsterdam. In 1608, he published a tract, *The Differences of the Churches of the Separation,* in which he defines the displaced congregation as "the second English Church in Amsterdam." The tract arose out of a debate on who are rightful members of the church.

While at Gainsborough, Smyth had published a tract, *Principles and inferences concerning the visible Church,* in which he had maintained that the officers of the visible church were (a) bishops, who in the New Testament are also called elders or presbyters and (b) deacons. He also stressed that the method of receiving these officers into the church was by election, approbation and ordination. By *election* he meant the voting of those in full communion, the majority of which elected to an office. By *approbation* he meant "the examining and finding the officer-elect to be according to the rules of the office." By *ordination* Smyth meant the "laying-on-of-hands" with fasting and prayer. Ordination's importance was two fold in that the imposition was an act of assurance to the ordinand on the one hand, openly affirming the election to be of God, and on the other hand a declaration to the assembled church that authority to administer had been given.

Smyth and Johnson

John Smyth had moved in his spiritual pilgrimage since his days in Cambridge. In his theological search, he had become less conservative. The same could not be said for his tutor, Francis Johnson, who was now a pastor of

DRAW a CIRCLE around the CORRECT ANSWER to the following statement.
The Gainsborough Separatist Church migrated to Holland in which of the following years:
1602, 1606, 1608?

(1608)

The Gainsborough group was led by _____ _____.

(Thomas Helwys)

Smyth maintained that the officers of the visible church were _____ *and* _____.

(bishops, deacons)

some years in the English Separatist Church in Amsterdam. Francis Johnson had clung to the old Puritan position, and although he had become a Separatist, there still lingered the marks of the establishment.

Smyth on the other hand was a late arrival and had tasted longer of the perils of the faith and the immediacy of persecution and had to clarify in his own thinking where he stood. It was these conclusions to which he came, though at times literalistic and naive, which were the cause of a separation between Johnson and himself.

The occasion of the split was the *question of Scripture.* Smyth took exception to the reading of Scripture in the English translation in worship. He maintained that if Scripture were to be used then the originals, i.e., the Hebrew and Greek texts, should be brought in and the preacher provide a translation on the spot. This he felt was the only way to ensure that there was no block between the Word and its proclamation. Smyth was well aware that some parts of the New Testament canon were manifestly later than the Church at worship (e.g., 2 Peter) so he did not see the necessity of even reading Scripture in worship. But if it were read then it ought to be "inspired" Scripture.

He also took issue with preaching from a manuscript and the use of hymn-books to sing the Psalms. He maintained that the collection (offering) should be sanctified by prayer but that non-church members should not be asked to give.

While these matters seem minor and are indeed petty, behind them lay a bigger issue which was the real cause of the split: *the nature of the church and its function.* There had for sometime been a divergence in the Puritan and Separatist ranks between those who advocated a "Presbyterian" substitution for the "episcopacy" and others who saw *authority* as resident in the whole church. Francis Johnson had inherited the pastorate of an established church, the Ancient Church, as it was called, which had substituted the "eldership" for the "episcopacy," so by-passing the authority resident in the church. Smyth dismissed this practice as unscriptural since he maintained that the authority of God was given to the "covenanted people of God." And so the powers of binding and loosing strictly speaking are the prerogative of the whole church, and to whom the church gives it.

Baptism

Smyth was desperately trying to set up a church on the New Testament patterns. In his study of the New Testament, he came to see that "infant baptism" could not be maintained from Holy Scriptures. He, therefore, drew the conclusion that the baptism he had received was worthless, and so since as exiles they were setting up a New Testament Church, they had to begin again on the basis of *mutual covenant* between believers and *baptism* of all believers, the true pattern of the true New Testament church.

In order to "reconstitute" the church, minister and

The pastor of the English Separatist Church in Amsterdam was _____ _____.

(Francis Johnson)

The occasion of the split was the _____ *of* _____.

(question, Scripture)

The real cause of the split was the _____ *of the church and its* _____.

(nature, function)

Is the following statement true or false?
Smyth maintained that the true pattern of the true New Testament church was a mutual covenant between believers and baptism of all believers. _____

(true)

---

officers laid down their offices, and in 1609, Smyth baptized himself and was ever after dubbed by his opponents, the *Se-Baptist*. He then baptized the others by affusion (i.e., the pouring of water on the head).

This action sparked off even more controversy. Smyth set out his position in this way: Infants are not to be baptized, because there is neither precept nor example in the New Testament of any infants who were baptized. Only they that did confess their sins and confess their faith were baptized; anti-Christians converted are to be admitted into the true church by baptism. After this there could be no retraction. He was asked why he had baptized himself seeing there was no warrant in Holy Scripture. He replied that that was no more foolish to do than to give the Holy Communion to oneself. But when someone asked why he had not gone to the Mennonites this made him think further, and led him to regret the error of his self-baptism.

The Mennonites

Smyth's attention now having been directed towards the Waterlanders, he soon opened communications with them. About February, 1610, a majority of the group joined with him to present a petition to the Mennonites. The petition confessed that the group had erroneously baptized themselves but requested that they be accepted as members of the Mennonite Church. Smyth did not carry all the church on this question. Thomas Helwys, together with three men —William Piggott, Thomas Seamer and John Murton— and five or six women, parted company with Smyth. Helwys accused Smyth of sinning against the Holy Spirit by doubting the validity of his own baptism.Nor did he hesitate to write to the Waterlanders, rebutting the petition and arguments of Smyth.

The chief bone of contention for Helwys was the practice among the Mennonites to limit ordination to the elders only. But beneath that was a suspicion that Mennonite Christology was unorthodox, to say the least, heretical to put it bluntly.

The Mennonites hesitated to accept Smyth, perhaps due to objections by Helwys' group or maybe because the membership of Smyths' church wished to take the national oath, as a means of political protection. Oath-taking was contrary to Anabaptist-Mennonite practice. Whatever the reason, Smyth was not received into fellowship. In August, 1612, he died mercifully of consumption, having been excommunicated by Helwys and Murton, and was buried in Amsterdam on September 1, 1612. By 1615, however, the remnant of the Smyth group were admitted into the Mennonite Church.

A declaration of faith

Smyth was a prolific writer and so has left behind him much of his spiritual journey in his writings. What did he really believe and what guide-lines did he leave for the Baptist movement? In 1610, as he was seeking a

Smyth became known as the _____ _____.

(Se-Baptist)

Thomas Helwys parted company with _____.

(Smyth)

Smyth was not received into _____*; he died in August,* _____.

(fellowship, 1612)

reapproachment with the Mennonites, Smyth drew up a declaration of faith which reveals that he was now no longer a *Calvinist* but had embraced *Arminian* views.

Freedom of will.— He asserted that God created man with freedom of will so that the term *original Sin* is an idle term, because God threatened death to Adam only, not to his posterity. He maintained that infants were born in innocency, without sin. If they die, they go to heaven and this is *all inclusive.* He affirmed that God did not hate fallen Adam but loved him still, because no man begets a child in order to hang him nor does a potter fashion a pot to destroy it. It is, therefore, folly to believe that God would create or predestinate a human being to destruction. God, he argued, from the foundation of the world determined the way of salvation in Christ. God foresaw all who would follow the way of salvation and had determined the way of perdition to be the way of impenitence and infidelity, and God foresaw who would follow that too. But since God created man in His own image, it was He who redeemed them when they fell into *actual sin.* Christ's sacrifice of His body and blood reconciles mankind to God but not God to mankind for there was never any need for that.

The Church.— As regards the church, Smyth declared that the church visible consisted of penitent persons only and those who having believed in Christ lived worthy lives. This visible church was the mystical figure outwardly of the true, spiritual, invisible Church which consists of the spirits of the just and perfect, who are regenerate. He insisted that all penitent, faithful Christians are brethren in the communion of the outward Church, *"wheresoever they live and by what name soever they are known."* Baptism was to be administered only "to penitent and believing persons and not to innocent infants or wicked persons" and "that only baptized persons should partake of the Lord's Supper."

The Sacraments.— With regard to the Sacraments or Ordinances, i.e., the Supper and baptism, Smyth maintained that they did not convey any grace and regeneration but did serve to stir up repentance and faith. And as regards the ministry, he observed that there were two sorts of ministers set in the church: some who minister the Word and Sacraments, viz. pastors, teachers or elders, and others called deacons, both men and women. These offices did not have any outward succession in the church, but since God is a God or order, it was not lawful for every brother to administer the Word and Sacraments.

The Christian's relation to society.— Pertaining to society, Smyth maintained that the office of the magistrate was permitted by the ordinance of God for the good of mankind and that justice may be preserved. But it was not an office which a Christian should hold. Christians should never go before a civil court, but should settle all disputes among themselves: Nor should any Christian swear nor marry an unbeliever. He continued: "(We

---

Smyth believed that God created man with _____ *of* _____.

(freedom, will)

Outline briefly Smyth's beliefs on the church.

_____

_____

_____

_____

_____

_____

(Compare your answers with the text.)

Smyth held that the Lord's Supper and baptism did not convey any _____.

(grace)

Is the following statement true or false?

Smyth held that the office of the magistrate was permitted by God.
He felt that Christians should hold the office of the magistrate because the office was of God.
_____

believe) that the magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force and compel men to do this or that form of religion or doctrine, but to leave the Christian religion free to everyman's conscience . . . for Christ only is the King and lawgiver of the Church and conscience" (Article 84 sec. *The Works of John Smyth,* Vol. 2, p. 681).

Suspect Christology.— It has already been noted that Helwys might have hesitated to join with Smyth in an approach to the Mennonites because of their suspect Christology. Melchior Hofmann had been associated with them and he had maintained that the flesh of Jesus Christ was not actual flesh. "Jesus passed through Mary as light passes through a pane of glass" was the catch phrase. This was a form of Gnostic heresy. Smyth seems to have gone with it for sometime, for in a reply to Helwys, he asserts that he now believes it is better to attribute Christ's flesh to His mother, Mary. But he did not wish to make that an article of faith, for there was no Scripture on the question.

General Baptists

With the passing of Smyth, Thomas Helwys and his group returned to England sometime in 1612 and constituted a church at Spitalfields, outside the walls of the city of London. Helwys was educated at Gray's Inn and then returned to Broxtowe Hall, married and settled down. He had Puritan leanings and had come to know Smyth at Gainsborough and joined the church. He had fled to Holland with the church, leaving behind his wife and children, assuming their safety. But as soon as they discovered he had fled, the ecclesiastical authorities imprisoned his wife in York. Convinced after the events in Amsterdam that their flight was a mistake, they returned to England towards the end of 1612, and founded the Spitalfields church, knowing full well the consequences.

This first Baptist church on British soil was founded by laymen, leadership having been taken from them on varying pretexts. Since Helwys held most of the opinions of Smyth, the church had Arminian views and was a *General Baptist Church.*

Thus, the reorganization of the General Baptist churches (i.e., churches which accepted Arminianism, the view that the Atonement was general and unlimited) dated from 1612 and the constituting of the church at Spitalfields. It is not difficult to discover the tenets and doctrines held by that church because Helwys, its undoubted leader between 1611 and 1612, published at least four books about his beliefs.

Before we look at these beliefs, three observations must be made. First, these beliefs of Helwys were not original. For the most part they were a rehash of Smyth's theology, with the omission of those things for which he was suspect, e.g., Hofmannite Christology. Secondly, these beliefs were apologetic in character, attempting to explain

(false)

Is the following statement true or false?

Smyth for a time held to Hofmannite Christology which stated that the flesh of Jesus was not real flesh. _____

(false)

Helwys and his group returned to England in _____. *They founded a church at* _____.

(1612, Spitalfields)

The church at Spitalfields held _____ *views; it was a* _____ *Baptist church.*

(Arminian, General)

---

either to fellow churchmen or the State this or that stance which the group had taken. Thirdly, these beliefs were often stated within the context of the current society and were not understood then, nor must we do so now, in terms of creedal statements. They were in fact confessions of faith and nothing more.

Helwys' books

Helwys' first three books were in reply to the Mennonites on matters of doctrine, definitions and reactions to the Calvinists, the Mennonites and the established Church of England. These statements were published in Holland and were critical of the Calvinist's rigid predestinarianism on the one hand, as well as the Mennonite over-emphasis upon free will, on the other. Particularly, did he criticise the Mennonite insistence upon the *apostolic succession* of the true Church. He was critical too of their withdrawal from civil government, and as good measure, he inveigled against the Anglican and Roman Catholic hierarchy for limiting the freedom of mankind in Christ.

But it was his fourth book, *A Short Declaration of the Mistery of Iniquity,* published in England and dedicated and inscribed to James I, which not only brought him to public attention but has left to Baptists a legacy in the statement of one of their most precious tenets. Helwys voiced in this book a claim for *freedom of worship* derived as he saw it from the supreme Lordship of Christ.

To have written such a declaration and addressed it to the king was an act of courage, because he must have known the monarch's conservative views on these matters. After all, his uncle, Geoffrey, was a merchant tailor and a man about town, and his cousin, Gervase, had been knighted by the king and, as a matter of fact, was later to become Lieutenant of the Tower of London.

Nevertheless he wrote: "Let the King judge, is it not most equal that men should choose their religion themselves, seeing they only must stand themselves before the judgment seat of God to answer for themselves, when it shall be no excuse for them to say, 'we were commanded or compelled to be of this religion by the King or by them that had authority from him. . . .' We profess and teach that in all earthly things, if the King or any in authority under him shall exercise their power against any they are not to resist by any way or means, although it were in their power, but rather to submit their lives as Christ and His disciples did, and yet keep them consciences to God."

Helwys tried to present the book personally and to secure an interview. There is no evidence that the interview was granted, but the monarch took notice especially when he read the inscription: "The King is mortall man and not God, therefore hath no power over ye immortall soules of his subjects to make lawes and ordinances for them and set spirituall Lords over them." James I, without much ado, committed Helwys to Newgate gaol, where he died soon after.

Helwys voiced in his book a claim for _____ *of* _____.

(freedom, worship)

In 1613, John Murton was called to the pastorate of the Spitalfields congregation. And between 1615 and 1620, he wrote defending Baptist theology and polity, indeed with such effect that several responses came from Mennonite - Anabaptist connections and Separatist congregations on the continent of Europe. Murton's treatise dealt with Baptist discipline and belief,, treating the questions of predestination and church relationships.

Between 1613 and 1620, the Murton church conducted a large amount of correspondence with Waterlanders. The question at issue was "communion." While there was amity, at no time did the General Baptists and the Mennonites enter formally into communion, though individuals did. There appeared to have been two obstacles: (a) Mennonite Christology, which, as has already been indicated, bordered on a form of Docetism and (b) the question of oaths, which were forbidden to Mennonites but not to Baptists. One sidelight of the correspondence was to show that already there were at least *five* congregations meeting in England.

Between 1630 and 1660, the number of General Baptist churches had increased to well over forty-seven (the 1644 count), but they lived dangerously. They were living in an age dedicated to Calvinism in theology and absolutism in political life with an Arminian evangelistic zeal, proclaiming the freedom of the individual conscience and religious liberty. Their existence was obnoxious to Puritan and Independent Separatists alike not to say anything about Roman Catholics and Anglicans. And how obnoxious and in what danger, the reign of Charles I, and the activity of Archbishop Laud make manifest.

Particular Baptists

The Particular Baptists had no historical connections or association with the continental Anabaptists. But they were the last stage in an evolution from Puritanism to believers' baptism. Most of them arose among those churches of strict Calvinist bias, who maintained that the Atonement was restricted and confined to the "elect" alone and so might be termed *particular.*

These Particulars came into full prominence in the time of Charles I (1625–1644), but might have predated him. In any case they were noticed because in implementing the Jacobean policy of repression of the Separatists, Charles had placed a bigotted churchman in charge of ecclesiastical affairs. Archbishop William Laud had been a rector in Essex and a bishop in Wales. By 1628, he was a Privy Councillor and Bishop of London, and in 1633, he became Archbishop of Canterbury. As a member of the Star Chamber and a member of the High Commission for the Southern Province, he was highly placed to exert much political authority, and he did. By 1640, when both the Monarch and the Archbishop were sent to the Tower, Baptists had been persecuted and many had fled to the Americas.

John Murton was called to the pastorate of the _____ congregation.

(Spitalfields)

A large amount of correspondence was conducted with the _____.

(Waterlanders)

The General Baptist churches lived _____.

(dangerously)

UNDERLINE the CORRECT VIEW of Particular Baptists.

The Atonement was general and unlimited.

The Atonement was restricted and confined to the elect alone.

(Compare your answer with the text.)

In order to "purge" the church, Charles and Laud saw that censorship of the religious press was renewed. Further, private chapels and chaplainies were discouraged and parish lectureships were abolished since these had become sanctuaries for Separatists in the past. And it was within these uncertain and unfriendly times that the Particulars were noticed.

As early as 1616, there existed a Separatist church in London. It was called for convenience the Jacob-Lathrop-Jessey Church after its outstanding pastors. Henry Jacob (1533–1624) who established the church was an Oxford graduate. He had lived in Leyden and had attended on John Robinson, who changed him from being a Separatist. He established this church but after six years (1616–1622) decided to migrate to Virginia, where he died in 1624. He was succeeded by John Lathrop in 1625 who served six years before he was imprisoned in 1632. On his release in 1634, he fled to New England with thirty members to escape Laud.

It was during 1630, that one of the members, Dupper, decided to leave the church because "parish baptism" was accepted as valid. In 1633, Samuel Eaton, a related pastor of this group raised the baptismal question again, this time casting doubt on his own baptism. There is some doubt as to whether Eaton was repudiating infant baptism or parish baptism. By 1638, however, the question was again openly discussed. Lathrop, the former pastor, had left in 1634 and it was not until 1637 that Henry Jessey took over. Within Jessey's first year, William Kiffin and five others asked to be dismissed on the ground that they had repudiated infant baptism. The six were baptized and joined John Spilsbury's congregation which was most likely a part of Eaton's original group. This was in 1638, and it makes this congregation the first Particular Baptist church.

Parallel with the discussions on the *proper subject* for baptism was a debate about the *proper mode* of baptism and who was the *proper administrator.* Richard Blunt, a member of the Jacob group, first raised the matter in 1600 and was a supporter of the Eaton group which had split off in 1633. He felt that the believer should be immersed, and in quest of this, waited until 1641 when he received "baptism by immersion" in Holland, at the hand of the Mennonites. On his return, he baptized a Mr. Blacklock, who is described as a teacher, and together they baptized more than fifty others. By 1644, the practice was well established in both Particular and General Baptist churches. As the *Particular Baptist Confession* of 1644 observes "The way and manner of the dispensing of this Ordinance the Scripture holds out to be dipping on plunging the whole body under the water; it being a sign must answer the things signified, which are these: first, the washing the whole soul in the blood of Christ; secondly, the interest the Saints have in the death, burial and resurrection; thirdly, together with a confirmation of our faith, that as certainly as the body is buried under water, so certainly shall the bodies of the saints be raised by the

Outline the events that led up to the formation of the first Particular Baptist church.

_____

_____

_____

_____

_____

_____

(Compare your answers with the text.)

The practice was well established in both Particular and General Baptist churches by _____.

(1644)

power of Christ, in the day of the resurrection, to reign with Christ."

As regards the question of the proper administrator, there were two questions: (a) was *succession* being implied by being baptized by one who was already baptized in the true form, and was that necessary? and (b) was it necessary to be baptized by somebody else.

With regard to (b), the Spilsbury church affirmed that after a general corruption of baptism, an unbaptized person might baptize himself in order to initiate a reformation. The church also stated that (a) baptizedness, while not a necessity, was certainly preferable, though they did not like the implicit idea of succession.

In the meantime, the mother church, now being led by Jessey, underwent its own transformation. It, having given birth to Samuel Eaton's church and John Spilsbury's church, was now faced with the question whether infant baptism should continue. The question was raised in 1643 by Hanserd Knollys who arranged a debate on the matter in the congregation and created another division. Some of the dissenters joined Kiffin's church and others elected Knollys as their pastor. Knollys was ordained in 1645, but the arguments convinced Jessey who was baptized by Knollys, and by degrees he baptized most of that congregation. (Knollys had earlier migrated to America, where we find him as pastor of a church in New Hampshire between 1638–1641 and where he had come into contact with Baptist views.)

Of this group perhaps John Spilsbury is the most important, yet we know very little about him. He was a shoemaker in Aldersgate, London. He published a few books in which his Calvinism is explicit. In one of them he maintained: "Christ hath not presented to His Father's justice a satisfaction for the sins of all men; but only for the sins of them that do or shall believe in Him which are His elect only." But that he was important in his day is revealed by the fact that Henry Cromwell tried to send him to Ireland in 1656, to mediate in a dispute in Ireland among the revolutionary Baptists. From such humble beginnings spring great works.

Baptists of America: Epilogue and Prologue

American Baptists developed from the rise of the Puritan spirit in Europe and in a sense their emergence in the Americas was an epilogue to an already told story. But to leave it there is to underestimate the inventiveness of a new and virile people and the authenticity of a new Witness to the mercies of God. For not only did these Baptists accept, acknowledge, and receive their origins from Europe, but on American soil Baptist Witness was developed, nurtured and created into something new. Where earlier Baptists saw themselves as *Separatists* and advocates "against," in the newer climes, Baptists saw themselves as pioneers and the purveyors of truths which lay long hidden but which now they were about to unearth.

Name two decisions taken by John Spilsbury's church about baptism. _____

_____

_____

_____

_____

(Compare your answers with the text.)

Very little is known about John _____.

(Spilsbury)

On American soil Baptist Witness was developed into something _____.

(new)

Despite the fact that in the early seventeenth century Baptists in some measure appeared to be unsure of themselves, especially in the New England States, the Great Awakening of the 1740s was to shake them from slumber and that need of witness ever present in them germinated, grew and flowered into a rich harvest, which was to be reaped not least in the Baptist churches of the South.

Beginnings

Most Baptist historians date the emergence of the Baptist communion in the Americas from the conversion, work and witness of Roger Williams who fled from Salem in the Bay Colony to Sekonk sometime in January, 1636.

Williams (1603–83) was an Englishman, a Cambridge graduate in law who had been trained for the Anglican ministry. He had been a controversial figure in England where he challenged the authorities of the church because of corruption in the administration. Not being now able, because of this to excercise an effective ministry in England, he migrated to "New England," to the Bay Colony in 1631. There he found more congenial spirits, for by this time the wind of Separatism and Congregationalism had begun to blow in the settlements. It must be remembered that *Congregationalism* is not synonymous with *Separatism.*

Williams, on his arrival, was called to a church in Boston, but he declined the invitation because he maintained it had not formally separated itself from the Church of England, and had not repented of its connection. Now living true to his controversial nature, he further antagonized his New England associates by denouncing the Charter of the Bay Colony as no more than the unlawful expropriation of lands belonging to the Indians. Leaving the Bay Colony, he spent two years in Plymouth. While there he was elected the minister at Salem in 1633, but when he requested his church "to separate" from the other churches of the colony, his action was seen as a threat to law and order and so in 1636 he fled the colony in order to escape deportation. He went on to found a settlement called Providence which was later given a charter and became Rhode Island. It is here Baptists look for their American origins.

Baptist ideas are difficult to inherit; each person must make an individual pilgrimage of faith. Williams was no exception. In 1638, two years after his historic flight, he, with twelve others, entered into a social contract which promised submission "to all such orders or agreements as shall be made for the public good . . . only in civil things." In March, 1639, Ezekiel Holliman, who had now joined Williams from Salem, baptized Williams. And Williams in turn baptized Holliman and ten others. Unfortunately, Williams left the ministry and in time the instituted church. He maintained that both the authority and organization of the institutional church stood corrupted since the Middle

The emergence of the Baptist Witness in America is usually dated from the conversion and work of _____ _____.

(Roger Williams)

*Outline briefly Roger Williams' activities.*_____

_____

_____

_____

_____

_____

_____

_____

_____

(Compare your answers with the text.)

*State in your own words the social contract Williams entered into with twelve others.*_____

_____

_____

_____

_____

(Compare your answers with the text.)

Ages and only the interposition of God could restore its true spirituality.

The church in Providence fell into the hands of Thomas Olney, a convinced Calvinist, and soon a split developed in the church which, influenced by Williams, had been Arminian in character.

The point of issue was the mode of reception into the church. Williams, like the General Baptists, practised the laying on of hands which it was maintained was a prerequisite for the reception of the Holy Spirit. The church also maintained that an acceptance of the six principles laid down in Hebrews 6:1–2 was necessary for inter-church fellowship. These six principles — (a) repentance, (b) faith, (c) baptism, (d) laying on of hands, (e) resurrection of the dead, and (f) eternal judgment — earned them the nickname *"Six Principle Baptists."* Olney, on the other hand, together with those of a more Calvinistic bent maintained that the "laying on of hands" was not essential for the reception of the Holy Spirit, nor for inter-church fellowship. Nicknamed, therefore, the "Five Principle Baptists," they separated under the leadership of Olney in 1652.

The church continued under the Olney leadership until his death in 1682. Because of the lack of a suitable successor, by 1720 the fellowship ceased to exist. However, the original *Six Principle* group continued and became the foundation and origin of many churches of the Warren Association.

Mention must also be made of Dr. John Clarke (1609–1676), an English physician who became a convinced Separatist. He arrived in Boston in 1637, and seven years later a Particular Baptist church was formed under his leadership at Newport.

The Newport congregation was, however, disturbed by the Six Principle influences emanating from Providence and the church split in 1656. The church was to divide again this time on the issue of the Sabbath and a *Seventh-Day Baptist congregation* was established by seceding members in 1666.

It was to these small beginnings that the New England Baptists owe their origins. In a sense these were both the inheritors of the old and the beginners of a new story.

Expansion in New England

The Bay Colonies.— Baptist expansion began from the Bay Colonies because many settlers with Baptist sympathies lived there. This was natural since, Like John Lathrop's church, groups appear to have migrated from England and set up themselves in the colonies. Some thirty members of Lathrop's church had established themselves in Scituate, in Plymouth Colony in 1634, later to relocate themselves at Barnstaple on Cape Cod.

There had been opposition to infant baptism in Massachusetts since the days of Williams. In 1649, John Clarke baptized by immersion several members who withdrew from the Rehoboth and they were cited by the

What were the six principles of the Six Principle Baptists? _____

_____

_____

_____

_____

_____

_____

(Compare your answers with the text.)

court for their action. They removed to Newport and in 1651, when Clarke went to Lynn on an invitation, the membership was arrested for holding an unauthorized religious meeting.

The incident won more sympathizers to the Baptist cause. Among them was Henry Dunster, the first president of Harvard College, who refused to present his fourth child for baptism in 1653. He was called upon to resign his post the following year. The Dunster incident was cruel, for despite his twelve years service, the Overseers of the College refused permission for him to stay in the president's house, which he himself had built, for six months more in order to settle his affairs. In 1656, he conscientiously refused to present his infant daughter for baptism and was again charged and tried. He subsequently moved to Scituate where he died on February 27, 1659.

Associated with Dunster in suffering was Thomas Gould, who established a church in Boston in 1665. Gould in 1655, ten years earlier, had refused to present his child for baptism. This action of ten years before was the grounds used by the authorities to charge Gould, and he, together with others, was sentenced to banishment. In the light of the court's decision, they withdrew to Noodle's Island for awhile, returning in 1680, to erect a meeting house in the heart of Boston.

By the 1680s Baptist Witness had now sprung up in several areas. It must not be forgotten that immigration from England had brought to the United States several fully constituted churches. Apart from Lathrop's church already mentioned, there was the Welsh Baptist Church under John Myles which came to Swansea in the Plymouth Colony in 1663. And as a result of these migrations there was placed a characteristic stamp on the Philadelphia Association (1707) which was comprised of Baptist churches in the Middle Colonies, which was not as true of others who settled in Virginia and North Carolina. These together formed the nucleus of the Baptist work in the United States. By 1717, for instance, Baptists had grown to such an extent in the Rhode Island - Plymouth border that the Puritan leadership of the region even participated in *an ordination* in Boston.

Connecticut.— The beginning of the Baptist work in Connecticut finds its roots in Rhode Island. Before 1705, there had been some spasmodic preaching in the State, but it was not until Valentine Wightman planted a church at Groton in 1705 that the Baptist Witness was really established. The church at Groton remained in the Wightman family until 1841, and this "succession" of father to grandson provided the stability which enabled the Witness to grow.

William Screven.— Coeval with these beginnings was the Baptist Witness at Kittery, Maine. Kittery, situated on the Piscataqua River, was formed in 1628 by William Screven (1629(?)–1713), a merchant of some prominence.

Name two persons in the Bay Colonies who suffered for their Baptist leanings.

_____

_____

(Compare your answers with the text.)

Immigration from England had brought to the United States several fully constituted _____.

(churches)

Kittery, Maine was formed by _____

_____.

(William Screven)

It appears that in November, 1673, he bought land in Kittery and moved there from Massachusetts. In July, 1674, he married Briget Cutts the daughter of a local planter. When the Massachusetts Bay Colony purchased Maine, Screven together with other residents forwarded a protest to the Crown requesting direct rule since Massachusetts was suppressing religious liberty. In 1680, he again signed a similar petition, this time on behalf of Shapleigh.

William Screven was one of the most influential Baptists at this time. He appears in the records in Boston, in Maine, and in South Carolina. This latter of course placing him among the pioneers or founding fathers of the Southern Baptists.

In 1681, a small group of people were baptized in Kittery, including the sister of Screven's wife and her husband. The group now anxious to be constituted a church sent William Screven to Boston, asking the Baptists there to license him. This they did on January 11, 1682. When the Congregational minister and the magistrate in Kittery heard what had ocurred, they inveigled the Boston authorities to arraign the Baptists before them, and Captain Francis Hooke, the magistrate, threatened them with fines for arranging Baptist meetings.

When Screven returned to Kittery he was indicted before the justices and summoned to appear on March 13. He was charged with making offensive speeches tending towards blasphemy. Screven did not take it "sitting down," but filed a countercharge accusing Hooke of prejudice. When asked to post a bond of one hundred pounds against his appearance in court, he refused and the law took its course. He was jailed and the Court of Pleas heard his case at York on April 12. He was fined ten pounds, of which he paid four, the rest being carried on the books. He was ordered not to hold services in his home or elsewhere in Kittery, and he was to attend public worship according to the law.

Screven did not comply. On June 28, he was brought before the Assembly for non-observance of the April judgments, and since he was unwilling to comply, it was agreed that he leave the province.

The evidence suggests, however, that he remained and by 1682, a church was organized with at least ten men and several women signing the covenant. The event seemed to have caused Screven some inconvenience since on October 8, 1683, the Court again reaffirmed its April 12 decision of the previous year.

Screven, however, did not leave Maine, for his name appears in the Maine records in 1685 and repeatedly between 1691 and 1695. It is also known that he was deputy to the Massachusetts General Court, moderator of Kittery, and in 1693 signed the oath of allegiance to William and Mary.

When Screven appeared in *South Carolina* in December, 1696, he had not been driven out of Maine by persecution. It is quite possible, as Robert Baker suggests in *The Southern Baptist Convention and Its People: 1607 –*

William Screven was one of the most influential Baptists at this _____.

(time)

Screven was licensed as a Baptist minister on January 11, _____.

(1682)

Screven appeared in _____.

1972, that Screven left Kittery because (a) Indian raids were becoming increasingly severe; (b) the timber around Kittery was almost depleted and additional timber was hard to get, and since he was a ship builder, his livelihood was threatened; (c) several children were now in the business and it did not need his attention to that extent; and (d) there appeared to be an attraction to South Carolina where it appears he knew some of the leadership.

In any event Screven's exodus was not an isolated event. It appears that in 1696, together with others, a Baptist church was established at Charleston, which drew together the scattered groups of Baptists who had preceeded him. It might be said about Screven that he met persecution but its effect was considerably cushioned by his wealth, influence and family connections. What can be said is that the decline in the Baptist Witness in Maine might be a result of the exodus of this talented man and his large family.

(South, Carolina

Expansion in the Middle States

If the New England States presented some sort of homogeneity in their development which presented problems to Baptist growth and witness, the Middle States presented none of that. The political background was that of a multiplicity of political systems and a cultural and religious pluralism. In 1644, it was reported that in the Manhattan area eighteen languages were spoken. Later there also came the Dutch and the Finns. Subsequent to them came the English conquest and the consequent division of New Jersey. Contingent on this, came the opening up of Pennsylvania to immigrants from all over Europe. The Middle States were a cosmopolitan pot-pourri.

With this background of toleration, it was hardly likely that Baptists would suffer much and so it was not unexpected that the Middle Colonies provided the ground for the most fruitful of the early Baptist establishment on the North American continent.

Is the following statement true or false?
The Middle Colonies provided a climate for religious toleration. _____

(true)

The Quaker Colony.— Pennsylvania (a Quaker colony) and New Jersey enjoyed a policy of religious liberty, and the Philadelphia area, central as it was, provided the most strategic centre of Witness. The great law of 1682 of Pennsylvania which stipulated that no one "shall in any case be molested or prejudiced for his or her conscientious persuasion or practice" favoured the Baptist stance. This law was a symbol of the new feeling of the times, a symbol also guaranteed by the proprietors of the Jerseys.

In 1684, Thomas Dungan moved from Newport to Cold Spring, Pennsylvania. Here he established a church which continued in existence until 1702. The church, like so many of this time, was composed chiefly of immigrants who, having fled the persecution of Charles II in England, were to suffer as victims to harsher measures from their Separatist brethren on the other side of the Atlantic. Unfortunately, this Cold Springs church did not survive, but its pastor did play

an important role in the life of Elias Keach, whose work laid the foundation of the work in Pennsylvania and New Jersey.

The Pennepack church like the church at Cold Springs had migrated to America. It was by and large a Welsh church but soon had both English and Irish members. It originated in the mountains of Wales where for many years, certainly between 1660 and 1688, it had a clandestine existence in the fastnesses of the Black Mountain. It was a suffering church, but it had not suffered in silence. Indeed, the church had petitioned the king. They informed the king that the membership had suffered the seizure of their household effects; they had been subjected to summary fines; "some had been stoned almost to death, others were imprisoned for worshipping God according to the dictates of their own consciences and the rule of his word." But there was no redress. And so the church had migrated to America and settled at Pennepack Creek in 1686.

Almost immediately Elias Keach, the son of the celebrated London pastor, Benjamin Keach of Particular Confessional fame, offered himself as a preacher to the infant church. Keach, in fact, was not a preacher, was not converted, and was not baptized. He was an impostor and a fraud. However, as he began to preach and "had advanced pretty far in the sermon . . . he looked like a man astonished. The audience concluded he had been seized with a sudden disorder: but on asking what the matter was, received from him a confession of the imposture, with tears in his eyes and much trembling." Keach, with great distress, sought out Dungan in Cold Springs who counselled him, baptized him and ordained him. And after that he never looked back. He became the means through whom the Baptist Witness spread to Trenton, Chester and several smaller towns in New Jersey and Pennsylvania.

New York.— Baptist Witness in New York dates after the British conquest of the city in 1664. Prior to that, Peter Stuyvesant, a self-opinionated Calvinist, took it upon himself, despite the instructions of the Dutch West India Company, to fine and/or imprison those who did not accept the decrees of the Synod of Dort. It was only after the British had settled New Amsterdam and renamed it New York that the first code of laws expressly stating religious liberty was promulgated. The "Duke's Laws" maintained that no person shall "be molested, fined or imprisoned for differing in judgment in matters of religion who profess Christianity."

The first Baptist was Rev. William Wickenden who seemed to have been an itinerant preacher in the city. After his death in 1669, no more is heard until 1712 when Valentine Wightman, pastor of Groton, Connecticut, was invited by Nicholas Eyres to preach there. In 1714, five women were baptized by Wightman at night, but the seven men who were also converts presented a petition to the Governor, who witnessed their baptism later that year. By 1715, Eyres house was registered as an Anabaptist meeting place, and in 1721, he himself was licensed as a preacher by the authorities.

Identify Elias Keach.

(Compare your answer with the text.)

What did the "Duke's Laws" provide?

(Compare your answer with the text.)

From the church in Eyres' house "situated in the broad street of the city between the houses of John Michel Eyres and Mr. John Spratt," there grew a work which by 1800 was firmly established in the city.

New Jersey.— Charles II ceded New Jersey to Lord Berkeley and Sir George Carteret, and the agreement stated that liberty of conscience should be respected. It recites that persons "at all times (should) freely and fully have and enjoy his and their judgments and consciences in matters of religion throughout the said Province."

The granting of full liberty of conscience by law enticed Baptists to settle there and as early as 1660 some seemed to have sought refuge there. But it was not until 1668 that the first church was constituted in Middletown. For some time this church was the only congregation of Baptists in New Jersey. Unfortunately, the church split and the membership was reduced.

The Piscataqua (Piscataway) church was probably constituted in 1669. The date is uncertain, but in its former existence in New Hampshire, it did have the privilege of having as pastor Hanserd Knollys, whose contribution to English Baptist life was most important. The church had migrated to Long Island to escape persecution but had to move again, and the New Jersey church was a home twice removed. There, however, they were joined by others who had been baptized by Elias Keach.

By the end of the eighteenth century there were at least twenty-four churches made up of New Lights, Regular Baptists, Seventh-Day Baptists and with brotherly association with a Tunker church (made up of German immigrants of Baptist sympathies).

The Philadelphia Association

When the Pennepack church was formally constituted, the membership gathered there twice a year, but this proved too much and so local churches constituted a circuit system, and something like the Methodist pattern developed. Between 1688 and 1698, the first churches in the region were built. But the congregations continued to meet and the *Philadelphia Baptist Association* (1707) developed.

This association was patterned off the English associations. It was a loose organization which enabled pastors and laymen to discuss questions which affected the church in a general way. It had few legislative powers and was designed for inspiration, ordination and the settling of disputes. The association examined the credentials of itinerant preachers and responded to queries about the place of women in the church, church membership, the use of musical instruments in the church and general matters of polity and order.

By 1749, the association agreed upon a common statement of polity which brought it in line with similar doctrinal statements which had been current in London as early as 1689. This meant that the Philadelphia Association

This association was patterned off the _____ associations.

(English)

thereby identified itself with a Calvinistic mode of theological expression as the London Confession of Particular Baptists had done before them.

The *Philadelphia Association* did not go unchallenged. Some churches rejected the principle of association itself because it resembled too much the connectional system. Others did not wish to see a centralized Baptist authority, not having forgotten the results of a centralized authority excercised by an absolute monarchy and the willing bishops on the one hand and New England Puritanism on the other. Still others were reticent because the theological stance was too Calvinistic. This last reason was perhaps the motive for dissent from the New England, New Jersey and New York areas where Baptist Witness had been established by the General Baptists.

While the Philadelphia Association had a mixed reception, it stood as a turning point in Baptist Witness and expansion because it provided a forum for guidance and a symbol of unity for an organization diffused and critical of compact organization with a society which itself was diffuse and disorganized.

The Philadelphia Association did not go _____.

(unchallenged)

Expansion in the South

In 1726, the larger number of Baptists were in the North. In the South scattered congregations were to be found in Virginia (1715), the Carolinas (1696) and Georgia (1733). But most of these congregations were made up of Baptists from England, who had come to the Americas to escape religious persecutions and economic hardship. Although, it must be observed that some Baptists had drifted south from New England.

Virginia.— Virginia Baptists appear to emerge from three sources: (a) there were General or Arminian Baptists who came from England; (b) there were those who came from Maryland; and (c) there were those who came from New England and settled in the "back" country.

The first group settled in the Isle of Wight County, but having no pastor, they appealed to London for help. In 1714, Robert Norden arrived and soon organized the Witness at Burleigh. He organized and established several causes and was succeeded by Richard Jones on Norden's death. However, due to disease and severe competition in economic affairs, the Witness declined.

The second group moved into the State between 1743 and 1756. Three churches were founded, chiefly of a Particular bent.

The third group was made up of New Englanders and were the product of the Great Awakening of 1740. These were the New Light or Separatist Baptists, who had come out of the Whitfield - Edwards revival. But they suffered because the Anglican Church was established in Virginia and had a dislike for Dissenters.

List three sources of Baptists in Virginia. _____

_____

_____

_____

_____

_____

(Compare your answers with the text.)

South Carolina.— It had for sometime been assumed that the earliest Baptists in South Carolina came from Kittery about 1696 and that the development of Baptist

work there was the work of William Screven alone. However, it now appears that the Baptist Witness there has its origins in two sources.

1. It appears that like in many other places itinerant Baptists and settlers from England had gone to South Carolina in the seventeenth century. Between the founding of the colony in 1670 and 1706, the State was struggling to find its identity, and in 1706, the Church of England was established. It also appears that during this period a Baptist Witness of sorts existed in Charleston. Robert Baker suggests not only that it was probable that both General and Particular Baptists had migrated there in the early years of settlement, but also that from a study of land warrants, wills and other legal instruments the early presence of Baptists is uncontrovertable. It has been demostrated that known Baptists, viz. John Raven (who became a legal trustee of the original church), arrived in the colony in 1672. Other Baptists arrived in the 1670s and 1680s. It is not certain what arrangements these early Baptists made to meet, but it is quite likely that they did.

2. What is more certain is the arrival in South Carolina of William Screven from Kittery, Maine. It appears that he arrived at Charleston sometime between June 28 and December 7, 1696. Screven was an outstanding Baptist, who had made his Witness felt to the Massachusetts Bay Colony as well as to the Crown of England. He migrated with most of his family and developed the Charleston Witness which was constituted on September 10, 1682.

Screven served the Charleston church until nearly the time of his death in 1713. But before he died he urged the church to find a successor who was "orthodox in the faith, and of blameless life, and does own the confession set forth by our brethren in London in 1689." This marks out the church as one of Particular Baptist trend, but from the sharp controversies which shook the church soon after his death, it appears that there was a sizeable number of General Baptists in the membership as well.

The Charleston church became, however, the foundation for the work in South Carolina, having started daughter churches and having been enriched by Baptists migrating to the State from Delaware about 1736.

North Carolina.— The Baptist establishment in North Carolina was related to the work of Paul Palmer, a General Baptist. Palmer was a native of Maryland and after his baptism in Delaware (Welsh Tract), he was ordained in Connecticut and returned to Maryland to preach in the house of Henry Sator. But it was in 1742, that a church was constituted in Maryland.

Nevertheless, in 1720 Palmer appears to be in Perquimans Precinct where having married a wealthy widow and acquiring lands of his own he began to farm and to preach. By 1726, he had secured a licence in Chowan County, and in 1727, a Baptist church was constituted. Unfortunately, the fellowship did not last and by 1730 it had dissolved chiefly because young Joseph Parker had

List two sources of Baptists in South Carolina. _____

_____

_____

_____

_____

(Compare your answers with the text.)

The Baptist establishment in North Carolina was related to the work of Paul _____.

(Palmer)

removed with some of the members to Meherrin. A second church was established also by Palmer at Shiloh, in Camden County. It met in the house of William Burges and was constituted on September 5, 1729. Other churches followed in quick succession and by 1740 there were three churches in the State.

Effects of the Great Awakening

When the *Great Awakening after 1740* began with the stirring of the hearts of people in Northampton, Massachusetts and the revival of the church across New England and the other colonies, Baptists everywhere were a weak and a scattered communion.

Relations with the Philadelphia Association.— The most important centre of Baptist activity was the Philadelphia area, partly because of the congenial political situation and also because there had already been an organization in the association which kept the Baptists together. The problem was that the Philadelphia Association was Particular in its preference, while the churches which were growing up in the South were General in their tendencies. While the evangelistic zeal of the Southern churches could not be faulted, nevertheless their discipline was loose and "baptism" was easily attained.

In 1752, the churches of the South appealed to the Philadelphia Association for ministerial aid and a survey team of two ministers was sent to Virginia. During the next three years, other teams were sent. In 1755, two ministers, one from New Jersey and another from Pennsylvania were sent to investigate the prospects for evangelism in North Carolina. At the same time the Charleston Association moved northward with a similar intent. Thus between 1752 and 1756, at least three churches were formed which had a Particular bias. The discipline was tightened and in some cases the membership was reduced from over a hundred to little more than a dozen. These churches later became the Kehukee Association (1769) and related to the Philadelphia Association and its Calvinistic patterns. By and large, however, these churches were old churches and styled themselves "Regular" to distinguish themselves from the irregular or Separate Baptists who had now sprung up as a direct consequence of the Great Awakening.

Church splits.— The revivalism of the Great Awakening in New England caused splits in the churches. Among the Congregationalists and Presbyterians the insistence on a regenerate membership resulted in the membership separating themselves into the Old Sides and the New Sides. This schism lasted between 1741 and 1758. The Old Sides were those of Scottish background, rigid in their predestinarianism, opposed to emotionalism and individual appeal. The New Sides were led by the Tennents, though Calvinistic themselves, they were neither adverse to emotion nor individual appeal.

MATCH the following statements in COLUMN A by drawing an arrow to the correct word in COLUMN B.

A	*B*
Philadelphia Association	*General*
Southern churches	*Particular*

(Compare your answers with the text.)

Between 1752 and 1756, at least three churches were formed that had a _____ bias.

(Particular)

The revivalism of the Great Awakening in New England caused _____ in the _____.

(splits, churches)

The Baptists split in a similar way. The Regulars were the older churches and were comprised chiefly of towns people of better education. The Separates had come out of Congregationalism and had accepted believers' baptism. They would not adhere to the Philadelphia Association, but insisted that the Bible alone served as their source of belief and practice. These *Separates* were also known as *New Lights.* Because of their emphasis upon individual inspiration and the enlightenment through the Holy Spirit, they were the means of revival to the scattered Baptist work.

In Massachusetts, Hezekiah Smith profoundly affected by Jonathan Edward's preaching became the means of revival through the Warren Association and the Massachusetts Commonwealth.

Elsewhere, in Vermont, Maine, and New Jersey, here through the work of John Gano (1717–1798), Baptist churches began to be constituted and the work mushroomed.

Revival in the South.— The fires of revival were taken south by two remarkable men: Shubal Stearns (1706–71) and his brother-in-law Daniel Marshall (1706–84). Stearns was a Bostonian who became a New Light with his conversion in 1745. He remained a Congregationalist for six years and in 1751, was baptized at Tolland, Connecticut, where he served as pastor to a church until 1754.

David Marshall was a prosperous farmer in Windsor, Connecticut, where he was a deacon in the First Congregationalist Church about twenty years. When George Whitfield toured Connecticut in 1745, Marshall was converted. With that together with his marriage in 1747 to Martha Stearns, he was on his way to becoming a Baptist. This he did in 1750.

In 1751, Marshall with his wife and three children went to Onnaquaggy to witness to the Indians; but when this work was disrupted due to the English-French rivalry in the region, he went to Opekon, Virginia in 1754. In the meantime, Shubal Stearns responding to a "call" left Tolland and went to join his brother-in-law in Opekon. But responding to a letter describing the needs of the people in North Carolina, as well as the unease being experienced between their "style" and that of the older Baptists, the family moved in the summer of 1755 to Sandy Creek.

Stearns and Marshall were passionate evangelists and by 1758, the first Separate Baptist Association was formed in Sandy Creek. Stearns felt that the association would "impart stability, regularity and uniformity to the whole" and was his own brain child. It met first in June, 1758 and was a loose organization. Its purpose was to provide inspiration to the preachers and to plan missionary strategy. By 1770, however, due to tensions and ideological differences, the Sandy Creek Association divided into three bodies: (a) the continuing Sandy Creek Association, which served North Carolina, (b) The General Association of Separate Baptists

The Separates were also known as _____ _____.

(New, Lights)

Identify Stearns and Marshall. _____

(Compare your answers with the text.)

in Virginia, which served that State, and (c) the Congaree Association which served South Carolina until it broke up due to the Revolutionary War. It would appear that there was beginning to be felt the tension between a centralized association dedicated to co-operative action and the particularity of the local church.

Nevertheless, the extent of the association at that time does give some indication of the wide sweep of the ministry of the Separates who brought to Baptist Witness despite their short comings (a) a centralized ecclesiology with an aggressive evangelical zeal, (b) a strong biblicism upon which were built the moral and spiritual foundations of political liberty and freedom of conscience, (c) a strong religious leadership to the frontier which did not discriminate between the Slavemaster and the Slave and so provided for the African the foundations of the Christian faith, and (d) a structure of society in which "free Church" principles, e. g., the separation of Church and State was normative.

The Sandy Creek Association through its Witness appears to have aided the work both in Kentucky and Georgia. In Kentucky, the Boone family, who it appears were Baptists, settled in the region. On their heels came sometimes entire Baptist settlements, and during the 1780s, both Regular and Separate churches grew up. Baptist membership was swelled by the growing tide of immigrants consequent upon the Revolutionary War (1776) who were fleeing Pennsylvania, Virginia and the Carolinas.

Contemporaneous with this spread was the establishment of a small Baptist Witness in Georgia. Daniel Marshall had preached in the State between 1771 and 1772 and had started a church in Kiokee. In 1773, Regular Baptist Witness established work there. But the Kiokee church is of international importance in that it stimulated the beginnings of the work in Savannah, which in turn led to the establishment of work in the Caribbean (George Liele), work in Nova Scotia and Sierra Leone (David George), and the first beginnings of the Black church in the United States (Andrew Bryan).

By the end of the eighteenth century, due to the Great Awakening, the dislocation of the society by the Revolutionary War and the lure of the West, Baptist Witness was well established. The nineteenth century was the time of consolidation and of developing the organization and mechanisms to cope with the still unfinished task of missions. And this century was to present challenges to Baptists in three areas: (a) the area of self-identity, i.e., whether Baptists were connectional in their organization or not; (b) the question of theology, as to the basis of their theology of Atonement, whether it was to be Particular or General; and (c) the relationship between the church as "a people of God" and society as a whole, i.e., the question of Church and State. Each of these basic challenges had with them ancillary ethical issues which had to be struggled through.

These struggles led to schisms, divisions and, at

List four contributions of Separate Baptists to the Baptist Witness.

_____

_____

_____

_____

_____

(Compare your answers with the text.)

List reasons for the international importance of the Baptist work begun in Kiokee, Georgia. _____

_____

_____

_____

_____

(Compare your answers with the text.)

Is the following statement true or false?
Baptists were faced with challenges in three areas during the nineteenth century. _____.

(true)

times, much bitterness in the United States, as it had done in England and was to do elsewhere. But, in the end, each served to spread and enhance the Baptist Witness in the nation and to provide for all Baptists a reminder of the tensions ever present *in* their faith and practice.

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. List three theories of Baptist origins given by Russell. _____

2. Name three tenets of the Anabaptists as regards the church. _____

3. What was the outcome of the events at Münster? _____

4. Identify the following: (a) Mennonites, (b) Puritans, (c) Separatists. _____

5. Who was John Smyth? Thomas Helwys? _____

6. Who was Francis Johnson? Why did Smyth quarrel with him? _____

7. What did Smyth see as essential in the New Testament Church? _____

8. Why did Smyth and Helwys quarrel? _____

9. List five things Smyth believed. _____

10. What is a General Baptist church? _____

11. What is Helwys' book *A Short Declaration of the Mystery of Iniquity* about? _____

12. What is a Particular Baptist church? _____

13. What did John Spilsbury's church decide about the mode and the administrator of baptism? _____

14. Who was Roger Williams? _____

15. List the six principles of the Six Principle Baptists. _____

16. Identify William Screven. _____

17. Why did Baptists flourish in the Middle States? _____

18. How was the Philadelphia Association formed? _____

19. How did Baptists come to (a) Virginia, (b) South Carolina, and (c) Maryland? _____

20. What was the Great Awakening? _____

21. Who were the "Separates"? _____

22. What contributions did the Separates make to Baptist Witness? _____

23. Name three challenges faced by Baptists in the nineteenth century. _____

Supplementary activity (Levels 2 and 3).

1. What peculiar twists did the Reformation take in England?
2. Why did "succession" bother both General and Particular Baptists?

3. Explain why the following are important to the Baptist Witness in America: Roger Williams; William Screven; The Philadelphia Baptist Association; The Great Awakening; Shubal Stearns; Daniel Marshall.

Advanced activity (Level 3). Using resources that are available to you, do the following things.

1. Write a paper explaining Hofmannite Christology. Show what effect it had on the development of Baptists.

2. Write a paper that explains your view on the baptism question. Be sure to support your position from Scripture and history.

Seminar Discussion

1. Discuss why the following are important to Baptists: Anabaptists; Mennonites; Puritans; Separatists; John Smyth; Thomas Helwys; Roger Williams; William Screven; The Philadelphia Association; The Great Awakening; Shubal Stearns; and Daniel Marshall.

2. Discuss how the Baptist denomination came to be.

3. Discuss Hofmannite Christology and show its effect on the development of the Baptist denomination.

4. Distinguish between Particular and General Baptists.

5. Discuss at least two principles that are distinctly Baptist.

6. Discuss how to help churches have a deeper appreciation of their Baptist heritage.