

this Scripture and that "Form of Godliness," the Baptist Covenant, with this "Circular Letter" and this "Report on Benevolent Funds," issued as the solemn deliverances of "the Body." Let him seriously, as in the presence of God, examine whether this Scripture does not with fearful accuracy describe the present times. Then read the last clause of 2 Tim. Chap. iii: 5,—"**FROM SUCH TURN AWAY;**" and listen to it, "not as the words of man, but as it is in truth, the Word of God, which effectually worketh in them that believe." (1. Thes. ii. 13).

Again read Rom. xi: 11—14. There we learn that the Jews were unfaithful to their trust, and did not "abide in the goodness of God," and as a judgment for their apostacy they were CUT OFF, and that if Christendom, the Gentiles, should not continue in the "goodness of God," but become unfaithful like the Jews,—they too will be CUT OFF; "towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be CUT OFF," (ver. 22.) *Cutting off*, as it applied to the Jews, did not mean *conversion* or *reformation*, but *destruction*. It means the same thing as applied to unfaithful professors of Christianity, be they Catholics or Protestants, Baptists or Pedito-Baptists, Churchmen or Dissenters.

I will quote one more passage, Rev. iii: 14—22: "So then, because thou art LUKEWARM, and neither cold nor hot, I will SPUE THEE OUT OF MY MOUTH." This is not reformation, assuredly, but total rejection. The faithful few found still in every community where the Word of God and the doctrines of the Cross are proclaimed, will be saved. But mixed up and identified with the "covetous and the worldly," who are "lovers of pleasure more than lovers of God," and who have a "*form of Godliness*, but deny the power"—they are out of their place. They should separate from this evil connection and "go forth without the camp, bearing His reproach."

To condemn and denounce such a course is to fly flatly in the face and eyes of the whole Bible. It is to condemn Enoch and Noah, Abraham, Moses, and all the patriarchs; it is to denounce Elijah and the godly remnant in Israel of his day, the "seven thousand" who would not "mix up" with the general apostacy of the times, nor "bow the knee to Baal," nor "kiss him," whatever the separation might cost them. This was the course Stephen the "first martyr"