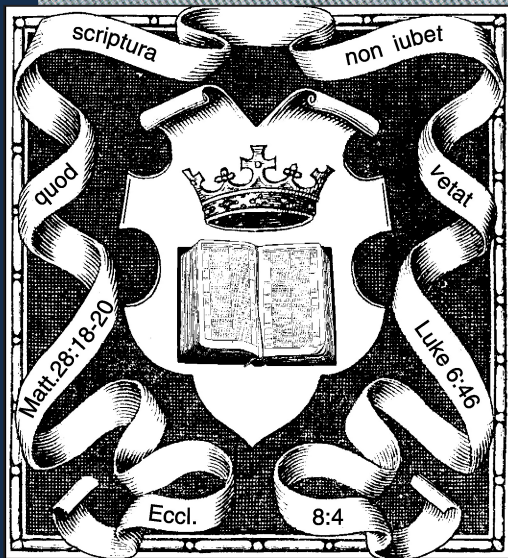


The Baptist Distinctives Series      Number 46



# Behind The Scenes

F. M. Iams



## *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. Jams 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*.



# **BEHIND THE SCENES**



# BEHIND THE SCENES: SKETCHES FROM REAL LIFE.

BY F. M. IAMS

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*“Prove all things; hold fast that which is good.”—I Thess. v. 21.*

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*With a Biographical Sketch of the Author by John Franklin Jones*

LOUISVILLE, KY:  
BAPTIST BOOK CONCERN.  
1894.



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

*— Psalm 60: 4*

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**THE WALDENSIAN EMBLEM**

*lux lucet in tenebris*

“The Light Shineth in the Darkness”

ISBN# 1579786367



## PREFACE TO THE TENTH EDITION.

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Having occasion to issue the tenth edition of "Behind the Scenes," the publisher takes occasion to say that it has been one of the most successful books offered to the Christian public. It has been received with marked favor in all parts of the country, and where it is best known the sales are largest. It has been the means of convincing a large number of pedobaptists, among them several ministers of the gospel, of the validity of the Baptist position, and it is still going on its way, confirming the souls of the faithful and winning others to the truth.

The author, who was for many years a highly esteemed pastor of Baptist churches, recently laid down the cross that he might take the crown.

CINCINNATI, *December*, 1892.

## AUTHOR'S PREFACE.

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THESE sketches are not drafts upon the imagination. They are simple narratives of actual incidents in the experience of the writer together with such reflections and arguments as seemed to him pertinent and appropriate. There is in them no attempt at fine writing. If the style is plain, compact and earnest, so was the somewhat unique experience that gave it birth. A man who has walked amid the flames of a furnace may be excused, perhaps, if his account of the adventure lacks the genial aimlessness of an amusing fiction.

But however strong the desire to make the truth of God evident to the reader of these pages, the author is conscious of none other than the kindest feelings toward those whose views and practices he is obliged to condemn. He has written, not to denounce nor to offend, but to convince, and if possible, to win very dear brethren. His only desire is to induce Christian brethren to walk together in that unity so delightful and so enduring; the unity of obedience to Christ as King. This is the only unity of any real value. The unity of indifference, now so popular in many quarters, is not born of a consuming love of the truth—nor does it tend to promote the

## AUTHOR'S PREFACE.

truth. "The wisdom that is from above is first pure, then peaceable" – peaceable through the truth, not at the expense of truth. Such wisdom is from God, enthrones God, honors him above all else, and lifts the soul into the serene atmosphere of divine peace.

That these pages are free from faults and blemishes the author dare not hope. That they treat the subject exhaustively he does not claim. But that they treat it with fairness and Christian candor he feels quite assured.

In the confident hope that they will prove helpful to earnest, inquiring minds, and that God will graciously use them to promote the "truth as it is in Jesus," I send them forth, praying that the blessing of God may rest upon every reader.

F. M. IAMS.



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**“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.*”

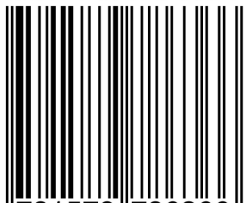
**J. M. PENDLETON**

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

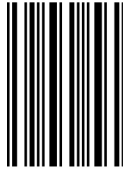
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