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Special Issue

Inaugural Baptist Heritage Essay Prize

Baptist Heritage Queensland is pleased to present this special issue of *The Queensland Baptist Forum*, featuring the inaugural Baptist Heritage Queensland Essay Prize. It was won by Darren Clark, a final year student at Malyon College, and assistant at Toowong Baptist Church, with a paper on 'Baptism as a Baptist distinctive in historical and contemporary perspective.' He was presented with the \$100 prize at the meeting of Baptist Heritage Queensland by the chair, Mr Eric Kopittke on June 17.



This is the first time the prize has been awarded. It was established to encourage interest in Baptist Studies and to foster publication of research material. Darren and Angela Clark also received a year's complimentary membership in BHQ.

The prize was open to students of the Baptist History and Principles class taught at Malyon College in Semester I, 2006. The assignment was: 'Select one specific Baptist principle which you think is a clear distinctive of Baptists (ie distinctive in both senses of what typifies Baptists and what marks them out from other groups). Trace the historical development of this distinctive, and suggest how it needs to be expressed to accommodate a contemporary Baptist situation, while maintaining fidelity to its inherited principles.' Darren selected baptism as his topic and covered aspects of the understanding and place of Baptism in history and the contemporary Queensland situation including relationships with church membership. The full text of the essay with references follows.

Lecturer, Dr Les Ball, said, 'My thanks go to the Baptist Heritage Queensland on behalf of the class for their encouragements in this project. I was extremely encouraged by the enthusiasm and honesty with which the class tackled the issues of what it means to be a Baptist. The scholarly and personal enquiry into denominational identity was one of the most rewarding episodes I have experienced.'

This is an extra 'bonus' issue of *QB Forum* to publish the prize-winning essay. The next issue will be Dec 2006

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Baptism as a Baptist distinctive in historical and contemporary perspective

by Darren Clark

Introduction

In the inventory of Christian theology and practice no topic has agitated or occupied Baptists quite as much as that of baptism. This central Christian rite has played an obvious part both in the appearance of the Baptists at the dawn of the seventeenth century and in their subsequent history. During this time the Baptist concern for the proper subject and mode, and to a lesser extent the proper meaning, of Baptism has never diminished as they have persistently propagated and promoted their views.¹ Believer's baptism was so closely associated with the Baptist identity that it came to be adjectival for the Baptists of the seventeenth century. Both Generals and Particulars referred to themselves as "baptised believers," "churches of the baptised way," or "baptised saints."² Probably the most common public perception of Baptists has been their practice of baptising new converts by immersion.³ This is not to say that Baptists have always had a homogeneous view of baptism for there has been division over other aspects of the ordinance.

This essay will first explore the rise of the General and Particular Baptists in the seventeenth century with a view to identifying their understanding of the significance and meaning of baptism. Since the British Baptists would have the greatest influence on the development of the denomination in Queensland,⁴ this essay will focus on those later developments in England that surface in the development of the denomination in Queensland. Once an understanding of the Queensland context is established, the essay will turn to discuss how the central Baptist emphases on baptism can be properly expressed in contemporary Queensland Baptist churches.

The beginning – Smyth and the Generals

Although John Smyth's interaction with Anabaptists at the dawn of the seventeenth century appears to have influenced him with regard to his understanding of baptism, there is evidence that his concept of believer's baptism developed as a part of his application of Puritan and Separatist principles.⁵ Many Puritans had spent time in Geneva during an exile under Mary (1553-1558) where they came under the influence of Calvin's teaching. Upon their return the Puritans sought to reform the English Church beyond what they saw as a half-hearted

compromise introduced by Elizabeth.⁶ In the latter half of Elizabeth's reign a number of small groups began to separate from the Established Church altogether in an effort to bring about reform.⁷ These Separatists rejected the *Volkeskirche* with its comprehensive inclusion of the parish residents within its membership, believing it could not embody the Reformation's insights on faith and grace.⁸

In 1607 Smyth composed two works in which he defended and explained the Separatist understanding of the church.⁹ In these works he emphasised the Separatist distinction (commonly emphasised by Protestants and Catholics) between the invisible church, which he said is determined by the presence of the Spirit, and the visible church, which he asserted is formed by a covenant between God and believers.¹⁰ However, he primarily focused on the visible church¹¹ and contended that the true visible church must be composed of those "separated from all known sin, practicing the whol will of God knowne unto the[m]."¹² The test of fitness for membership in the true visible church is the manifestation of "an outward visible faith", confirmed by subsequent obedience to Christ.¹³ The outward evidence was thus indispensable to Smyth's concept of the church as an indicator of the trueness of any local congregation. As Anglicanism clearly contained mixed membership it could not be the true church; it must be identified with Antichrist.¹⁴

Smyth's close examination of the New Testament, however, would lead him away from Separatism to adopt believer's baptism as the true constitution of the church.¹⁵ After reconstituting his church on the basis of believer's baptism (1608-1609),¹⁶ Smyth debated the Separatist Richard Clifton,¹⁷ who defended the Separatist practice of paedobaptism.¹⁸ Clifton, following other Separatists, defended paedobaptism with the Genevan equation of circumcision with baptism.¹⁹ Clifton argued that as children in the Old Testament were engrafted into the covenant by circumcision, so children of the faithful in the New Testament are engrafted into the church by baptism.²⁰

This undercut Smyth's understanding of what constituted a true visible church and he rejected Clifton's reasoning. Smyth made use of the Puritan understanding of Scriptural authority²¹ to argue that there is no biblical warrant for paedobaptism and that initiation into the true church must be through believer's baptism.²² He contended that God's

covenant with Abraham applies to his "spiritual seed" and that the Spirit is the seal of this covenant.²³ He also read passages such as Genesis 17 with a conditional covenant reading and asserted that true baptism only relates "to them that are of Abraham's faith, that are actually believing to justification."²⁴ The spiritual seed of Abraham are those who have faith but these "must first believe actually, & be sealed with the Spirit ... & then receive the baptisme of water."²⁵ In Smyth's argument baptism itself is not the seal but simply the visible evidence (sign/illustration) of the underlying spiritual reality.²⁶

For Smyth the issue regarding paedobaptism was not that infants could not receive God's grace, but they could not exhibit evidence of saving grace and be reckoned amongst the members of the church.²⁷ Smyth thus set three precedents that would be followed by General Baptists in the seventeenth century: that it is only for those exhibiting true belief prior to baptism, that it is an outer sign illustrating deeper spiritual interaction between God and the believer (rejecting any *ex opera operato* role),²⁸ and that it relates closely to the believer's initiation into the visible church.²⁹ Immersion would not be adopted as a regular practice until the 1650-1660s.³⁰

The Particulars

Although the details are somewhat more sketchy, believer's baptism can also be seen to have played a significant part in the emergence of the Particular Baptists from a Separatist church established in London by Henry Jacob (1616). This church was originally a moderate Separate church accepting that there were occasions when they could communicate with parish churches, but eventually church growth saw an increase in members holding to stricter Separatist convictions.³¹ In 1630 controversy erupted over the issue of paedobaptism and in 1633 a small group believing it entirely erroneous to associate with the Anglicans split from the church. It was reported that this group received "a further baptism" but it is unclear as to whether they were rejecting paedobaptism or only baptism received in Anglicanism.³²

In any case, by 1638 another group broke away to join a congregation led by John Spilsbury with the belief that baptism was only for professed believers.³³ This group established contact with a group of Anabaptists in Holland (Collegiants), who appear to have passed on to the English group an emphasis on baptism as a vivid portrayal of the death-burial-resurrection motif in Paul (Col 2:12, Rom 6-4).³⁴ This helps explain why the Particulars so quickly shifted to a focus on immersion, as the emphasis on the death-burial-resurrection motif

would be best represented by this mode.³⁵ The Particulars did not at this stage emphasise baptism as an initiation into the visible church as the Generals did.



A River Baptism in Queensland

The 17th and 18th Centuries

A survey of seventeenth century Baptist confessions³⁶ reveals that Baptists did vary as to what baptism actually signifies: the remission of sins, the believer's identification with the death-burial-resurrection of Christ,³⁷ Christ's inward baptism, the cleansing that enables believers to live in true righteousness,³⁸ and the believer's "ingrafting" into the body of Christ.³⁹ However, it is clear that baptism was significant not simply because it was seen as a commandment from Scripture, but also because it is an accurate and vivid expression of the essence of the Gospel.

During the seventeenth and eighteenth centuries debates emerged between Baptists over the necessity of laying-on-of-hands after baptism if they were to receive the Spirit.⁴⁰ The practice of laying-on-of-hands stemmed from an application of Hebrews 6:1-2 to initiation into the church and was defended by prominent leaders such as Thomas Grantham in the 1670s. The practice had fallen into disuse by the end of the eighteenth century.⁴¹

A second controversy was concerned with whether communion should be administered to those not yet baptised as believers.⁴² John Bunyan (1628-1688) had argued that baptism ought not to be the defining feature in deciding whether a believer is a worthy participant in communion. Rather, true faith and a lifestyle demonstrating that faith formed the necessary proofs.⁴³ Bunyan preferred to maintain a distinction between the outward form and the inner spiritual conversion of the believer. His point was that to make baptism an absolute essential for communion was to make it "an essential of the Gospel."⁴⁴ In opposition to Bunyan, Thomas Paul accentuated the link between baptism and Christian obedience to argue that baptism is "the first fruit of Faith, and the first stage of Gospel obedience".⁴⁵ Debate would surface again in the eighteenth and nineteenth centuries as churches holding to the open communion policy grew in numbers.⁴⁶

19th Century

By the mid 1800s the Oxford movement within Anglicanism had appeared with a high regard for the place of baptism as a means of bringing the grace of God to believers. Many Baptists such as Spurgeon, who attacked Anglican acceptance of baptismal regeneration, reasserted the Baptist emphasis that baptism produces no regeneration.⁴⁷ However, there were two other developments that affected the way that Baptists understood baptism. First, the post-Enlightenment Baptist already saw believer's baptism as the mental response to the revelation of truth, undertaken with free volition by rational people.⁴⁸ With the rise of the Oxford movement these Baptists were prompted to associate with the "evangelical" camp. Evangelicalism with its emphasis on the need for personal faith and conversion inevitably facilitated a strengthening of the understanding of baptism as a symbol of discipleship or a witness to faith. The death-burial-resurrection motif tended to be accentuated and the General Baptist emphasis on baptism as a rite of initiation fell into the background.⁴⁹ Second, the greater interaction between Baptists had produced a heightened concern for the unity of the Church as the Body of Christ. In several areas of Christian witness and service Baptists had come to regard Paedobaptists as fellow believers and this led some like Robert Hall to argue that the denial of communion to the Paedobaptist degraded communion from a symbol of Christian unity to "the badge and criterion of a party".⁵⁰

The First Baptists in Queensland

The British Baptists had been the primary influence in Australia and it appears that Baptists in Queensland inherited much of the same dynamic found in England.⁵¹ The advent of the Baptists in Queensland can be traced back to the persistent lobbying of J. Dunmore Lang, which led to the immigration of German (1830s) and then British (1849-1850) Baptists to the area.⁵² An ecumenical and pragmatic spirit is seen in the way that the first Queensland Baptists joined with Congregationalists and Presbyterians to form the United Evangelical Church in 1849 under Charles Stewart, a Baptist minister. However, by 1854 a number of Baptists had arrived bringing with them a greater desire for a denominational distinctiveness.⁵³

The original united congregation had been intentionally set up as a temporary arrangement along open membership lines.⁵⁴ However, upon the departure of the Congregationalists in 1857 the church (now Wharf Street) decided to admit only Baptists to membership but to allow "Paedo-Baptists to be admitted to the Lord's Table".⁵⁵ Later in that year the requirement of "holding Calvinistic doctrine" for membership was omitted making believer's baptism

the solitary doctrinal distinctive of the church.⁵⁶ This position would only be reinforced under the leadership of B. G. Wilson, who was considered by many as a General Baptist.⁵⁷ The Wharf Street attitude to Baptism, membership and communion was passed on to many of her daughter churches (e.g. Ipswich, Maryborough, Rockhampton, Sandgate, Enoggera) but as in Britain other churches preferred a closed communion line. To some within the Wharf Street congregation the allowance of mixed communion was unacceptable so they withdrew to form the Jireh Strict and Particular Baptist Church with the intention of restricting membership and communion to baptised believers.⁵⁸

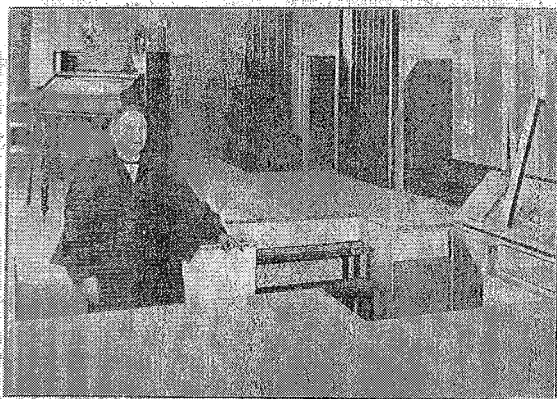
The importance of believer's baptism for both streams of Baptist churches can be seen in that they required the profession of faith in Christ accompanied by evidence of a life witnessing to a consistent spirituality as requisites for baptism. Even the few "Union" churches (opened membership to Paedobaptists) agreed to teach and to practise only believer's baptism.⁵⁹ Most churches connected baptism closely with membership (and at times with communion) in a way that made it into an identity marker demarcating the regenerate from the unregenerate.⁶⁰ As such baptism by immersion was valued (along with communion) as an ordinance of "perpetual obligation."⁶¹ In 1899 the Association (formed 1877) adopted a doctrinal statement from Victoria that speaks of Baptism as a symbol of the regenerate believer's fellowship with Christ's death, burial, and resurrection.⁶² Even when updated recently this remained the sole motif attached to baptism.⁶³

Contemporary Queensland – modern influences

Modern Queensland Baptists face a different context from that of our predecessors. Change occurred through Billy Graham's crusade of 1959, which became a catalyst for realignment from reliance on the British Baptists towards a focus on the Southern Baptist Convention (SBC). From this time forward Queensland Baptists would import a great deal of their ministry methodology, models of church structures, and trends in music and beliefs from America.⁶⁴ Yet a comparison of the Faith and Message issued by the Southern Baptist Convention in 1963⁶⁵ and the constitutions of the Baptist Union of Queensland (BUQ) from 1960 onwards suggests that Baptists in Queensland were not directly influenced (at least on the official level) by America in their understanding of baptism. Whereas the SBC statement accentuates a function of Baptism as a prerequisite for both membership and participation in communion,⁶⁶ the statements on baptism in the constitutions of the BUQ remained unchanged throughout that period. In fact, from 1970-1990 the

BUQ issued model constitutions in their handbooks emphasising baptism as a prerequisite for membership but recommended open communion.⁶⁷

What does seem to have led to a rethinking amongst Queensland Baptists regarding baptism is what David Parker has called "trans-colonisation". Trans-colonisation refers to an increase in international mobility whereby a range of trends and influences from other countries, especially America, has become entrenched in the Australian culture so that the Australian church has become a kind of "globalised Western/American church".⁶⁸ A result of this development has been a rise in religious consumerism whereby Australian Christians seek out congregations that suit them, irrespective of denominational background.⁶⁹ Furthermore, believers from other denominations can find that their non-membership limits their participation in the life of the church, despite the fact their godly character, spirituality and commitment to the church remain unquestioned.⁷⁰ Some Queensland Baptists have dealt with these issues by opening church membership to believers committed to other baptismal doctrines.⁷¹ Believer's baptism by immersion is still a normal practice and teaching of these churches.



Cruciform Baptistry—Gympie Baptist Church, 1925

Open Membership

The approach of constituting open membership churches would appear to be a good way forward in the Queensland context. It takes seriously the Baptist (and indeed Christian) emphasis on faith in Christ as a defining feature of what it means to be a Christian.⁷² Indeed, since John Smyth's time a theology of conversion has been at the heart of the Baptist understanding of baptism. It has always been faith first then baptism and Baptist churches in Queensland, whether they have opened or closed their membership, have consistently recognised this point.⁷³ Yet opening communion to all but insisting on closed membership is an inconsistent policy. The illogical nature of this position is apparent in that it is recognised that a person's saving faith qualifies them for communion with Baptists as spiritual

equals but that same faith is not enough to qualify them for membership because that faith has not been expressed in baptism.⁷⁴ One way to deal with this is to create a class of "associate members" but the message still goes out that those with true faith who have not taken believer's Baptism are somehow spiritually inferior to Baptists when it comes to qualification for membership. This is not desirable since it opens Queensland Baptists up to Bunyan's charge of making Baptism an essential of the Gospel.

Baptism as a sign

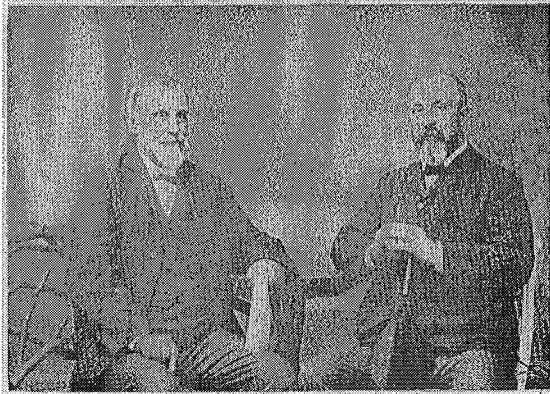
A similar point should be made for how Queensland Baptists can apply the Baptist distinctive of immersion in the modern context. Modern Baptists cannot simply push water baptism aside. The New Testament does teach outward water baptism (Mat 28:16-20) and immersion does appear to be associated with the ordinance through the Greek word βαπτίζω (to dip or plunge).⁷⁵ A salient feature of the seventeenth century Baptist confessions was the importance placed on baptism as a sign of a deeper spiritual reality (the Gospel, committed discipleship, cleansing, ingrafting into Christ and his one body).

It was therefore important, as the First London Confession asserts, that being a sign baptism "must answer the thing signified".⁷⁶ Baptism by immersion in water is most effective in illustrating the deeper spiritual reality (cf. Romans 6:1-11). This being said, however, it must also be recognised that the most important aspect of the Baptist approach to baptism is the quality of faith. This suggests that emphasis must be upon believer's baptism rather than on baptism by immersion as the absolutely necessary feature of baptism.⁷⁷ Adopting this viewpoint means we can teach immersion in water as the preferred mode of baptism without falling into legalism.

Baptism as Initiation

There is also the issue of how Queensland Baptists can properly relate baptism to initiation into the visible church. Certainly the seventeenth century Baptists, especially General Baptists, took the view that baptism is an important part of initiation into the visible church.⁷⁸ In the modern context closed membership churches such as Toowong Baptist Church connect baptism closely to initiation into the church.⁷⁹ Even with an open membership policy churches do not necessarily deny the place of believer's baptism in initiation of the new believer into the local church.⁸⁰ Although baptism does not have any intrinsic meaning or power to unite the new believer with the church, its vivid imagery of the conversion experience makes it a perfect focal point for illustrating the place the new believer has within the

community of God. Baptism is rightly seen as an event relating to the personal experience of the believer. However, texts such as Ephesians 4:5 and 1 Corinthians 12:13 indicate that baptism can correctly be associated with the convert's incorporation into the Body of Christ. One way of achieving a greater focus on this aspect of baptism would be to make baptism a central part of a church's worship service rather than just an addition to the "main event".⁸¹



MINIERS, GEORGE AND JAMES GRIMES
The two first to be baptised in Queensland by the Rev. Jas. Voller, about 50 years ago.

James and George Grimes: the first to be baptized in Queensland—at what is now the Roma Street Forum, once the town reservoir—by Rev James Voller (of Sydney) on 31 May 1857

The Importance of Baptism

Ultimately there is more involved in the Baptist concept of baptism than simply a return to the biblical mode of baptism. For the early Baptists the rite of baptism was important because it flowed out of their belief that the visible church should consist only of believers. Since the national church by its very nature included those who were clearly unchristian, baptism was naturally an important indicator of who should be counted in the true church. Baptism was valued as a vivid sign of the transforming power of the Gospel in a person's life and, in an era where such an act could easily bring persecution, it could be trusted to demonstrate genuine faith. As the context changed in later centuries many Baptists became aware that people belonging to other denominations could indeed possess genuine faith and the older controversy regarding the necessity of baptism for communion resurfaced. The challenge for Queensland Baptists today is to constitute and organise our churches so that the fundamental Christian emphasis on salvation through faith and God's grace are worked out consistently in our beliefs and our practices. Open membership does effectively address this issue but there is also a need to ensure that baptism is not simply pushed aside. Baptism can be made a central part of our worship services and in doing this churches will be able to engender a greater understanding of the ordinance among all those attending our churches.

Notes:

- ¹ W. Morgan Patterson, 'The Role of Baptism in Baptist History', in *Review and Expositor* 65 (1968): 33.
- ² William H. Brackney, *The Baptists* (London: Praeger Publications, 1994), 56.
- ³ Stan Nickerson, 'Baptist Beliefs', in *Baptists in Queensland: A Guide to their Life and Practice*, ed. David Parker (Brisbane: Baptist Historical Society of Queensland, 2000), 24.
- ⁴ David Parker, 'Baptists and the Reformed Faith', in *The Queensland Baptist* 59 (1982), 5; & , 'Thomas and William Deacon', in *The Baptist Quarterly* 38 (2000): 360.
- ⁵ Stephen Brachlow, 'Puritan Theology and General Baptist Origins', in *The Baptist Quarterly* 31 (1985): 179, 189; James R. Coggins, 'The Theological Positions of John Smyth', in *The Baptist Quarterly* 30 (1984): 247-264; James Leo Garrett, 'Restitution and Dissent Among Early English Baptists', in *Baptist History and Heritage* 13 (1978): 18-19; McBeth, *The Baptist Heritage*, 32; White, *The English Baptists*, 22.
- ⁶ A. C. Underwood, *A History of the English Baptists* (London: The Baptist Union Publication Department), 30.
- ⁷ Underwood, *A History*, 32.
- ⁸ There were other Separatists who detached from the Established Church temporarily to promote reform (a pragmatic separation). These Separatists did not forsake the national church. Walker, 'The Relation of Infants', 244; McBeth, *The Baptist Heritage*, 31; William L. Lumpkin, *Baptist Confessions of Faith*, rev ed. (Valley Forge: Judson Press, 1969), 14.
- ⁹ These works were Principles and Inferences & Parallels, and Censures, and Observations. James E Tull, *Shapers of Baptist Thought* (Valley Forge: Judson Press, 1972), 21.
- ¹⁰ Henry Barrow, a prominent Separatist executed for his views, took the usual Catholic/Protestant visible-invisible church distinction defining the universal church as "all the elect that have bin, are, or shalbe," vis-à-vis the visible church consisting of "a companie and fellowship of faithful and holie people gathered ... in the name of Christ Jesus." Quoted in Garrett, 'Restitution and Dissent', 15, 19; Pearse, *The Great Restoration*, 182-183; Latourette, *A History of Christianity*, 815.
- ¹¹ Quoted in Tull, *Shapers*, 19.
- ¹² Quoted in Tull, *Shapers*, 19.
- ¹³ Tull, *Shapers*, 21.
- ¹⁴ Garrett, 'Restitution and Dissent', 20; Walker, 'The Relation of Infants to Church', 244.
- ¹⁵ Coggins, 'Theological Positions', 253; West, 'Anabaptists', 265.
- ¹⁶ Walter H. Burgess, *John Smyth The Se-Baptist, Thomas Helwys and the First Baptist Church in England* (London: James Clark, 1911), 146-147; Underwood, *A History*, 37.
- ¹⁷ Smyth published much of the private correspondence between himself and Clifton under the title *The Character of the Beast*. Burgess, *John Smyth*, 151.

- ¹⁸ E.g. Browne held fast to paedobaptism asserting: "The children of the faithful, though they be infants, are to be offered to God and the Church, that they may be baptized. Also those infants or children which are of the household of the faithful and under their full power." Quoted in West, 'The Anabaptists', 261; Burgess, *John Smyth*, 150; White, *The English Baptists*, 23; Walker, 'The Relation of Infants', 244-245.
- ¹⁹ This is seen with Barrow who opted for the non-repetition of baptism in a way that paralleled the analogy that disobedient Israelites, when repentant, were not re-circumcised. Garrett, 'Restitution and Dissent', 16; Ernest A. Payne, *The Fellowship of Believers: Baptist Thought and Practice Yesterday and Today*, enlarged ed. (London: The Carey Kingsgate Press, 1952), 73; Coggins, *Theological Positions*, 253; West, *Anabaptists*, 266.
- ²⁰ Tull, *Shapers*, 25; Cf the *Heidelberg Catechism*, which emphatically affirms paedobaptism on the grounds that children of Christian parents belong to God's covenant. In Arthur C. Cochrane (ed.), *Reformed Confessions of the Sixteenth Century* (Louisville: Westminster John Knox Press, 2003), 318; see also Johannes Warns, *Baptism: Studies in the Original Christian Baptism* (London: The Paternoster Press, 1957), 170; Paul L. Gritz, 'The Decline and Recovery of Believer's Baptism'. In *Southwestern Journal of Theology* 43 (2001): 45-46.
- ²¹ Coggins, 'Theological Positions', 253.
- ²² Quoted in Burgess, *John Smyth*, 149-150.
- ²³ Quoted in Tull, *Shapers*, 25; cf. also Coggins, *Theological Positions*, 253; West, *Anabaptists*, 266.
- ²⁴ Quoted in Stephen Brachlow, 'Puritan Theology', 187.
- ²⁵ Tull, *Shapers*, 25
- ²⁶ Tull, *Shapers*, 25; cf. also Walker, 'The Relation of Infants', 245. For Smyth's other confessions see Lumpkin, *Baptist Confessions*, 101, 110.
- ²⁷ Stephen Brachlow, 'Puritan Theology', 187; Walker, 'The Relation of Infants', 245.
- ²⁸ Brackney notes that when the seventeenth century authors usually used the word "sign" they meant baptism was somehow an "illustration" of the essence of the gospel in Christ. Brackney, *The Baptists*, 56.
- ²⁹ Lumpkin, *Baptist Confessions*, 101 (Smyth defines the church as the gathering of baptised believers), 120 (Helwys), 182 (Thirty Congregations), 228-229 (The Standard Confession), 317 (Orthodox Creed).
- ³⁰ Some historians argue that the General Baptist Leonard Busher had referred to immersion with his statement that Christ "hath commanded to be baptized in water; that is dipped for dead in the water". McBeth, *The Baptist Heritage*, 44-45; White, *The English Baptists*, 60; Patterson, 'Role of Baptism', 35-36;
- ³¹ Patterson, 'Role of Baptism', 35; McBeth, *The Baptist Heritage*, 30-31, 42-43; Walker, 'The Relation of Infants', 245.
- ³² White, *The English Baptists*, 59.
- ³³ Patterson, 'Role of Baptism', 35-36.
- ³⁴ Michael Walker, 'Baptism: Doctrine and Practice among Baptists in the United Kingdom', in *Foundations* 22 (1979): 74.
- ³⁵ D. M. Himbury, 'Baptismal Controversies, 1440-1900', in *Christian Baptism: A Fresh Attempt to Understand the Rite in terms of Scripture, History, and Theology*, ed. by A. Gilmore (London: Lutterworth Press, 1959), 275.
- ³⁶ Lumpkin, *Baptist Confessions*, 120 (Helwys), 167 (London Confession of 1644), 182 (Thirty Congregations), 199 (Midland Confession), 228-229 (The Standard Confession), 290-291 (Second London Confession), 317 (Orthodox Creed).
- ³⁷ Lumpkin, *Baptist Confessions*, 101, 120, 167, 199, 290-291, 317.
- ³⁸ Lumpkin, *Baptist Confessions*, 110.
- ³⁹ Lumpkin, *Baptist Confessions*, 290-291, 317. Interestingly, the Particular Confession of 1644 also relates baptism to the eschatological resurrection of believers.
- ⁴⁰ White, *The English Baptists*, 7ff., 41ff.; Raymond Brown, *The English Baptists of the 18th Century*, London: The Baptist Historical Society, 1986, 44-48; Himbury, 'Baptismal Controversies', 291.
- ⁴¹ Ernest A. Payne, 'Baptists and Christian Initiation', in *The Baptist Quarterly* 26 (1975): 150-152.
- ⁴² Harry L. Poe, 'John Bunyan's Controversy With the Baptists', in *Baptists History and Heritage* 23 (1988): 25-26; Himbury, 'Baptismal Controversies', 292-293; J. H. Y. Briggs, *The English Baptists of the Nineteenth Century* (Didcot: The Baptist Historical Society, 1994), 44-45.
- ⁴³ Poe, 'John Bunyan's Controversy', 26.
- ⁴⁴ John Bunyan, 'Differences in Judgment about Water Baptism, No Bar to Communion', 1673, no pages, <http://www.gotothebible.com/HTML/Sermons/baptism.htm>. Cited 16 May 2006.
- ⁴⁵ Quoted in Poe, 'John Bunyan's Controversy', 28.
- ⁴⁶ Himbury, 'Baptismal Controversies', 298-299; Payne, *Fellowship of Believers*, 81.
- ⁴⁷ Himbury, 'Baptismal Controversies', 80.
- ⁴⁸ Briggs, *Baptists of the Nineteenth Century*, 52.
- ⁴⁹ Michael Walker, 'Baptism: Doctrine and Practice among Baptists in the United Kingdom', in *Foundations* 22 (1979): 74-75.
- ⁵⁰ Briggs, *The English Baptists*, 45.
- ⁵¹ David Parker, 'Baptists and the Reformed Faith', in *The Queensland Baptist* 59 (1982), 5; & 'Thomas and William Deacon', in *The Baptist Quarterly* 38 (2000): 360.
- ⁵² John E. White, *A Fellowship of Service* (Brisbane: Baptist Union of Queensland, 1977), 15-16.
- ⁵³ Les Ball, 'Queensland Baptists in the Nineteenth Century: The Historical Development of a Denominational Identity' (Thesis: University of Queensland, 1994), 77-78.
- ⁵⁴ John E. White, *A Fellowship of Service* (Brisbane: Baptist Union of Queensland, 1977), 15-28.
- ⁵⁵ Quoted in Baptist Association of Queensland, *Queensland Baptist Jubilee: Record Volume 1855-1905* (Brisbane: W. R. Smith & Co., 1905), 50.

- ⁵⁶ Quoted in Ball, *Queensland Baptists*, 84-85.
- ⁵⁷ Joshua Jenyns, "Fruit from the Tree of Experience": *The Joshua Jenyns History of the Baptist Church in Brisbane*, ed. David Parker (Brisbane: The Baptist Historical Society of Queensland, 1996), 5.
- ⁵⁸ David Parker, 'Jireh Particular Baptist Church, Brisbane: Calvinism in an Australian Context', in *The Baptist Quarterly* 31 (1985): 160-161. On the opposite end of the spectrum a few churches such as Dinmore (1895 now defunct) and Taringa (1897) were established as Union churches allowing mixed membership and communion. Dinmore Baptist Union Church, "Rules" (Ipswich minutes), 9 April 1895; Taringa Baptist Union Church, Special Church Meeting, 1899; Eric Kopittke, *A Century of the Taringa Baptist Church: Celebrating the Formation of the Taringa Baptist Church 1897-1997* (Taringa: Taringa Baptist Church, 1997), 6.
- ⁵⁹ Ball, *Queensland Baptists*, 225.
- ⁶⁰ Ball, *Queensland Baptists*, 229.
- ⁶¹ In David Parker (ed.) et al, *Pressing on with the Gospel: The Story of Baptists in Queensland 1855-2005* (Brisbane: Baptist Historical Society, 2005), 40.
- ⁶² In Parker (ed.), *Pressing on with the Gospel*, 40.
- ⁶³ Queensland Baptists, 'Queensland Baptists Guidelines for Belief and Practice', 2001, no pages, [http://www.qb.com.au/database/files/Guidelines%20for%20Belief%20and%20Practice\(as%20amended%20for%202004%20Assembly\).doc](http://www.qb.com.au/database/files/Guidelines%20for%20Belief%20and%20Practice(as%20amended%20for%202004%20Assembly).doc). Cited 18 May 2006.
- ⁶⁴ Les Ball, 'Baptist Heritage', in *Baptists in Queensland: A Guide to their Life and Faith* ed by David Parker (Brisbane: Baptist Historical Society of Queensland, 2000), 39.
- ⁶⁵ Southern Baptist Convention, *Baptist Faith and Message*, 1963, no pages, <http://www.sbc.net/bfm/bfmcomparison.asp>. Cited 19 May 2006.
- ⁶⁶ Southern Baptist Convention, *Baptist Faith and Message*, 1963, no pages, <http://www.sbc.net/bfm/bfmcomparison.asp>. Cited 19 May 2006. The most recent SBC statement of Faith reiterates this point. However, this is not to say that local churches have not practised open communion in America.
- ⁶⁷ The Baptist Union of Queensland, *Year Book and Church Directory, 1970*, 207, 109; The Baptist Union of Queensland, *Baptist Family of Churches in Queensland: Handbook 1990*, 115, 117.
- ⁶⁸ David Parker, 'Baptists in Queensland, 1855-1995: De-colonizing or Trans-colonizing? Towards an understanding of Baptist identity in Queensland', 1996, no pages, <http://home.pacific.net.au/~dparker/bwa.html>. Cited 18 May 2006.
- ⁶⁹ David Parker, 'Is Baptism necessary for Church membership, or What is the essence of Baptist church membership? Reflections on Open Membership in Baptist Churches', 1997, no pages, <http://home.pacific.net.au/~dparker/open.html>. Cited 15 May 2006.
- ⁷⁰ David Parker, 'Is Baptism necessary for Church membership, or What is the essence of Baptist church membership? Reflections on Open Membership in Baptist Churches', 1997, no pages, <http://home.pacific.net.au/~dparker/open.html>. Cited 15 May 2006.
- ⁷¹ Bridgeman Baptist Community Church Constitution, 2000, 5; Narangba Baptist Church Constitution, 2002; Helensvale and District Baptist Church Constitution; South Toowoomba Baptist Church as currently constituted is open to those baptised as believers but not by immersion. There are plans for the church to completely remove baptism as a requirement for membership. South Toowoomba Baptist Church, Proposed Constitutional Change Regarding Membership, 2006.
- ⁷² Bridgeman Baptist Community Church Constitution, 2000, 5; Narangba Baptist Church Constitution, 2002.
- ⁷³ E.g. The Constitution of Toowong Baptist Church, 2000, 2 (closed membership); Bridgeman Baptist Community Church Constitution, 2000, 5 (open membership); Narangba Baptist Church Constitution, 2002 (open membership).
- ⁷⁴ G. Todd Wilson, 'Why Baptists should Not Re-baptize Christians from Other Denominations', in *Proclaiming the Baptist Vision: Baptism and the Lord's Supper*, ed. Walter B. Shurden (Macon: Smyth & Helwys, 1999), 46; David Parker, 'Is Baptism necessary'
- ⁷⁵ Stan Nickerson, 'Baptist Beliefs', in *Baptists in Queensland: A Guide to their Life and Practice*, ed. David Parker (Brisbane: Baptist Historical Society of Queensland, 2000), 25.
- ⁷⁶ Lumpkin, *Baptist Confessions*, 167.
- ⁷⁷ Paul Beasley-Murray, *Radical Believers* (London: The Baptist Union of Great Britain, 1992), 21.
- ⁷⁸ W. M. S. West, *Baptist Principles* (London: The Baptist Union of Great Britain and Ireland, 1986), 29-31; Stan Nickerson, 'Baptist Beliefs', in *Baptists in Queensland: A Guide to their Life and Practice*, ed. David Parker (Brisbane: Baptist Historical Society of Queensland, 2000), 25.
- ⁷⁹ See for instance Toowong, The Constitution of Toowong Baptist Church, 2000, 2-3.
- ⁸⁰ For instance, Narangba and Bridgeman both affirm believer's baptism by immersion as having an important place in the process of becoming a member of the church. Bridgeman Baptist Community Church Constitution, 2000, 5; Narangba Baptist Church Constitution, 2002.
- ⁸¹ Richard Groves, 'How Baptists Can Enrich the Practices of Baptism', in *Proclaiming the Baptist Vision: Baptism and the Lord's Supper*, ed. by Walter B. Shurden (Macon: Smyth & Helwys Publishing, 1999), 51.