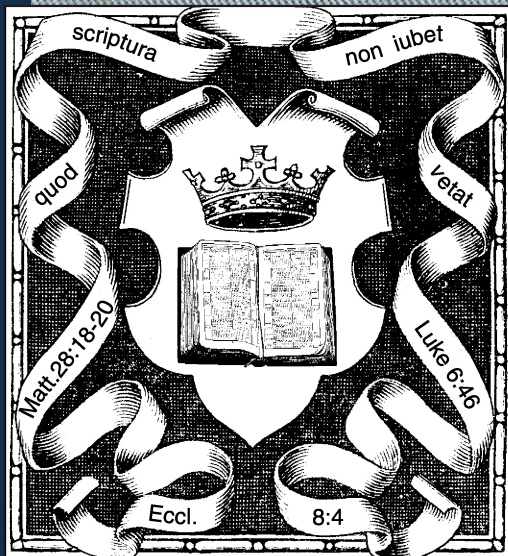


The Baptist Distinctives Series Number 28



Notes on the Principles and Practices of Baptist Churches

Francis Wayland



Quod scriptura, non iubet velat

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

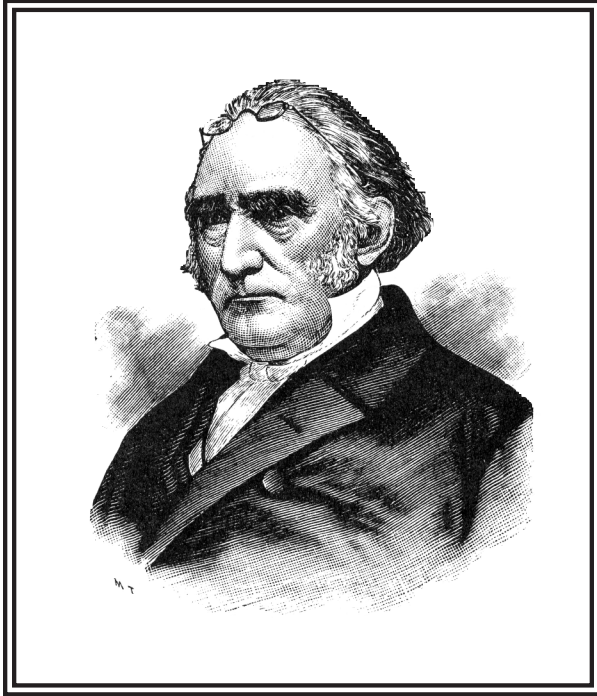
On the Cover: Baptists rejoice to hold in common with other evangelicals the main principles of the orthodox Christian faith. However, there are points of difference and these differences are significant. In fact, because these differences arise out of God’s revealed will, they are of vital importance. 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*.

NOTES
ON THE
PRINCIPLES AND PRACTICES
OF
BAPTIST CHURCHES



FRANCIS WAYLAND
1796-1865

NOTES
ON THE
PRINCIPLES AND PRACTICES
OF
BAPTIST CHURCHES.

BY
FRANCIS WAYLAND.

With a Biographical Sketch of the Author by John Franklin Jones

NEW YORK:
SHELDON, BLAKEMAN & CO., 115 NASSAU STREET.
BOSTON: GOULD & LINCOLN.
CHICAGO: S. C. GRIGGS & CO.

1857



The Baptist Standard Bearer, Inc.

NUMBER ONE IRON OAKS DRIVE • PARIS, ARKANSAS 72855

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

Reprinted 2006

by

THE BAPTIST STANDARD BEARER, INC.

No. 1 Iron Oaks Drive
Paris, Arkansas 72855
(479) 963-3831



THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

ISBN# 1579785468

P R E F A C E .

THE present volume contains the papers which lately have appeared in *The Examiner*, over the signature of "Roger Williams." It was the intention of the author to limit the series to eight or ten numbers; subject after subject was, however, suggested to him for discussion, until it attained its present magnitude. It assumes a more permanent form, in compliance with what is supposed to be the wish of its former readers.

The main object of the author has been to present a popular view of the distinctive belief of the Baptist denomination, and to urge upon his brethren a practice in harmony with their profession. That this humble effort to promote the spirituality and efficiency of a portion of the church of Christ may be accepted by the Master, is the earnest prayer of the author.

PROVIDENCE, October 28, 1856.

CONTENTS.

	PAGE
I.	
Baptists have no Authoritative Confessions of Faith.—The Absence of such Confession a Cause of Union rather than Division.....	13
II	
Baptist Views of the Trinity, the Law, Human Depravity, the Atonement, Particular and General.....	16
III.	
Extent of the Atonement.—Regeneration.—Preaching Christ.—Manner of Preaching, and Reason of it.....	20
IV.	
Baptist Preaching formerly extempore, that is, without written preparation.—Advantages of this mode of preaching for the cultivation of Pulpit Eloquence.....	23
V.	
Objections to unwritten Discourses.—These not peculiar to this mode of Public Address.....	27
VI.	
Language of our early Preachers universally understood.—Their Discourses abounded in illustrations drawn chiefly from the Scriptures.....	30

VII.

	PAGE
Objection answered.—Men of Sense desire Preaching which will move their Consciences.—Error of the older Preachers.—Our Error the Opposite.....	35

VIII.

Ministers decreasing in Number.—Older Preachers urged Men to immediate Repentance.—Their Preaching Experimental.....	39
--	----

IX.

Effects of Preaching on Experimental Religion on Saints and Sinners.—Discriminating Preaching necessary to the Success of the Gospel.	43
---	----

X.

Baptist Views of Qualifications for the Ministry.—We are bound by the Apostolic Rule.—Our Circumstances not essentially different from those of the early Christians.....	47
---	----

XI.

It is possible to believe our Principles and act at variance with them.—Change in Thirty-five Years.—The Reason of the Saviour's Rule	52
---	----

XII.

By carrying out these Views we should have such a Ministry as Christ has appointed, a more numerous Ministry, a Ministry adapted to the various wants of Men.—Consequences of the opposite view	57
---	----

XIII.

	PAGE
Objections considered.—Frequent Changes of Ministers.—Ministerial Support.—Our condition demands a Ministry that can in part support itself.—Labor with the hands degrades no one.—Dr. Alexander's friend Mr. Shelburne.....	62

XIV.

What should be done to improve our Ministry.—Education of our Children.—Ministers' Duty in this Matter.—Higher Education for those designed for it.—Theological Seminaries.—These views eminently favorable to Ministerial Education.....	72
---	----

XV.

Universal Obligation resting on all the Disciples of Christ to labor personally for Him.—Sunday-schools.—Colporteurs.—General Inefficiency of Professors of Religion.....	79
---	----

XVI.

Baptists acknowledge the sole Authority of the New Testament in opposition to Tradition and Decrees of Councils.—Baptism: the Mode of Administering this Ordinance which we consider obligatory.....	85
--	----

XVII.

Subjects of Baptism.—Reason why Baptists do not Baptize Infants.—We are not convinced by the views given in favor of Infant Baptism.—Its effect upon the Church.....	93
--	----

XVIII.

Mode of Admission to the Ministry by the Church.—No better Method.—But Churches must do their Duty in this Matter.—Entering the Ministry merely as an agreeable Profession.....	99
---	----

XIX.

PAGE

- Evidences of a Call to the Ministry our own Consciousness and the
 Consciousness of our Brethren.—Duty of a Church to a Candidate.
 —Mistakes in this Matter..... 106

XX.

- Ordination.—Its Nature.—Importance of examination of the Can-
 didate.—In no other manner can the Ministry be improved 114

XXI.

- The points in which we differ from other Sects important.—The
 manner in which we have escaped the errors into which others
 have fallen..... 121

XXII.

- Hereditary Membership at variance with the idea of the Spirituality
 of the Church.—Tendency of Infant Baptism to establish Hered-
 itary Membership..... 125

XXIII.

- Other Truths to which Baptists have borne Testimony.—The Spir-
 ituality of the Church of Christ.—The Right of Private Judgment.
 —The Sufficiency of the New Testament as our Rule of Faith and
 Practice.—The Separation of the Church from the State..... 130

XXIV.

- Approximation of other Sects to the Principles held by Baptists.—
 The Spirituality of the Church.—The Sufficiency of the New
 Testament as our Rule of Faith.—Liberty of Conscience..... 139

C O N T E N T S .

ix

XXV.

PAGE

Points in which we have erred by imitation of others.—Church Music 147

XXVI.

Change of opinion respecting Church Music.—Church Architecture . 153

XXVII.

Sabbath Services.—Posture in Prayer.—Reading Notices.—Formula in Baptism.—Services at Weddings and Funerals. 158

XXVIII.

Relations between the Church and the Congregation.—Gradual change in this respect.—Unfortunate position of a Minister. 165

XXIX.

Preaching to build up a Society.—Vestry Services.—Church Discipline.—Amusements.—Honesty in Mercantile Dealing. 171

XXX.

Independence of the Churches.—Can a Church properly be represented? 177

XXXI.

Attempts to form a Baptist representation have failed.—Baptist General Convention.—Missionary Union.—No one of all our Benevolent Associations represent the Baptist Denomination. . . . 183

XXXII.

Love to the Saviour the bond which must unite Baptists to each other.—Errors to be avoided in conducting Benevolent Associations.—The special object of a Church must not be transcended.—Infant Dedication.—Concluding Reflections. 190

XXXIII.	
Importance of Public Worship.—The Duty of the Disciples of Christ to maintain it.—With us, this Duty requires a universal effort.—Difficulties peculiar to our condition	PAGE 199
XXXIV.	
Facilities in our Condition for Extension.—Our latest Statistics show a great need of Ministers of the Gospel	206
XXXV.	
In our present condition what is to be done?—Can Theological Seminaries and Colleges supply our Need?—The answer given by Statistics.—We need a great number of Ministers, and we need that every Minister be made as efficient as possible	212
XXXVI.	
The Gifts which Christ, on his Ascension, received for his Church.—These Gifts bestowed in Answer to Prayer.—What is Effectual Prayer	219
XXXVII.	
Duty of Baptists in new Settlements, where their number is small, to know each other, meet together for Worship, organize Sabbath-schools, and seek out for Gifts for the Ministry among themselves	226
XXXVIII.	
Duty of feeble Churches to rely, under God, on themselves; to cultivate Talent for the Ministry among their own Members.—Always hold Worship on the Sabbath.—Pay a Ministering Brother for his Time and Expenses; be not ashamed of him if he be a Laboring Man	232
XXXIX.	
Objection, We are Few and Weak, etc.—Would this justify your Course in Converts from Heathenism, or in the Times of the Apostles?—This excuse savors of Pride, not Humility.—Example of the Church in Hamburg	240

C O N T E N T S .

xi

XL.

	PAGE
Churches in Cities.—Their special Need of Opportunity to labor for Christ.—Its Effect upon Individual Piety.....	247

XLI.

Means to be used to Improve the whole Ministry.—Theological Seminaries.—Colleges.—Academies.....	255
--	-----

XLII.

Our great Reliance for the Improvement of the Ministry is on the Ministry itself.—What a Minister may do in this Work.—The Blessings that will follow such Labor.....	261
---	-----

XLIII.

Ministers competent to this Work.—Without them it can not be done.—Suggestions to those that have the Ministry in View.....	269
---	-----

XLIV.

Object of Education.—Education not confined to the study of books.—Difficulty of acquiring the habit of continuous thought.—Aids in acquiring it.....	276
---	-----

XLV.

Pulpit Assistants.—Different Classes of Sermons.—Doctrinal Sermons.—Practical Sermons.....	283
--	-----

XLVI.

Experimental, Expository, and Hortatory Sermons.....	289
--	-----

XLVII.

Texts.—Why should a Text be taken at all?—How may it be used?	296
---	-----

XLVIII.

Moral Requisites for Understanding the Scriptures.—Intellectual Preparation.—A Knowledge of the Meaning of the Words, of the Context, and of the Manners and Usages of the Time.....	303
--	-----

XLIX.

	PAGE
Construction of a Sermon.—What is a Sermon?—Acquaintance with the Human Heart, how acquired.—Necessity of unflinching mental effort	309

L.

Importance of Self-reliance.—Saving Fragments of Thought.—Introduction and Close of Sermons.—Style proper for Sermons.—Mistakes on this Subject	316
---	-----

LJ.

Delivery of a Sermon.—The Natural Tones of Emotion.—Length of Sermons.—All the Services of Worship to be in Harmony with the Sermon.—Foppery.—Talking in the Pulpit.....	323
--	-----

LII.

Week-day Services.—Lecture or Conference Meetings.—Pastoral Visits.—Conversation on Religion.—Conclusion.....	330
---	-----

“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

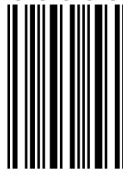
Distinctive Principles of Baptists.
(Philadelphia: American Baptist Publication Society, 1882).

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.

ISBN 1-57978-546-8



90000>



9 781579 785468