



CANADIAN BAPTISTS
of Ontario and Quebec

Baptist History and Identity

An Elective Course for Local Churches
Teaching Baptist Identity
Student Guide

January 2018

Table of Contents

Introduction	5
Follow the Leader.....	7
1. Jesus Is Lord	7
2. The Sufficiency of Scripture	11
A Church with 100 Ministers?	15
3. The Priesthood of All Believers	15
4. Mission & Evangelism.....	19
5. A Believers' Church	22
Freedom in the Common Life.....	26
5. A Believers' Church	26
6. Church Autonomy & Association	32
Let Freedom Reign!	38
7. Freedom & Equality: Part A – Soul Liberty	38
8. Freedom & Equality: Part B – Separation of Church & State.....	43
FURTHER LEARNING.....	47

Introduction

Have you ever wondered, “why Baptist?” Why do we have to use all these committees – can’t the pastor just make a decision and tell us what it is? Why doesn’t the denomination just tell the churches what to teach about women in ministry and discipline those churches that disagree? Why can’t she become a member just because she was baptized as an infant and not as an adult?

The following materials are designed to be used to teach Baptist distinctives in a small group setting over the course of four weeks covering two distinctives each week. Each session is designed to be interactive, practical, and (hopefully!) interesting, and to last approximately two hours, with a longer time for questions and discussion at the end. Although there are many different ways to categorize Baptist distinctives, these follow the ones summarized by the Canadian Baptists of Ontario and Quebec: Jesus is Lord, The Sufficiency of Scripture, The Priesthood of All Believers, Believer’s Baptism by Immersion, A Believers’ Church, Church Autonomy & Association, and Freedom & Equality (in two parts – “Soul Liberty” and “Separation of Church & State”).

Follow the Leader

Session One

Distinctives

1. Jesus is Lord
2. The Sufficiency of Scripture

1. Jesus Is Lord

Scenario

- What do you think happened in this scenario?

- Would you have had the same question as the man?

Scripture: What does the Bible Say?

Many Bible passages talk about Jesus is Lord.

- Matthew 3:3
- Acts 2:29-36
- Philippians 2:9-11
- 1 Peter 3:15

- What do these passages say about who Jesus is? (He is Lord)

- What does the term Lord mean?

- What does it mean for us to see Jesus as Lord?
- What do you think it means for the Church to see Jesus as Lord?

What do Baptists Believe?

Baptists believe in what they call the Lordship of Christ. Of course, seeing Jesus Christ as Lord probably seems like a logical belief for any church to hold, and indeed most Christian churches do. However, to Baptists, this distinctive does not just mean that we see Jesus as Lord of our lives. It also refers specifically to the idea that Christ is the ultimate governor of the church and that there is no other authority over the church besides Him.

This idea may seem obvious to us today, but to understand the importance of this concept, we have to consider the situation out of which Baptists were founded. Most agree that the Baptists began in England in the early 1600s – a time when there was a great deal of religious upheaval in society at large. The English Church had separated itself from Catholic rule during the Reformation, and made the Monarch the head of the Church of England. Unlike today, at this time there was no separation of church and state. This meant that the government could tell the church how to function and what to do and that government leaders were officially in charge of the church and could influence church policy and leadership. One of the Kings during this season is known to have said of those who did not confirm to the Church of England: “I will make them conform, or I will harry them out of the land.”

While many groups rebelled against such ideas, early Baptists in particular began to challenge the idea that the state could run the church (we will discuss this idea on another day when we discuss the separation of the state and the church). They declared that there could be no early governor over the church, and that Christ was the only governor. They then went so far as to say that this also applied to church government – in their view, Christ was the only head of the church. These ideas were meant to contrast the views of churches like the Roman Catholic church (whose head was the Pope) and the Church of England (whose head was the Monarch). This continues to be an important distinctive in Baptist polity, although many other churches would now also agree with these teachings.

- Why do you think it was so important for Baptists to declare the Lord as the one true “governor” of the Church?
- What do you think this meant for how they saw church life?

- What is your initial reaction to this idea?
- Do you agree or disagree with this distinctive? Why?

A Story from History (Optional)

Baptist history is actually difficult to define as having one clear starting point, but many argue that the first true “Baptist” was John Smyth. Smyth attended Cambridge University. During his studies there, he became dissuaded with the Church of England, and became a Separatist (one who separated from that church). He pastored a small Separatist church for a while until James I became King and began persecuting the Separatists so much that Smyth eventually found it intolerable and fled to Holland with his friend, Thomas Helwys. While they were there they formed what they called a second English church, one that was not, however under the crown’s authority. As he sought to form a church based on New Testament models, he became convinced that one should be baptized as a believer and baptized himself. Furthermore, when looking at the New Testament he came to believe that apostolic succession (that means by which the Pope was granted power) was not about outward ordinances or visible organization, but of true faith. He founded a church in Holland on these principles, saying that a church must be made of believers, and not just of people who lived in the country and were required to be a certain religion by government.



John Smyth

Smyth died in 1612 but his friend Thomas Helwys and others returned to London after the persecution there had lightened and continued his teachings. This laid some of the foundations for the growth of what became the Baptist church. Despite continued persecution, they continued to teach that Jesus was the only Lord of the Church, and the only authority that they would follow.

- Do you agree with this model? What does that mean for the church in the early 21st century?

Discussion

- What are the advantages and disadvantages of the distinctive of the Lordship of Christ?
- Why do you think this view is important for Baptists?

- What do you think this view means for our church?

Conclusion

After learning more about this distinctive, how might you respond to the man who asked “Why don’t we?” from the scenario discussed at the beginning?

2. The Sufficiency of Scripture

Scenario

- Who do you agree with in this scenario?
- Where did each person find “authority” in this scenario?
- How do you think churches must make decisions?

Scripture: What does the Bible Say?

Scripture itself testifies to its own authority.

- 2 Timothy 3:14-17
- 2 Corinthians 4:2-4
- 2 Timothy 2:15
- Revelation 22:18-19

- What do these texts tell us about Scripture and its role?

- What does it mean if we say that the Bible is the “inspired word of God?”

- What does this tell us about how we should see Scripture?

- The Revelation text talked about no one adding or taking away from the Word: What does this tell us about the role of church tradition?

What do Baptists Believe?

1. The Bible is the only authority

This view again stems from much of what was happening at the time that the Baptist church was formed. In the Roman Catholic Church, for example, tradition held an equally important place to Scripture. This means that creeds and decrees of church councils were as binding and authoritative as Scripture. Baptists disagree with this idea. For this reason, Baptists historically have used “Confessions of Faith” which discuss what everyone says they believe, as opposed to “Creeds” which say what one must believe.

2. The Bible is the inspired Word of God.

Straton defines inspiration as “revelation given through human personality” (45). Furthermore, Baptists believe that all parts of the Bible are equally inspired, meaning there was a specific purpose and need for each apparently unimportant paragraph.

The Bible (particularly the New Testament) is the sole rule for faith and practice.

Baptists turn to the Bible as the rule for their doctrine and their ordinances. “What we find there we believe and endeavor to carry out. What we do not find there we reject.” This was the foundation for other areas of Baptist polity, such as Believer’s Baptism and congregational government.

All believers have the ability to read and interpret the Bible

Baptists believe that the Bible can be authoritative because it is open to all believers to read and understand by God’s Spirit. This does not mean we cannot learn from tradition or history.

The authority of Scripture is obviously also a fundamental belief in many other church traditions so that it can also seem like an obvious idea today. In the time the Baptist church was founded, however, the idea of turning to Scripture alone, and allowing individual believers to do so, in order to understand faith was profound (although many Reformers were also calling for such a shift in practice). Like some of these Reformers before them, Baptists challenged the idea that church councils or past decrees or creeds should have any authority over the church at all. This was very provoking of some other views at the time.

- What do you believe about the authority of the Bible?
- Which of these ideas rings most true to you?
- Are there any points here that you do not understand or with which you do not agree?

A Story from History (Optional)

In the movie “Luther”, the main character (Reformer Martin Luther) describes his views about the centrality of Scripture. One such scene occurs nearer the end of the movie, as we see Luther, in hiding, attempting to translate the Bible into German. Later, he gives the translated Bible to his prince, who responds in awe as he realizes he will now be able to read the Bible for himself. This is a powerful scene.

Although Luther was not a Baptist, his viewpoints represent a movement during the Reformation era that well illustrate the developing beliefs in many church traditions. Watch the movie and consider the following questions:



Martin Luther

- What made Luther’s ideas so “revolutionary”?
- Why do you think early Baptists also held this view?

Discussion

- What are the advantages of the principle of the Sufficiency of Scripture?
- What are the advantages of the principle of the Sufficiency of Scripture?
- Why do you think this view is important for Baptists?
- What do you think this view means for our church? How do you see it acted out, or not acted out, in our church?

Conclusion

- Thinking about the scenario discussed at the beginning, what do you think about this scenario based on what you have learned today?

Closing

- What did you learn this week that helped you understand your church better?

Further Study

Luther. Dir. Eric Till. Universal, 2004. Film.

Vedder, Henry C. *A Short History of the Baptists*. Philadelphia: American Baptist Publication Society, 1891. Print.

Smyth, John. "Introduction to the Character of the Beast". *A Baptist Treasury*. Ed. Snyder L. Stealy. New York: Thomas Y. Cromwell Company, 1958. 2-9. Print.

A Church with 100 Ministers?

Session Two

Distinctives

3. The Priesthood of All Believers
4. Believer's Baptism by Immersion

3. The Priesthood of All Believers

Scenario

- Why was the King so alarmed at the Pope's threat?
- How do you think it would have felt to have understood religion in this way?



Henry IV

Scripture: What does the Bible Say?

- Acts 6:1-6
- Hebrews 8:8-13
- 1 Corinthians 12:4-11
- Galatians 1:15-16
- 1 Peter 2:9
- What do you think it means to see yourself as a “priest?”

- What role would this mean you (as a lay person) have in the church?
- What role do you think a pastor has in a church where everyone believes in the priesthood of all believers?

What Baptists Believe

The priesthood of believers means several things to a Baptist. First, it means they reject apostolic succession (in terms of its meaning that an authoritative voice arises in each generation, who is able to transmit the voice of God). Instead, they believe that at Pentecost (note: read Acts 2 if necessary), the Holy Spirit was given to all believers. This means that all believers are able to hear and respond to the voice and will of God.

This viewpoint therefore means that Baptists reject the idea that there can be one clear head in the church that has more authority than others. As we learned in the first lesson, Baptists see their only true church leader as the Lord.

Thirdly, the priesthood of all believers means that everyone has access to God as individuals. This differentiates from traditions that see another intermediary as necessary for faith.

Finally, the priesthood of all believers means that all members contribute to ministry in the body of Christ (consider 1 Corinthians 12:4-11). This means that they do not see one person as having more importance or relevance in the church than another. Although they do ordain clergy to their unique office, they would not argue that his role is more important or gives one a greater connection to God. This was particularly evident in the early Baptist church when Baptists worked diligently to break down a distinction between clergy and laity. One author writes:

“Baptists put in practice the priesthood of all believers and had no paid ministry released from the disciplines of ordinary life. In the country, the typical minister was a thatcher, a farmer, a maltster, a cheese-factor, in the town, the preacher had been during the week making shoes, pins, buttons, collars, hats, clothes, had been dying or upholstering or selling such wares, there might be found a scrivener, a writing-master, an apothecary, even a doctor . . . the score of ex-clergy were lost in the multitude of common men who ministered to their fellows, speaking out of an experience they shared with those they addressed. The priesthood of all believers was illustrated on a new scale.”

- How do you think this would have appeared to people at this time?

The CBOQ summarizes their view of the priesthood of all believers by saying:

“The Bible affirms the value of each person as having been created in the image of God, and also declares each person morally responsible for his/her own nature and behaviour. Baptists believe that inherent in the worth of each person is also the right and competency of each individual personally to deal directly with God through Jesus Christ. In essence, each person, by faith, becomes his/her own priest before God; hence, the cherished term “priesthood of all believers.” This implies that all believers share as equals in Christ’s body, the church, and in turn, have a priestly role towards each other.”

- What do you think of this concept?
- Do you agree or disagree?
- How do you see the priesthood of all believers being lived out in your church today?

A Story from History (Optional)

The idea of the priesthood of all believers made a significant impact on American religion. In the 19th century a great movement called the Second Great Awakening began. This movement was revivalist in nature and included great meetings where many would become saved. At this time, however, the western frontier did not have great religious leanings. Many churches sought to move into the new frontiers, but two churches were particularly successful: the Methodists and the Baptists. Many believe that this stemmed from their flexible system of church leadership. In other words, if someone felt called to minister, preach, and share the Gospel, these denominations did not require that they get a formal education or be ordained for all ministries – a value that stemmed from the priesthood of all believers. Instead, if God called someone, they continued with their work and life during the week and served in ministry on Sundays and as needed at other times. Because of this flexibility, they were able to move into the west with greater flexibility and more speed than other churches. Today, Baptists and Methodist churches are the largest denominations in the United States.

- What does this teach us about the value of allowing people to share their gifts in all circumstances?
- What might have happened had Baptists not believed in the value of the priesthood of all believers?

Discussion

- What are the advantages and disadvantages of this distinctive?
- How does this distinctive shape Baptist churches?
- How do you think it affects ministry in our own church?
- How do you think it should influence ministry in our church?

Conclusion

- How would you respond to someone who said that the pastor had a more important role in the body of Christ than other believers, or who believed that they needed someone to pray on their behalf to God?

4. Mission & Evangelism

Scenario

- **Why could this matter be so divisive?**
- **Why do you think the idea of mission and evangelism can be so complicated for some Christians?**

Scripture: What does the Bible Say?

- Matthew 9:37-38
- Matthew 28:19-20
- Mark 9:35-10:16
- Acts 1:8
- What do you think it means that we are people of Good News?
- What does it mean for you to participate in the mission of God?
- What are the biggest challenges with “evangelism” these days?

What do Baptists Believe?

The CBOQ summarizes their view of mission and evangelism by saying:

“We have a story to tell that is mandated by our Lord in the Great Commission of Matthew 29:19-20. Our calling is to share God’s message of love and salvation with each person. Each Christian has a duty to share their faith with others. Baptists continue to be very active in mission efforts, both in local and global contexts.

We recognize that mission is not just evangelism, but also includes promoting justice, social welfare, healing, education and peace in the world. It is a holistic approach that expresses care for both the needs of the human soul and the social needs that affect all of life.”

- What do you think of this concept? Do you agree or disagree?
- How do you see mission and evangelism being lived out in your church today?

A Story From History (Optional) (5 minutes)

The gospel was preached both in words and in deeds. Two missionaries who did this exceedingly well were sisters from Prince Edward Island, Martha and Zella Clark. They had responded to an appeal made in 1899 from Indian Christians to the Canadian Board to place missionaries in Sompeta, close to the border of Orissa State where Canadians were ministering to Telegu-speaking Indians.

In 1911, the two sisters moved to Sompeta to begin their work. Martha was the evangelist, and Zella, the medical doctor. Often the roles were reversed when Martha was forced to treat infections, wounds or disorders in Zella’s absence. Zella, in turn, was never hesitant to witness to her faith in words. Their dispensary was begun in a tent, and then moved into a two-room hut. They left Sompeta for other service in India, but their ministry in that small village set the stage for a modern, well-equipped hospital to be built there – the Arogyavaram Eye Hospital, whose work is not internationally recognized for its ‘mass-production’ eye surgery.

(See *The Eye Openers*, by William H. Jones, published 1977).

The Clark sisters were but two of scores of dedicated, unsung missionaries who served the Telegu-speaking people.”

- What does this example tell us about the nature of mission and evangelism?
- What might have happened had the Baptists not believed in the value of mission and evangelism?

Discussion

- How does this distinctive shape Baptist churches?
- How do you think it affects ministry in our own church?
- How do you think it *should* influence ministry in our church?

Conclusion

- How would you respond to someone who claimed that missions and evangelism was from another era and shouldn't be done any more?

Closing

- What have you learned from this discussion and how do you see it applying in our church context?

Further Reading

Jones, William H. *What Canadian Baptists Believe*. Niagara Falls, ON: JBTS Publishing House and Sales. 1980.

5. A Believers' Church

Scenario

- How would you answer your friend?
- Have you ever had a similar conversation with someone new to your church, or wondered about the same sort of scenario yourself?

Scripture: What does the Bible Say?

The Need for Baptism

- Matthew 3:13-17
- Matthew 28:19-20
- Mark 16:16
- Acts 8:32-39
- Acts 22:16
- What do these passages tell us about baptism? How is it connected to faith in Christ?

Baptism for Believers

- Acts 2:38-41
- Acts 10:44-47
- Romans 10:9
- What do you think about believer vs. infant baptism?

The Use of Immersion

- Romans 6:3-5
- Colossians 2:12

- How do these passage support or refute baptism by immersion?

- What do you think about baptism by immersion? Do you agree? Disagree?

What do Baptists Believe?

Believer's Baptism was the significant issue that caused Baptists to separate from other churches of their day. At the time that Baptists were formed, specifically in England, all babies were baptized at birth into the Church of England, instantly making them "Christians," as they were taught. People such as John Smyth and Thomas Helwys, among others, began to believe that true baptism only follows belief in Christ. They "rebaptized" themselves to this end. However, they would never have argued that they were re-baptized. Instead, they believed that their first baptism as an infant was not a real baptism at all. This led to the persecution of Baptists for many decades, as the State saw this as a challenge to their authority, as babies were no longer instantly baptized in to the state church. At the time, the idea of a state not unified under one religion was distressing to ruling powers, as they ruled partially through the church. Many Baptists died and suffered because of their claim that baptism was for believers.

To Baptists, the belief in believer's baptism best honours the New Testament model. They believe that baptism must follow a true conversion experience and confession of faith. They argue that Baptism then becomes a sort of "active parable of the Lord's death, burial and resurrection" (Robinson). They do not believe that baptism in and of itself bring about salvation. Instead it is an outward sign of that salvation that has already taken place.

- If Baptists believe this about baptism, why do you think they do not practice infant baptism?

- Must all believers be baptized?

- Do you agree or disagree with these views of Baptism?
- Are there some you understand, but some you do not?
- Do you think it is possible to hold these preferences but not make them mandatory to church membership? Why or why not?

A Story from History (Optional)

The Account of John Clarke

When John Clarke and some of his peers baptized a man in 1651, they were arrested and sentenced to fines or whippings. One man refused to pay his fine and received thirty-nine lashes with a three-corded whip. This is an excerpt of Clarke's trial.

We being by virtue herof committed to prison upon the 5th day seven nights after we were brought to our tryall; in the forenoon we were examined, in the afternoon, without producing either accuser, witness, jury, law or God, or man, we were Sentenced; in our examination the Governor unbraided us with the name of Anabaptists; To whom I answered, I disown the name, I am neither an Anabaptist, nor a Pedobaptist, nor a Catabaptist; he told me in haste I was all; I told him he could not prove us to be either of them; He said, yes, you have Rebaptized. I denied it saying, I have Baptized many, but I never Rebaptized any; then said he, you deny the former Baptism, and make all our worship a nullity; I told him he said it; moreover I said unto them (for therefore do I conceive I was brought before them to be a testimony against them). If the Testimony which I hold forth be true, and according to the mind of God, which I undoubtedly affirm it is, then it concerns you to look to your standing . . . I testified that Baptism, or dipping in Water, is one of the Commandments of this Lord Jesus Christ, and that a visible believer, or Disciple of Christ Jesus . . . is the only person that is to be Baptized, or dipped with that visible Baptism . . . I testify that no such believer, or Servant of Christ Jesus hath any liberty, much less Authority, from his Lord to smite his fellow servant, nor yet with outward force, or arm of flesh, to constrain, or restrain his Conscience, no nor yet his outward man for Conscience sake, or worship of his God, where injury is not offered to the person, name or estate of others, every man being such as shall appear before the judgment seat of Christ, and must give an account of himself to God and therefore ought to be and fully persuaded in his own mind, for what he undertakes, because he that doubteth is damned if he eat, and so also if he act, because he doeth no eat or act in Faith and what is not of Faith is sin.



John Clarke

Source: William H. Brackney. *Baptist Life and Thought; A Sourcebook*. Valley Forge; Judson Press, 1998: 111.

- What did this man believe about baptism?
- Why did he make this judge so angry?

Discussion

- What arguments are there for and against believer's baptism?
- What do you think this distinctive means for Baptist? What does it mean for our church specifically?

Conclusion

- Returning to the scenario discussed at the beginning, how would you answer the question about why believer's baptism is important?

Closing

- What have you learned from this discussion and how do you see it applying in our church context?

Further Reading

McDaniel, George W. "The Initial Christian Ordinance". *The People Called Baptists*. George W. McDaniel. 1st ed. Nashville: Sunday School Board of the Southern Baptist Convention, 1919. Chapter III. Print.

Freedom in the Common Life

Session Three

Distinctives:

5. A Believers' Church
6. Church Autonomy & Association

5. A Believers' Church

Scenario

- What would you say to your friend?

- Would you find yourself wondering why your minister would not do this?

- Do you think a Baptist minister should do last rites in this setting?

Scripture: What does the Bible Say?

- Matthew 26:26-29
- 1 Corinthians 11: 23-26

- Why do you think Baptists accepted this ordinance and not others?

What Do Baptists Believe?

Baptists believe that Jesus Christ chooses to form his church by bringing together believers for the four tasks of gathering as a **community** of Christ followers, gathering to **worship** the living God, discipleship **formation** in the way of Jesus and **mission** to the neighbourhood and community through bearing witness to Christ and serving the needs of others. Baptists recognize the church universal as all who truly profess faith in Jesus Christ as Lord and Saviour. They also profess their understanding of the church as being visibly expressed in local congregations. Each local church must thus be made up of believers, who upon their profession of faith and their baptism (almost always by immersion), are incorporated into the local church through the activity of the Holy Spirit.

Again, based on Scripture, Baptists believe in only two ordinances. This contrasts the Roman Catholic church, for example, which has seven sacraments (baptism, confirmation, marriage, ordination/holy orders, the Eucharist, healing, and last rites). Although they do participate in ordination, they believe that this is more of a symbolic gesture, and therefore not an ordinance in itself.

Baptists more often use the term ordinances over sacrament (although they technically are not against the use of the latter) because there was a time when the word sacrament seemed to imply a magical bestowal of divine power. Many Baptists continue to use the term ordinance over sacrament in order to avoid suggesting that either the Lord's Supper or Baptism invokes salvation or the Holy Spirit in themselves. Still, Baptists do not want to see the ordinances as "mere symbols." Hudson and Maring write: "The same God who had condescended to act in human history, to bring the Incarnate Son of God to birth in a stable, had ordained that other elements of our common life should be means of divine action. Through immersion in water and through the eating of simple bread and wine, human beings could be made more aware of God's presence and power."

- Do you agree with this last statement?

Discussion

- Do you agree or disagree with the use of only two ordinances?
- Which word do you prefer – ordinance or sacrament?
- How does this distinctive affect life in a Baptist church?

Scenario (5 minutes)

- How would you answer your friend?
- Have you ever had a similar conversation with someone new to your church, or wondered about the same sort of scenario yourself?

Scripture: What does the Bible Say? (20 minutes)

The Need for Baptism

- Matthew 3:13-17
- Matthew 28:19-20
- Mark 16:16
- Acts 8:32-39
- Acts 22:16
- What do these passages tell us about baptism? How is it connected to faith in Christ?

Baptism for Believers

- Acts 2:38-41
- Acts 10:44-47
- Romans 10:9
- What do you think about the idea that only those old enough to make a conscious decision to follow Christ should be baptized?

The Use of Immersion

- Romans 6:3-5
- Colossians 2:12

- Based on these passages, do you agree that baptism should be by full immersion?

What do Baptists Believe? (15 minutes)

Believer's Baptism was the significant issue that caused Baptists to separate from other churches of their day. At the time that Baptists were formed, specifically in England, all babies were baptized at birth into the Church of England, instantly making them "Christians," as they were taught. People such as John Smyth and Thomas Hewlyns, among others, began to believe that true baptism only follows belief in Christ. They "rebaptized" themselves to this end. However, they would never have argued that they were re-baptized. Instead, they believed that their first baptism as an infant was not a real baptism at all. This led to the persecution of Baptists for many decades, as the State saw this as a challenge to their authority, as babies were no longer instantly baptized in to the state church. At the time, the idea of a state not unified under one religion was distressing to ruling powers, as they ruled partially through the church. Many Baptists died and suffered because of their claim that baptism was for believers.

To Baptists, the belief in believer's baptism best honours the New Testament model. They believe that baptism must follow a true conversion experience and confession of faith. They argue that Baptism then becomes a sort of "active parable of the Lord's death, burial and resurrection" (Robinson). They do not believe that baptism in and of itself bring about salvation. Instead it is an outward sign of that salvation that has already taken place.

- If Baptists believe this about baptism, why do you think they do not practice infant baptism?

However, while we have shown why Baptists believe that baptism is only for believers, the next question is: must all believers be baptized? Hudson and Maring argue that we must out of an act of obedience to God. Again, this does not mean that you are not saved if you are not baptized; instead, Baptists argue that Baptism is a human response to God's salvation, which allows people to publicly confess their faith.

Finally, we choose the mode of immersion as a symbol of the death and resurrection of Christ. Hudson and Maring write that, “immersion pictorially expresses our own identification with Christ in his death, burial and resurrection.” Many people will list baptism by immersion as the distinctive Baptist view on baptism. However, it is really the issue of believer’s baptism that is distinctive. Baptists prefer the symbolism of immersion, but are willing to use sprinkling for baptism in certain circumstances, such as when someone is aged or infirmed. Baptists would believe that a baptism committed by a believer in this way under such circumstances is still legitimate.

When Baptism is practiced in this way, it makes possible what is called a “regerated church membership” – this means that we have a church of believers who have made a conscious choice to become Christians.

- Do you agree or disagree with these views of Baptism?
- Are there some you understand, but some you do not?
- Do you think it is possible to hold these preference but not make them mandatory of church membership? Why or why not?

A Story From History (Optional) (5 minutes)

The Account of John Clarke

When John Clarke and some of his peers baptized a man in 1651, they were arrested and sentenced to fines or whippings. One man refused to pay his fine and received thirty-nine lashes with a three-corded whip. This is an excerpt of Clarke’s trial.

We being by virtue herof committed to prison upon the 5th day seven nights after we were brought to our tryall; in the forenoon we were examined, in the afternoon, without producing either accuser, witness, jury, law or God, or man, we were Sentenced; in our examination the Governor unbraided us with the name of AnaBaptists; To whom I answered, I disown the name, I am neither an AnaBaptist, nor a PedoBaptist, nor a CataBaptist; he told me in haste I was all; I told him he could not prove us to be either of them; He said, yes, you have Rebaptized. I denied it saying, I have baptized many, but I never Rebaptized any; then said he, you deny the former baptism, and make all our worship a nullity; I told him he said it; moreover I said unto them (for therefore do I conceive I was brought before them to be a testimony against them). If the Testimony which I hold forth be true, and according to the mind of God, which



John Clarke

I undoubtedly affirm it is, then it concerns you to look to your standing . . . I testified that baptism, or dipping in Water, is one of the Commandments of this Lord Jesus Christ, and that a visible believer, or Disciple of Christ Jesus . . . is the only person that is to be baptized, or dipped with that visible baptism . . . I testify that no such believer, or Servant of Christ Jesus hath any liberty, much less Authority, from his Lord to smite his fellow servant, nor yet with outward force, or arm of flesh, to constrain, or restrain his Conscience, no nor yet his outward man for Conscience sake, or worship of his God, where injury is not offered to the person, name or estate of others, every man being such as shall appear before the judgment seat of Christ, and must give an account of himself to God and therefore ought to be and fully persuaded in his own mind, for what he undertakes, because he that doubteth is damned if he eat, and so also if he act, because he doeth no eat or act in Faith and what is not of Faith is sin.¹

- What did this man believe about baptism?

- Why did he make this judge so angry?

Discussion (10 minutes)

What do you think this distinctive means for Baptist? What does it mean for our church specifically?

Conclusion (5 minutes)

Return to the scenario, how would you answer his question about why believer's baptism is important?

¹ Brackney, William H. Baptist Life and Thought. Valley Forge, Pa.: Judson Press, 1998. 111. Print

6. Church Autonomy & Association

Scenario

- Have you ever experienced a scenario similar to this in your own church setting?
- Why do you think the pastor did not just go ahead with her own plan?

Scripture: What does the Bible Say?

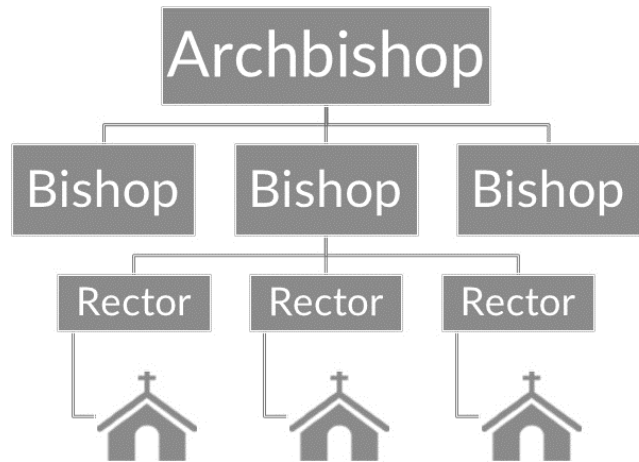
- Matthew 26:26-29
- 1 Corinthians 11: 23-26
- Matthew 3:3
- Acts 2:29-36
- Philippians 2:9-11
- 1 Peter 3:15
- What do these verses say about church governance?

What do Baptists Believe?

Episcopal Governments

Remember first that any issue of church government involves the question of where authority in the church lies. In this system, the authority lies with a bishop, who is in charge of a diocese or geographical area. This is a top/down hierarchical structure. Individual churches must receive permission and authority from denominational “higher ups” for things such as hiring clergy or doctrinal change. Decisions about doctrine and practice would be made by those in authority.

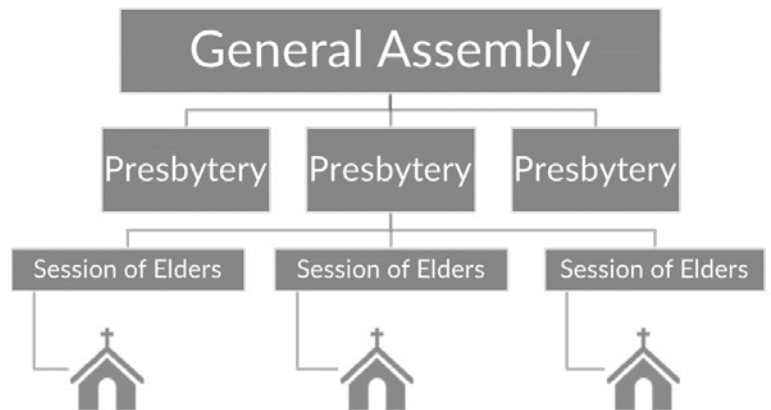
- Can you think of churches that function in this way?



Presbytery Models

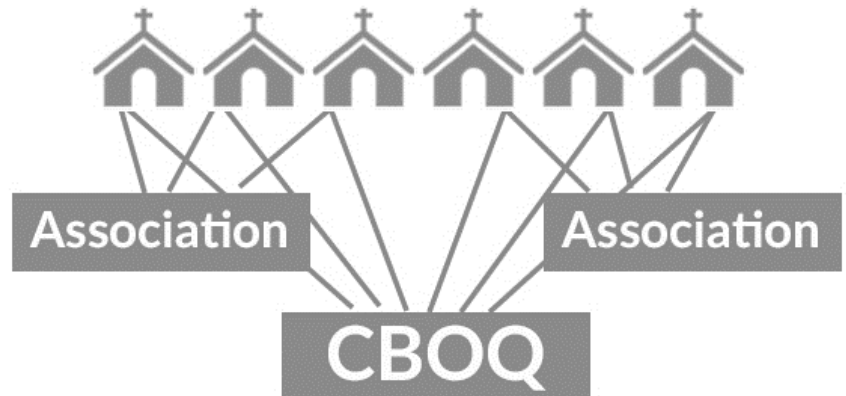
A second form of government uses a presbytery model. This model falls somewhere in between the Episcopal and congregational models. Here, there is not a bishop, but a group called the presbytery that is made up of both clergy and lay people. Each geographical area would have a presbytery. When decisions need to be made, a local church decides on issues together, but must get approval or permission from the presbytery to act. In this way authority lies with the presbytery. Lay people do have some say in this model, as they make up an equal number of the presbytery as the clergy.

- Can you think of examples of churches that use this model of governance?



Congregational Governments

Baptist churches use a congregational government. This model maintains that the church is a democracy. Therefore, authority lies simply with the LOCAL CHURCH, where every member must have an equal voice.



Within this model, people in a local church would have different roles. A simplistic model might say that the minister would look after worship, while deacons and elders look after maintenance of the church and other ministries, although this will vary as a local church decides. Ministers are hired and ordained by a local congregation, not sent by a higher denominational body. In a Baptist church, because all members are seen as equals, when a decision is to be made, a committee will generally be formed who will gather information for the congregation at large. The congregation will then vote for or against their ideas, with everyone (including the minister) having one vote.

Within this view also lies the idea that local churches do not have a denominational authority over them. Some call this “local church autonomy.” This means that the denominational body is not “above” a local church. Instead, Baptist churches will often form into what are called associations. These are groups of Baptist churches that have common confessions of faith and have chosen to join together for support, unity and mission. Within an association, there may be a statement of faith; however, no church can be forced to comply with a particular issue. Instead, a church with vast disagreements with the association may simply choose not to “associate” anymore – associations are always voluntary on the part of any church.

In the CBOQ specifically, there are three main bodies that flow into each other.

The local church (where authority lies under a congregational system)

The Association (in our family of churches, there are 16 associations. These come together for various tasks, namely support. However, the association also help in the ordination process, ministry placement, etc.)

The Canadian Baptists of Ontario and Quebec (this is a group of associations.) Once a year CBOQ meets to discuss issues that it will decide to stand behind. Each church sends delegates to this Assembly, who all have an equal voice in voting on church policy. Leaders in the convention cannot demand that a certain action be taken.

Again, however, the authority lies in the local church congregation (hence the term “congregationalism”). The local body makes decisions based on God’s direction about their own church.

- How have you seen this principle at work in your own church?
- Which form the church government would you think would work best?
- Do you agree with the Baptist stance on congregational government? Why or why not?
- Do you agree with the old joke that says that Baptists are a church” ruled by committee”?

A Story from Church History

During the early years of the 21st century, Canada began to discuss the possibility of legalizing same sex marriage. Many churches and denominations throughout the country balked at such an idea and moved quickly to create clear doctrines that would prevent this practice from taking place in their own churches.

In the CBOQ Assembly of 2004, this issue came before the Assembly. Many wanted to come up with a clear policy that they would stand behind saying that they as a convention did not condone same sex marriage. However, while many did oppose same sex marriage, many of these same people had great issue with this proposal. At issue in their mind was the question of Baptist polity. In other words, does this imply that the CBOQ would tell churches what to believe? To many this goes against the value of congregational autonomy. Those who supported the creation of a policy said that the goal was not to create a mandate that churches would have to follow; instead, they hoped to create a policy that everyone would agree reflected their own views, so they could take a unified stance as a convention. Those who did not agree with the policy could simply choose not to be a part of the Association anymore.

At the end of the Assembly, the CBOQ had agreed by majority vote to adopt a statement affirming that we understand marriage to be solely between a man and a woman, although some did vote against the motion. In the following year, a second resolution was passed that said that if an accredited CBOQ pastor performed a same-sex marriage, his or her accreditation would be suspended. (The responsibility to accredit and discipline pastors has long been managed by the CBOQ, with a resolution and positive vote of the gathered Assembly asking this on behalf of the local churches. (Notice again the principle: local churches associating to do together what is difficult to do alone!)

- Do you understand why some people saw this as an issue of polity?

- Why would it be inappropriate for the denomination to tell churches what they had to do or practice under this governance system?
- Recognizing their upholding of congregational government, do you think the denomination was appropriate in the actions taken in this situation?

Discussion

- What do you see as the advantages of congregational government?
- Where have you seen this type of government create difficulties?
- Do you think the advantages outweigh the disadvantages?
- How does understanding the process of congregational government help you understand our church's policies?
- Do committees make more sense when one considers their important role in Baptist polity?

Conclusion

After this discussion, how would you respond to someone who asked why there was a need for so many committees in a Baptist church?

Closing

- Is there something new you have learned through the discussion on this issue? How do you see it applying in your church context?

Further Reading

Straton, Hilary H. "Democracy, Our Church Ideal". *Baptists: Their Mission And Message*. Hilary H. Straton. 1st ed. Philadelphia: Judson Press, 1941. Chapter 5. Print.

Let Freedom Reign!

Session Four

Distinctives:

- 7. Freedom & Equality Part A – Soul Liberty
- 7. Freedom & Equality Part B – Separation of Church & State

7. Freedom & Equality: Part A – Soul Liberty

Scenario

- How would you respond to that statement, or one like it in another context?
- Do you think this young man is really a Christian?
- Do you think you can be “born into” Christianity?

Scripture: What does the Bible Say?

- Luke 13:3
- Luke 12:34
- John 3:14-17
- Ephesians 2:8

- What do you think these passages tell us about our salvation?
- You cannot be saved based on someone else’s belief, and no one can force you to believe. Do you agree with this? Why or why not?

What Do Baptists Believe?

As already implied, there are two aspects to the Baptist belief in Soul Liberty. The first is the idea of the “competency of the soul” – each person is personally responsible to God and capable of making a decision for or against faith on their own. This means that individuals cannot claim Christianity based on the faith of their family or their nation. Again, this connects back to the time when this would have been common practice.

To Baptists, however, this also means that the state cannot impel anyone to faith. John Smyth, who you will recall was the first Baptist, wrote: *“That the magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force and compel men to this or that form of religion, or doctrine; but to leave Christian religion free, to every mans conscience, and to handle only civil transgressions, injuries and wrongs of men against man.”*

Today, it is hard for us to picture our Prime Minister or Member of Parliament (MP) telling us that we must be a Christian – or any other faith! Yet, that was common practice in the time that Baptists began. Again, many Baptists were persecuted and died for such a claim, as the state believed at the time that such an idea would usurp state authority. When Thomas Helwys wrote a book making claims of soul liberty and religious freedom, he was thrown in prison. In 1662, England passed what was called “The Act of Uniformity,” which declared that only episcopal ordination was valid. This meant that all English people had to be the Church of England. Three other acts then were passed that demanded that magistrates suppress any religion outside of the Church of England, that prohibited more than five people from gathering outside the Church of England to practice religion and that expelled any minister who was not from the Church of England from preaching within five miles of his place of ministry. When early settlers came to the United States, many communities also tried to mandate one type of religious practice. This contrasted the Baptist view of soul liberty and led to their call for the separation of church and state, which we will discuss in the next distinctive.

The idea of soul liberty was a radical one in its suggestions. The passion of the Baptists was for only “true Christians” to call themselves such. They believed that mandated Christianity was not true belief. As one man wrote: “The civil power can make a nation of hypocrites and infidels, but not one of Christians.”

Baptists continue to value soul liberty today.

- Do you agree with this claim?
- Why do you think it was so important for Baptists to insist for Soul Liberty?
- Do you think this made their church more or less attractive to new people – was this a “risky” move?

A Story from History (Optional)

During the time that England was oppressing people outside of the State religion, many individuals were persecuted. One such man was Joseph Davis. In his own words, he describes the suffering he experienced for his belief. You may read this excerpt yourself or ask someone else to read it. Warn them that the language is old English, so make sure the person reading it takes their time.

Prison Experience of Joseph Davis

About the time the king entered London, I was illegally seized by the country-troops, and carried a prisoner seven miles from my habitation and calling, to Burford, and there detained two days, being oftentimes tempted to drink the King’s health; but out of conscience I as often refused so vain an action, thought I began to be very much the custom of the time.

My second imprisonment was after Venner’s unlawful insurrection, when the militia of the county Horse and Foot . . . came on the seventh day in the evening to our town, and Mr. Hoad, one of the captain of the county troops, came to my shop, asking my name and demanding arms, rudely made me prisoner for nothing; my house was rifled by his soldiers, who took away my goods feloniously . . . when Lord Lieutenant Faulkland came . . . he rendered me the oath of allegiance which I did not refuse, and then demanding the good behaviour, the break of which they interpreted would be going to an separate assembly, for the sake of religious worship. This arbitrary demand I refused indeed and was . . . on Monday sent to Oxford Caste, with others of my honest neighbours, until the Lent Assizes, when no matter being alleged against us, we were privately released by the Lord Lieutenant.

In January the year following, one Worge, a constable, as he said, had verbal order from the Lord Faulkland, to take me up again, and carry me to Oxford, which he did accordingly; and with such a guard as if I had been a criminal, though without any warrant of commitment and delivered me a prisoner to the gaoler, where I was detained til the Lent Assizes, and then obtained to be called.

The judge would know what I was committed for; and after I had opened the case to him he replied, “I must not interfere with the Lord Lieutenant’s power”; and so I was remanded back to prison until the Summer Assizes . . . but then, having a more just judge . . . he released me; the Lord Faulkland, my adversary, having before this, been summoned by death, to the great tribunal.

The next spring I was committed to prison by Sir Thomas Pennison Deputy Lieutenant . . . where I remained about two years, and appeared in Court, where he was present, I told him before the judge of the Session that the English Laws were tender of men's liberty, and did not countenance the keeping them always, no, for so long in prison, although legal occasion had been given for the "Behaviour" to be required; whereas I had broken a law, nor was charged with the break of any by my commitment . . . and they, whispered together, maliciously tendered the Oath of Allegiance. I answered them, I had taken it already . . . but however, in a few sessions they paremunired me, which I severity is the loss of all my goods and chattels and imprisonment during the King's pleasure. A frightful sentence, had not by God restrained the execution.

Source: William H. Brackney. *Baptist Life and Thought: A Sourcebook*. Valley Forge: Judson Press, 1998: 74-75.

- Do you think Soul Liberty was worth all this suffering?
- Why do you think it was so important to this man and other early Baptists like him?

Discussion

- Do you agree with the concept of Soul Liberty?
- How do you think it affects ministry in a Baptist church?
- How would it affect ministry in our own specific church?
- How might our faith look different if we did not support his claim?

- If one believes in Soul Liberty, what relationship do you think this implies for the state (or the government's) role in religion?

Conclusion

- Consider the scenario we discussed at the beginning of this distinctive. What would be a “Baptist response” to that scenario?

8. Freedom & Equality: Part B – Separation of Church & State

Scenario

- What do you think your one friend meant by saying your other friend's position was not one a Baptist would take? Do you agree with your friend?

- What role do you think the church should have in government practice?

Scripture: What does the Bible Say?

- Matthew 22:15-22
- Romans 13:1-7
- 1 Timothy 2:1-2

- What do you think these passages say about the role of the Church in the State (government)?

What Baptists Believe?

As we have discussed in the past, Baptists began at a time when there was no church and state separation. This meant that the state made laws about how the church should function, and the church expected to influence the state. When many denominations were starting to form during the Reformation that countered the state religion, few in fact sought the goal of standing apart from the state. Instead, religions such as the Reformed, Lutheran, or Presbyterian churches hoped to replace the state church with their own. Baptists never supported such an idea. Since they believed in Soul Liberty, they maintained that the state should not have any say over the church. (Note: while Anabaptists also maintain this belief, their approach was different than Baptists in that they sought to begin another society all together. This differed from Baptists who still saw themselves as part of society and as submissive to the state, except in terms of religious matters).

The separation of church and state is synonymous with the term “religious liberty” in Baptist circles. Baptists believe that all religion is voluntary; therefore, they believe in the religious

liberty of all groups. They would never say that a society should compel a certain religion; yet this does not mean that they are “anti-state.” Instead it is better stated to say that they are “anti-state church.” They argue that the state and church fulfill separate functions from each other. For example, the state deals with the material well-being of its citizens, while the church deals with the spiritual well-being.

Finally, it is important to point out that this does not mean that Baptists do not hope to influence the government, or to see the state function in a Christian Manner. However, they recognize that they cannot control the government or its people. They would still see all the church as having the role of encouraging government to make ethical and moral decisions that they believe would be for the good of the country; however, they would never expect that the government should be responsible for mandating Kingdom principles and requiring everyone to live by them. While they would be happy to live in a “Christian Country,” if this meant that it was a country where everyone was sincerely a Christian, they have no interest in declaring a nation a “Christian country” if it is full of people who do not believe as they do.

- Do you agree with the Baptist position on this issue? Why or why not?

A Story from History (Optional)

Two interesting accounts bear testament to the great influence of Baptists on our nations because of this perspective. If time allows, sharing each of these stories is worthwhile.

Roger Williams

In the United States, the earliest colonial settings faced many religious difficulties. In Massachusetts, early Puritans came to the Colony with the hopes of developing a true Christian society based on their own views. They were extremely intolerant of people who did not maintain their principles in their midst. One such man was a Baptist named Roger Williams. Williams began his ministry in a church in Salem in 1631, but was soon banned from the settlement because he taught about religious liberty. In this society, the idea that people could choose to believe differently than the state religion was abhorred. Williams then went to Providence, Rhode Island, where he started a settlement founded on religious liberty. The settlement developed a code of laws, which stated: “Our royal will and pleasure is, that no person within the said colony . . . shall be in any ways molested, punished, disquieted, or called in question, for any differences of opinion in matters of religion.” This was a radical statement at a time when many societies would indeed punish people quite harshly for challenging the state’s chosen faith. It is believed that this is the first government in the world whose cornerstone was religious liberty. As more colonies developed such laws, many now argue that the United States’ development as a nation of religious liberty owes much to these Baptist teachings.

The University Question

In Canada, Baptists also remained united in their call for religious liberty, despite much opposition to their claims. Early in the nation's development, a number of denominations (such as the Church of England and Presbyterianism) clamored for denominational control over the new area, but Baptists refrained from such a practice, and argued that the new land should not declare one religion its own as a matter of state mandate. One issue where the Baptist voice proved particularly relevant involved what has become known as the "University Question." This question involved the state control and support of denominational Universities. Baptists argued against this, saying that religions should not take money from the state for the teaching of their own doctrine – instead, denominations should support their own schools. While other denominations fought over what denomination should have control over, specifically, the University of Toronto, Baptists argued that no denomination should have such control. This was obviously a profound claim, since it meant that they were turning down government support in order to stay true to their convictions about church/state separation. Eventually, the Baptist view won out, which led to the University of Toronto being declared a secular school, with a separate Baptist seminary attached supported by Baptist funds only. Thus, Baptists helped ensure that there would be common schools where education was available to everyone. McLaughlin has argued that this value became the foundation of our country's modern education system.

- Do you agree with the position the Baptists took in this situation? Why or why not?
- How much either of these countries evolved differently without the value of separation of church and state?
- What are the advantages and disadvantages of this distinctive?
- Based on this distinctive, what role do you think Baptists should take in government issues today?
- How can Baptists continue to be proponents of religious freedom?
- How do you think this distinctive influences ministry of our churches . . . how should it?

Conclusion

- In considering the situation discussed earlier and others like them, what do you think a Baptist response would be to the idea of enforcing a “Christian country?”

Closing

- Is there something new you have learned through the discussion on this issue? How do you see it applying in your church context?

Further Reading

Robinson, H. Wheeler. "The Strength and Weakness Of The Baptists". *A Baptist Treasury*. Snyder L. Stealy. New York: Thomas Y. Crowell Company, 1958. Print.

FURTHER LEARNING

A Baptist bibliography compiled by Adam Rudy

Brackney, William H. *Baptist Life and Thought*. Valley Forge, Pa.: Judson Press, 1998. Print.

This book covers a wide scope of topics within the larger topic of Baptist history in North America. It is essentially a massive compilation of primary source excerpts organized to give insight into particular topics in various time periods.

Brackney, William H. *The Baptists*. New York: Greenwood Press, 1988. Print.

This work gives a detailed history of the Baptist tradition through focusing on trends over time. It was helpful for giving insight into the long time problem, for Baptists, of defining Baptist identity.

Brackney, William H. *The Baptists*. New York: Greenwood Press, 1988. Print.

This work, much like the two above by this author, covers much the same material but draws on updated scholarship.

Coops, P. Lorraine. "Shelter From the Storm: The Enduring Evangelical Impulse of Baptists in Canada, 1880s To 1990s". *Aspects of the Canadian Evangelical Experience*. Ed. George A. Rawlyk. Montreal: McGill-Queens University Press, 1997. Print.

This chapter describes and discusses the various ways in which Canadian Baptists have stayed true to their evangelical heritage. Understanding Canadian Baptists as evangelical, and the role evangelicalism has had in shaping their identity, is essential to understanding who they are today.

Haykin, Michael A.G. and Ian Hugh Clary. "O God of Battle: The Canadian Baptist Experience of the Great War". *Canadian Churches and The First World War*. Ed. Gordon L. Heath. Eugene, OR: Wipf and Stock Publishers, 2014. Print.

This chapter, in an excellent book, provides a description and discussion of Canadian Baptists' experience of World War I. It illustrates the forces of influence that Baptists were under and how they responded to these, and ultimately, how they defined themselves in a context of British imperialism.

Chute, Anthony L, Nathan A Finn, and Michael A. G Haykin. *The Baptist Story*. Nashville, TN. 2015. Print.

This book provides a survey of Baptist history from its beginnings in the seventeenth century, up to the twenty-first century. Of particular value is the explanation of Baptist principles and how they are interconnected and interdependent. This survey of Baptist history is also revealing the DNA of the movement as well as some of their impulses behind it through the centuries.

Heath, Gordon L. "Flirting with Nirvana: The Canadian Baptist View of Warfare, 1919-1939." Thesis. Acadia University, 1994. Print.

This work provides a window into Canadian Baptists' experience after World War I. Heath shows how they, generally, embraced pacifism out of the belief that war was disastrous and should be avoided at all costs. by 1939, however, their pacifism had been discarded as they joined the "Holy War" against Nazi Germany.

Heath, Gordon L and Paul R Wilson. *Baptists and Public Life In Canada*. Hamilton, ON. McMaster Divinity College Press, 2012. Print.

This book details the many ways Baptists have been involved in, or exerted influence on, the public life of Canada over the last two centuries. There are three sections, each with several chapters. The first focuses on Baptist individuals and their influence in Canadian public life. The second looks at Baptist responses to conflict, and, the third looks at Baptist initiatives and public life in general.

Lewchuk, Richard P. "The Curriculum Controversy of the 1960s in the Baptist Convention of Ontario and Quebec." Thesis. McMaster Divinity College, 1980. Print.

This work provides an in-depth and fascinating account of the New Curriculum Controversy of 1964. The BCOQ's association, and partnership, with the United Church of Canada for the printing of Sunday School curriculum became the source of a near schism within the convention, nearly echoing the disastrous split of 1927.

Mikolaski, Samuel. "Identity and Mission". *Baptists in Canada: Search for Identity Amidst Diversity*. Ed. Jarold K. Zeman. Burlington, ON: Welch, 1980. 1-20. Print.

Mikolaski emphasizes the connection between identity and mission and provides a history of Baptist identity since the late nineteenth century.

Morrison, Barry D. "Tradition and Traditionalism in Baptist Life And Thought". *Memory and Hope: Strands Of Canadian Baptist History*. Ed. David T. Priestley. Canada: Canadian Corporation for Studies in Religion, 1996. Print.

Morrison argues that Baptists have maintained a tradition with respect to the Lord's Supper and that this tradition should be embraced.

Pinnock, Clark. "The Modernist Impulse at McMaster, 1887-1927." *Baptists in Canada: Search for Identity Amidst Diversity*. Ed. Jarold K. Zeman. Burlington, ON: Welch, 1980. 1-20. Print.

Pinnock provides a detailed account of the modernist vs. fundamentalist controversies within the bCOQ and the subsequent schism in 1927.

Renfree, Harry A. *Heritage & Horizon*. Mississauga, ON: Canadian Baptist Federation, 1988. Print.

Renfree's work is the first and only work to detail the entire history of Baptists in Canada and is therefore a valuable resource. He argues that the ecumenical movement usually brings on Canadian Baptist's identity crises. More specifically, he argues that denominational lines in matters of faith, amongst the mainline churches, had become obscure. This identity crisis produced the Baptist Federation of Canada. Unfortunately, a major weakness in his argument is the fact that he does not show the linkage between the crisis and the birth of the Federation.

Rawlyk, George A. *In Search Of the Canadian Baptist Identity*. Kingston, ON: Alex Zander Press, 1991. Print.

This book is a compilation of a series of sermons given at First Baptist Church in Kingston, on the occasion of its one hundred and fiftieth anniversary. Each of the four sermons discussed the lack of a distinctive Baptist identity and suggested strategies for renewing Baptist identity. The first sermon, given by Rawlyk, questioned if there were in fact any Baptist distinctives left.

Zeman, Jarold K. *Baptists in Canada*. Burlington, ON: G.R. Welch, 1980. Print.

This volume provides a broad sampling of Baptist history. Part one is concerned with influences and Baptist identity; Part two with Baptists and public life and social responsibility, and Part three with theological trends and conflicts among Baptists.

Zeman, Jarold K. *Baptist Roots and Identity*. Toronto, ON: Baptist Convention of Ontario and Quebec, 1978. Print.

Zeman argues that the search for a Canadian Baptist identity, ongoing since the infamous schism caused by the modernist-fundamentalist controversies in the 1920s, has been in part motivated, and made more urgent, by the growing ecumenical movement. Like Harry Renfree, Zeman sees the fading of distinctive Baptist identifiers as the result of a blurring of denominational lines.

Zeman, Jarold K. "The Changing Baptist Identity In Canda Since World War II". *Celebrating The Canadian Baptist Heritage*. Paul Dekar and Murray Ford. Hamilton, ON: McMaster Divinity College, 1985. 1–19. Print.

Zeman explores Baptist identity since 1945 and presents a comprehensive approach to understanding the identity of a group, something which, he argues, is always understood relationally and contextually. He points out that Baptists in Canada have been faced with the option of Baptist identity trumping national and cultural identity, or vice versa. He also argues, contra Mikolaski, that the Baptists have never fully succumbed to the draw toward “establishmentarian” Christianity but have existed in tension between the establishment and the “sects.”

Available on www.Baptist.ca

- This We Believe: Resources for Faith with Baptist Distinctives (revised 2010)
 - A Baptist Study Guide
- Why Baptist? (2016)
 - A discussion guide about Baptist uniqueness
- Re-Envisioning Baptist Identity: A Manifesto for Baptist Communities in North America (1997)
 - reposted on www.Baptist.ca

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