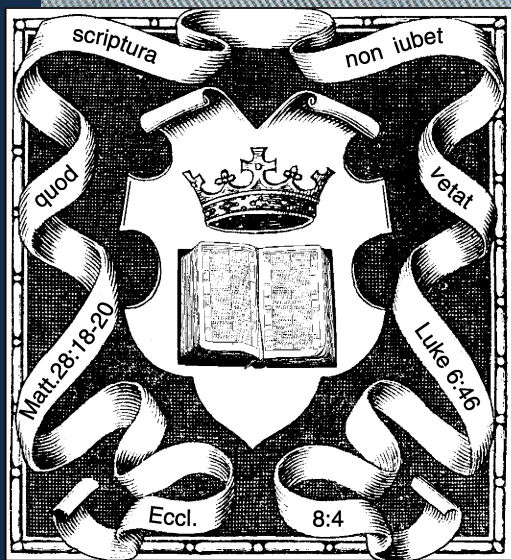
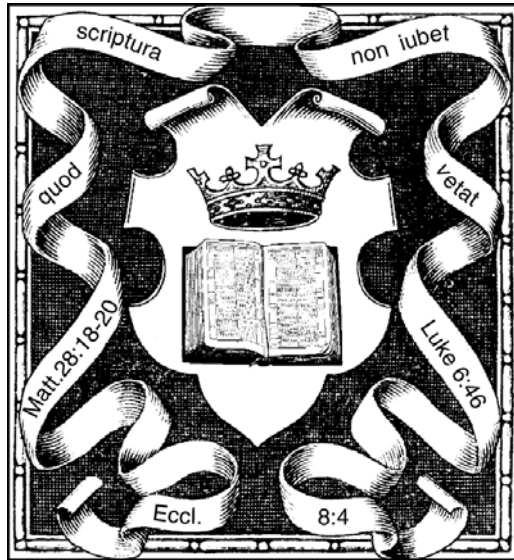


The Baptist Distinctives Series
Number 18



The New Directory for Baptist Churches

Edward T. Hiscox



Quod scriptura, non iubet velat

The Latin translates, “What is not commanded in scripture, is forbidden:”

On the Cover: Baptists rejoice to hold in common with other evangelicals the main principles of the orthodox Christian faith. However, there are points of difference and these differences are significant. In fact, because these differences arise out of God’s revealed will, they are of vital importance. Hence, the barriers of separation between Baptists and others can hardly be considered a trifling matter. To suppose that Baptists are kept apart solely by their views on Baptism or the Lord’s Supper is a regrettable misunderstanding. Baptists hold views which distinguish them from Catholics, Congregationalists, Episcopalians, Lutherans, Methodists, Pentecostals, and Presbyterians, and the differences are so great as not only to justify, but to demand, the separate denominational existence of Baptists. Some people think Baptists ought not teach and emphasize their differences but as E.J. Forrester stated in 1893, “Any denomination that has views which justify its separate existence, is bound to promulgate those views. If those views are of sufficient importance to justify a separate existence, they are important enough to create a duty for their promulgation ... the very same reasons which justify the separate existence of any denomination make it the duty of that denomination to teach the distinctive doctrines upon which its separate existence rests.” If Baptists have a right to a separate denominational life, it is their duty to propagate their distinctive principles, without which their separate life cannot be justified or maintained.

Many among today’s professing Baptists have an agenda to revise the Baptist distinctives and redefine what it means to be a Baptist. Others don’t understand why it even matters. The books being reproduced in the *Baptist Distinctives Series* are republished in order that Baptists from the past may state, explain and defend the primary Baptist distinctives as they understood them. It is hoped that this Series will provide a more thorough historical perspective on what it means to be distinctively Baptist.

The Lord Jesus Christ asked, “*And why call ye me, Lord, Lord, and do not the things which I say?*” (Luke 6:46). The immediate context surrounding this question explains what it means to be a true disciple of Christ. Addressing the same issue, Christ’s question is meant to show that a confession of discipleship to the Lord Jesus Christ is inconsistent and untrue if it is not accompanied with a corresponding submission to His authoritative commands. Christ’s question teaches us that a true recognition of His authority as Lord inevitably includes a submission to the authority of His Word. Hence, with this question Christ has made it forever impossible to separate His authority as King from the authority of His Word. These two principles—the authority of Christ as King and the authority of His Word—are the two most fundamental Baptist distinctives. The first gives rise to the second and out of these two all the other Baptist distinctives emanate. As F.M. Jans wrote in 1894, “Loyalty to Christ as King, manifesting itself in a constant and unswerving obedience to His will as revealed in His written Word, is the real source of all the Baptist distinctives:’ In the search for the *primary* Baptist distinctive many have settled on the Lordship of Christ as the most basic distinctive. Strangely, in doing this, some have attempted to separate Christ’s Lordship from the authority of Scripture, as if you could embrace Christ’s authority without submitting to what He commanded. However, while Christ’s Lordship and Kingly authority can be isolated and considered essentially for discussion’s sake, we see from Christ’s own words in Luke 6:46 that His Lordship is really inseparable from His Word and, with regard to real Christian discipleship, there can be no practical submission to the one without a practical submission to the other.

In the symbol above the Kingly Crown and the Open Bible represent the inseparable truths of Christ’s Kingly and Biblical authority. The Crown and Bible graphics are supplemented by three Bible verses (Ecclesiastes 8:4, Matthew 28:18-20, and Luke 6:46) that reiterate and reinforce the inextricable connection between the authority of Christ as King and the authority of His Word. The truths symbolized by these components are further emphasized by the Latin quotation - *quod scriptura, non iubet vetat*— *i.e.*, “What is not commanded in scripture, is forbidden:’ This Latin quote has been considered historically as a summary statement of the regulative principle of Scripture. Together these various symbolic components converge to exhibit the two most foundational Baptist Distinctives out of which all the other Baptist Distinctives arise. Consequently, we have chosen this composite symbol as a logo to represent the primary truths set forth in the *Baptist Distinctives Series*.

THE
NEW DIRECTORY
FOR
BAPTIST CHURCHES

THE
NEW DIRECTORY
FOR
BAPTIST CHURCHES

*“Ut scias quomodo oporteat te in Domo Dei
Conversari, quae est Ecclesia Deo vivi, Columna
et Firmamentum Veritatis.”*

BY

EDWARD T. HISCOX, D.D.

With a Biographical Sketch of the Author by John Franklin Jones

AUTHOR OF “BAPTIST CHURCH DIRECTORY,” “BAPTIST SHORT METHOD,”
“STANDARD MANUAL,” “STAR BOOK FOR MINISTERS,” “PASTOR’S MANUAL,”
“STAR BOOK SERIES,” ETC.

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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.
— *Psalms 60:4*

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THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

ISBN# 1579784224

PUBLISHERS' NOTE.

In presenting a new edition of Dr. Hiscox's valuable work to our churches, the publishers take pleasure in saying that the "New Directory" has been everywhere welcomed with approval and commendation by both pastors and people. Our denominational journals have uniformly given it very high praise. To our knowledge there has been no exception. Some of the author's previous manuals have been for many years in use, have enjoyed a wide circulation, and have largely contributed to the harmony, unity, and good order of our churches. Not a few manuals by other authors on specific departments of our faith and practice, have also been used, many of them of special value, and some of which are still doing good service. But nothing so comprehensive and so complete as the "New Directory" has ever before been offered to our people. A few testimonials from some of our prominent men, and some of our leading journals, are introduced, and certify to the estimation in which the book is held by them. A few changes and additions have been made in the text of the present edition, and a carefully prepared index has been appended, which will add much to its value.

We commend with increased confidence the "New Directory" to the favor of American Baptists, as a sound and scriptural exposition of New Testament church polity, as represented by our faith and practice. In addition we express the hope that its use will be still more largely increased as a conservative and an educating force among our churches.

SOME TESTIMONIALS TO THE NEW DIRECTORY

DR. HOVEY, President of Newton Theological Seminary, says: "I have read 'The New Directory' with great satisfaction. The style is well-nigh perfect, and the views which it inculcates are wholesome. I am delighted to see them stated so fully and so lucidly. The volume will be of great service to the denomination."

DR. STRONG, President of Rochester Theological Seminary, says: "I take great pleasure in commending 'The New Directory' for Baptist churches, by E. T. Hiscox, D. D., as, on the whole, the most complete and satisfactory manual on the subject extant. I regard it as surprisingly accurate and faithful in its presentation of our polity and usages."

DR. WESTON, President of Crozer Theological Seminary, says: "Dr. Hiscox has unquestionably given us in 'The New Directory' the book which will be the recognized denominational standard for years to come. He has covered the ground which a Baptist directory should occupy, and has done it well."

DR. COREY, President of Richmond Theological Seminary, says: "It is a most valuable book, and its wide circulation among the rising ministry will be productive of very great good. I shall recommend its use in the classes of the seminary."

DR. MACARTHUR of New York, says: "As this is the last so it is the ablest of all the manuals Dr. Hiscox has prepared. The whole denomination may well rise up to honor Dr. Hiscox for the important service he has rendered, the denominational inspiration he has imparted, and the sound instruction he has given."

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PREFACE.

THIRTY-FOUR years ago (1859) the Baptist Church Directory was published as an ecclesiastical manual for use among Baptists. It met with immediate and hearty approval by both pastors and members of the churches, and was welcomed at once by a large circulation. That such a book is still needed is proven by the fact that after a constant and uninterrupted use for an entire generation, it is in as great demand as ever. This, for a book of the kind, is declared by the publishers to be a case "altogether phenomenal." Since its first issue, within its field of denominational literature, probably a dozen different books treating of some departments of Baptist Church polity have appeared, had a brief run, then disappeared. The Directory, by its general plan, method of treatment, and exposition of principles, has so commended itself to the denomination as to be declared as nearly a "standard" on the subjects of which it treats, as anything short of the New Testament can be. About *sixty thousand* copies have been circulated in this country, while it has

been translated more or less fully into at least *seven* different languages, by our missionaries in foreign lands, for use among the native churches. For such signal service rendered to Gospel truth and our distinctive faith, the author is devoutly thankful.

Since the first appearance of the Directory the author has published several other manuals, mostly smaller, designed to meet the needs of specific departments in our Church life, usage, and order. In all, there are now *nine* of these manuals, the combined circulation of which, in this country, so far as can be ascertained, is not less than *one hundred and sixty thousand copies*. The Standard Manual has been translated into Spanish, for use in our churches in Mexico, Cuba, and elsewhere, among Spanish-speaking peoples.

The present work, though constructed on the same general plan as the Directory, is an entirely new book, much more comprehensive, and contains more than double the amount of matter. It is entirely in harmony with previous manuals, as to Baptist polity, and neither abrogates nor antagonizes any of the fundamental principles announced or advocated in those previous issues. During the past quarter of a century the author has been written to repeatedly, asking his opinion and advice as to perplexing cases in Church order and discipline, such

as will frequently arise, and which no prescriptive rules can possibly anticipate. This work is intended, so far as possible, to meet such cases, by more extended explanations of general principles. The arrangement of subjects and matter is lucid, the style is plain and simple, and the arguments are believed to be convincing. The book, it is confidently expected, will commend itself to the people as a careful and sound exposition of Baptist Church polity and practice.

When the Directory was issued in 1859, American Baptists numbered less than *one million* Church members. Now they have about *three and one-half millions*. Many thousands of young people, and persons from other denominations and from families without religious instruction, are yearly gathered into our churches. These recruits came among us with all the rights of franchise, but with little or no previous instruction as to their exercise. They need to be taught as to the nature, duties and privileges of membership in the Church of Christ, if their admission is to be made a blessing. Our Church members also, both young and old, need instruction as to our distinctive principles, and the reasons for them, if the integrity of our faith is to be preserved. If there be reasons for the maintenance of a distinct denominational existence, there is special

urgency for the declaration and the defense of those reasons. The principles on which this Manual is constructed are drawn from the New Testament, and never in our history was there so much need of such an exposition and guide for members in our Church fellowship, as there is to-day. Let the necessity be recognized and met.

May the favor of our gracious Heavenly Father attend this, as it has sanctioned previous efforts in the same direction, and make it a means of furtherance to the unity, harmony, spiritual vitality and efficiency of the churches, resulting in the glory of our Lord Jesus Christ, through the salvation of souls and the edification of the saints, is the sincere and prayerful desire of the writer,

E. T. H.

Mount Vernon, N. Y., May 20, 1893.

“REASONS WHY BAPTISTS OUGHT TO TEACH THEIR DISTINCTIVE VIEWS . . . First, *it is a duty we owe to ourselves*. We must teach these views in order to be consistent in holding them. Because of these we stand apart from other Christians, in separate organizations. . . We have no right thus to stand apart unless the matters of difference have real importance; and if they are really important, we certainly ought to teach them.”

JOHN A. BROADUS

The Duty of Baptists To Teach Their Distinctive Views.
(Philadelphia: American Baptist Publication Society, 1881).

“No religious denomination has a moral right to a separate existence unless it differs essentially from others. Ecclesiastical differences ought always to spring from profound doctrinal differences. *To divide Christians, except for reasons of gravest import, is criminal schism*. Separate religious denominations are justifiable only for matters of conscience growing out of clear scriptural precept.”

J. L. M. CURRY

A Baptist Church Radically Different From Paedobaptist Churches.
(Philadelphia: American Baptist Publication Society, 1889).

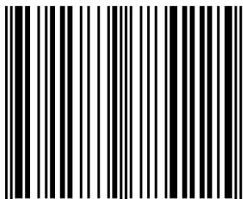
“There is something distinctive in the principles of Baptists. They differ from all other denominations; and the difference is so great as not only to justify, but to demand, their separate existence as a people . . . What distinctive mission have the Baptists, if this is not their mission? - to present the truth in love on the matters wherein they differ from Pedobaptists. What is there but this that justifies their separate denominational existence and saves them from the reproach of being schismatics? *If they have a right to denominational life, it is their duty to propagate their distinctive principles, without which that life cannot be justified or maintained.*”

J. M. PENDLETON

Distinctive Principles of Baptists.
(Philadelphia: American Baptist Publication Society, 1882).

The Baptist Standard Bearer, Incorporated is a republication society organized in 1984, and is recognized as a nonprofit, tax-exempt charitable organization. It was founded for the primary purpose of republication and preservation of materials reflecting the Baptist heritage.

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