

form, for them, a sufficient basis for co-operation in Christian work.

In harmony with this spirit and method of co-operation in work, these churches, or members of them, have established schools in which men may be trained to lead the churches in the accomplishment of the work for which the churches themselves have been formed. Hence, in these schools, the limits of all kinds are the same as those to be found in the individual churches. This is said, it is to be noted, not of schools and colleges designed to furnish a general education to all kinds of students; but of the schools which have been established simply to educate men for the work of the Baptist ministry, that is, theological seminaries, divinity schools, and other such schools, if other there are, which have no other end in view than the preparing of men to do more efficient work as Baptist ministers.

The question we are to consider seems, then, really to be this:
ARE THERE ANY LIMITS TO BE OBSERVED IN PREACHING AND
TEACHING BY ONE WHO WISHES TO BE A JUST, AN HONORABLE, AND
AN HONEST PREACHER OR TEACHER OF A BAPTIST CHURCH?

This is a question which cannot be answered by an appeal to any formal declaration or statement made by any Baptist church, or association of churches. So far as I know, there is no such declaration or statement which has any ecclesiastical or legislative authority. Declarations of Faith have, it is true, been made by Baptists from time to time, and have been adopted by individual churches, or by a certain group of churches; but always, it may be safely claimed, with the understanding that they were, in a general way, the expressions of the beliefs of those who gave them their sanction, and that they did not make it necessary that each and every truth stated in any of them must be preached and taught by every preacher and teacher of Baptist churches.

Our question is, then, to be answered upon the basis of the reasons that are to be found in the past history of Baptist churches, and which appear upon a consideration of the causes of their formation and the purpose of their existence in the present time. For it is very clear that, if Baptist churches are formed because of certain definite causes, and for a definite purpose, they procure preachers and teachers for themselves on account of these same causes, and to aid them in accomplishing the purpose of their existence. To deny this is to say that both causes and purposes are imaginary, and not real. To admit this, makes it also necessary to say that no man can honorably and honestly accept, or hold, the position of preacher or teacher of a Baptist church, if he wishes, or is willing, to find some other cause for his preaching or teaching than those which led to the formation of the