

therefore, for the church to go its way, unhindered by the state, and for the state to go its way unhindered by the church. Then it will come to pass that, in the true sense, we shall have a free church in a free state.

It may be claimed that the assertion which has been made in the present discussion, that actual conditions, as well as past history, show that the Baptist preacher, or teacher, must, in honor and honesty, preach or teach within the limits of the six truths which have now been set forth, is false. It may be said, that so many Baptist men and women, and so many Baptist churches now deny one or all these truths, that it is no longer true that it is a matter of honor or honesty that Baptist, to be worthy of this name, should preach or teach all, or even any one of them. If this is so, which seems incredible in the light of the past history of Baptist churches, it is still also true that there are left some of us to whom these truths are very dear, and who think, in all candor and in all honesty, that they are fundamental and essential in the religion of Jesus, and that to deny all or any one of them is to hinder in some degree the salvation of lost men, and to defer in some measure the coming victory of the Kingdom of Heaven in the world. We do not, therefore, feel willing to give of the little money which God has entrusted to us as His stewards, for the support of preachers, and teachers, and churches, who make it their business to deny these fundamental truths of our religion. Hence, if those who think they ought to deny these truths, because they do not believe them, but, at the same time, are unwilling to abandon the Baptist fellowship and name, although they have abandoned the historic faith of Baptists, continue to insist that we shall not use our liberty in refusing to contribute for the propagation of doctrines which we deem to be subversive of the fundamental truths of the christian religion, and shall make no protest against the presence in Baptist churches of those who preach and teach these doctrines, under penalty of being termed illiberal and persecutors, it would seem as if sooner or later the time would come when endurance would cease to be christian patience. Nothing will be left for us then, but, with great reluctance, with great sadness of heart, with love and charity for those who differ from us, with high respect for their liberty, to separate ourselves from those whose teachings we can neither accept nor support, and, under some other, name, if it must be so, than the one for which we have had such pride and love to stand together to maintain, defend, and propagate the truths that seem to us to be the orders of our King, to be essential to the salvation of lost men, and to secure the answer of the prayer, "Thy Kingdom Come," and which have been, for centuries, so dear to Baptist hearts.