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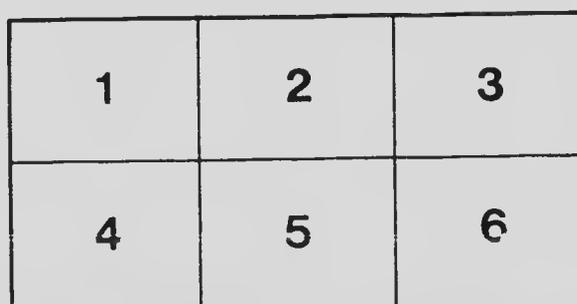
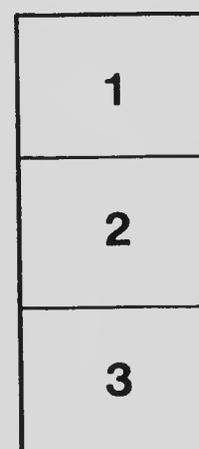
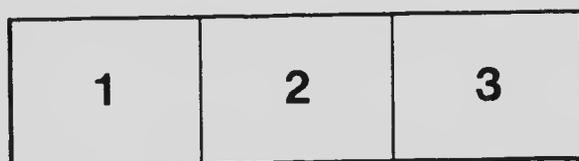
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The Limits of Preaching and Teaching in the Baptist Denomination

BY

Rev. S. Burnham, D.D.
of Hamilton Theological Seminary

A PAPER READ BEFORE THE UNITED BAPTIST
INSTITUTE AT HALIFAX, AUGUST 20TH, 1909

PUBLISHED FOR GENERAL CIRCULATION
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Introductory Note

At its last meeting Aug. 20, 1909, The United Baptist Institute was favored with the presence of Rev. S. Burnham, D.D., Dean of the Theological Department of Colgate University, Hamilton, N. Y. By his genial presence, attractive personality, and forceful discussions he contributed no small part to the success of the various sessions.

The Paper on "The Limits of Preaching and Teaching in the Baptist Denomination" was so well received by the Institute that by a unanimous vote the Secretary was instructed to print the paper for general distribution.

W. L. ARCHIBALD,
Sec'y, The U. B. Institute.

Wolfville, Nova Scotia,
Nov. 1st, 1909.

The Limits of Preaching and Teaching in the Baptist Denomination

A Paper read before the United Baptist Institute at Halifax
August 20th, 1909

FELLOW-WORKERS IN THE MINISTRY OF BAPTIST CHURCHES:

I have been requested by your committee to speak to you concerning the "Limits of Preaching and Teaching in the Baptist Denomination."

In seeking to comply with this request, I sought, first of all, to define to myself exactly what such a theme must mean. To me, it has seemed to mean this: Are there any limits to the doctrines and ideas for the preaching and teaching of which a man may justly, honorably, and honestly, expect to be financially compensated, or supported, by money paid or provided by members of Baptist churches?

To me, it is not clear how the theme can mean more, or other, than this. For the Baptist denomination is not a church or an ecclesiastical court. It can make no laws, and can set no limits. It is simply the total number of independent Baptist churches, a whole that cannot legislate or judge for any of its parts. There can, therefore, be no other limits of any kind in the Baptist denomination, than those which individual Baptist churches have determined and established, each for itself. Such independent Baptist churches, finding that they agree in belief in relation to certain essential and fundamental truths, or doctrines, which each church has been formed to cherish, defend and propagate, associate themselves together, on the basis of this agreement in belief, for greater efficiency in their work. These groups of churches, having a common faith and a common purpose, are the Associations of Baptist Churches, and, in a larger way, the Baptist denomination. Whatever limits of any kind there are, therefore, in the Baptist denomination, are simply those which have been established by each individual church, and are common to all the churches. For these churches, it must not be forgotten, have associated themselves together on the basis of a common faith in certain fundamental and essential truths, and on no other basis whatever. However these truths may appear to others, to these churches they are the fundamental and essential truths of the religion of Jesus and the life of His church; and

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 that those which led to the formation of the

church, or to defeat, or hinder, the accomplishment of the purpose for which it exists. In business language, a church has a just, a legal, and a moral right, to say to its preacher or teacher, "if you cannot deliver the goods, you cannot have the pay." For a man detected in delivering adulterated or spurious goods, and, therefore, requested to cease supplying such goods, to raise the whine of persecution, is to confess himself a baby and a cheat. That is, at any rate, the way in which honorable men would regard such a course of conduct in the business world. Is it any better when it is adopted by a minister in the church of the Lord Jesus?

But this delivery of Unitarian, or other such goods, marked with the label of Baptist, is sometimes defended on the ground that Baptist churches are places of soul-liberty, and that they have been established to propagate and defend this liberty of soul. In replying to this claim, we would be justified in asking if the only, or even the chief reason for the formation of Baptist churches, is to make places of soul-liberty, and if the only, or the principal, work of these churches is to defend and propagate this doctrine of soul-liberty. It might not be amiss to inquire also if Baptists, in claiming soul liberty for themselves, do not mean to assert that this same right belongs equally to others of different religious opinions from their own; and if they would not be as earnest in insisting upon the liberty of any man to be a Methodist, a Presbyterian, a Unitarian or a Roman Catholic, as upon their own right to be Baptists. Then it would be natural to carry our questioning further, and to ask if, in thus standing for the doctrine of soul-liberty, Baptists intended to assert that a Methodist, a Presbyterian, a Unitarian, or a Roman Catholic, might reasonably or justly ask to be made a preacher or a teacher of Baptist churches. But, without raising these questions, it may be admitted, it ought to be admitted, that Baptists are earnest advocates for the largest freedom in matters of religious thought and belief. But it seems to have escaped the notice of some people, that such freedom means an equal freedom for all men, and not simply all the freedom for a few. It may mean, indeed, freedom to think and preach what one may choose to preach, but it means equally freedom to hear what one may choose to hear. It means freedom for every preacher and teacher to select his audience, but it means quite as much freedom for every audience to select their preacher, or their teacher. Freedom to preach or teach what others do not care to hear, and to demand payment for unwelcome utterances from unwilling hearers, is the freedom of the highwayman and the robber. Such freedom does not give to all the parties what the noble English sense of fair play, and an American president's feeling for justice, would call "a square deal." It is a too one-sided liberty, "heads I win and

tails you loose." Nor is the compulsion of this liberty less an injustice, because the things given to deceived or unwilling hearers are thought to be "something else just as good as" that which these are expecting to receive, or even better than that which they are seeking to obtain. They are entitled to the goods for which they have paid; and, if other goods are delivered, they ought, as the tradesmen tell us, in the interests of honesty, to "send them back." Moreover, it is not true, as we are sometimes told, that, unless preachers and teachers are allowed to secure compulsory hearings in the use of this one-sided liberty, there can be no progress in the knowledge of religious truth, and no gain in the breadth of our denominational beliefs. The whole history of the church is witness against such a statement. The progress of truth since the dawn of the Reformation, and the present growth of the church in heathen lands, prove that the Lord has no need that his ministers should procure goods on false pretences. If there is anything now, or ever, that shall be worthy of being preached or taught, the past has made it certain that there will be money provided so that it shall reach the ears and souls of men, without filching that money from deluded or reluctant hearers. Or, else, God has ceased to care for the truth. Even, if this were not so, progress in thought and belief would be dearly bought at the cost of cheating or browbeating free men, —especially those who stand for soul-liberty.

Thus far we have been, for the most part, occupied in considering how unsafe and how unreasonable it is to assume that there are no limits which preachers and teachers of Baptist churches are bound, in honor and honesty, to observe, other than own personal desires and convictions. We naturally ask now whether there are not facts to be seen in the past history of Baptist churches, and evidence to be found in the causes and purpose of their formation at the present time, which show that such limits really exist, and also what these limits are.

In making answer to this question, we are to call to mind that it has already seemed clear that no preacher or teacher of a Baptist church can honorably or honestly take the money of a Baptist people in compensation for preaching or teaching that which is set forth for some other causes than those which led to the formation of the church, or tends to defeat the purpose of its existence. What, then, do history and present conditions show to be the causes for the forming of Baptist churches, and the purpose for which they exist?

Is a Baptist church formed simply to promote the interests of a common christianity in union with all other christians? Does history show that Baptist churches have been formed simply for this purpose in the past? This surely, is a thing they seek,

and seek earnestly, to do. But is it the cause of their organization as separate churches, apart from other churches of the christian faith? This may be why they are christian; but is it why they are Baptist? Or, are we ready to say that it is quite enough that we are christians; it is a matter of not the slightest consequence whether, or not, we are Baptist christians?

If this is what is to be said, let those who are ready to say it, say it clearly and openly, — and then leave the Baptist churches to which they belong. For, if it is true, Baptist churches have no reason for existence, and every one of them is useless to men, and an offence to God,—a needless rending of the unity of the body

Again, are Baptist churches formed that, in them, men may think and teach anything that may seem to them to be truth, whatever that may be? Was this the principle for which our fathers suffered contempt, persecution and imprisonment? If so, they suffered in vain. For on this principle as fundamental, there cannot be built an enduring, or an effective church. The faiths many, and Lords many, and Gods many, that will sure to be the result, will rob such a church of all strength and beauty, of all life and power. The present harmony of faith throughout the great body of Baptist churches, and the effectiveness of their work, and the growth of their membership, show that they rest upon no such sandy foundation as the liberty of men to be, in the same Baptist church, Presbyterians, Episcopalians, Unitarians, Roman Catholics, or whatever else one may wish to be. Our fathers knew well, if we do not, that a church that stands for nothing in particular, does nothing in particular and has no growth in particular. Even the so-called liberal churches are not so liberal as to lose sight of this fact. Has it ever come to pass that one of the liberal churches has welcomed to its pastorate, as its preacher and teacher, a good orthodox Episcopalian, or an old-fashioned Baptist? There is no blame to them for not doing so; and there should not be for us when we follow the good example.

Thus past and present facts seem to show that Baptist churches have not been formed for nothing in particular, or even simply for the general purposes of religion; but that they owe their origin and their present existence to special causes and a definite purpose. Past and present also show that these churches came into being, and now continue to be, because Christian men and women have believed that there are certain truths, which they deemed to be central and fundamental in the religion of Jesus, which must be held, defended, and propagated, in order to secure, in the best way and to the highest degree, the salvation of lost men and women, the honor of our blessed Lord, and the progress of the Kingdom of God towards its final victory in

this sinful world. To accomplish these ends in this way, they have thought it worth while to organize themselves into separate churches, and, "with malice toward none, and with charity for all," to do their Christian work, in a certain way apart from their brethren and sisters of other churches. These truths, therefore, form the limits within which a man can honorably and honestly preach and teach in a Baptist church, and beyond which he cannot, in honor and honesty, claim to be a Baptist preacher or teacher. History, as well as present conditions, seem to show that these truths of limit are, at least, six in number, some of which are, in one way or another, common to Baptists and more or less of their brethren of other churches, although not held by ALL other evangelical Christians, and a few of which are, to a greater or less degree, peculiar to Baptists; so that the whole body of them forms a good and sufficient reason for, and basis of, existence in separate churches, and the natural limits to be observed by the preachers and teachers of these churches. It might be claimed by some that these limiting truths are more numerous; and that, therefore, the field for the Baptist preacher or teacher is more limited in extent than these truths would make it. It is possible that, in some respects, such a claim would be just; but, for the present purpose, it will be enough to indicate the six truths that history and present conditions seem to justify us in recognizing as limits for the Baptist preacher or teacher.

The FIRST of these truths may be indicated by the phrase,

THE AUTHORITY OF SCRIPTURE.

As more fully stated, it is that the Holy Scriptures are a sufficient and final source of information and rule of duty in relation to all religious belief and conduct. THEY are the standard of belief and life, and not what any man may think to be Christian in them. The importance of this truth it is sometimes endeavored to obscure by asserting that the authority for the Christian man is God, or Christ, and not any book, however good. But to say this is merely to throw dust, and to confuse the different meanings of the word authority. It has never been claimed it may safely be asserted, by any one, that the Scriptures are an authority in the same sense in which God, or Christ, is an authority; or, in other words, that the Bible has the authority which God alone can have. But there are authorities and authorities. There are authorities to be obeyed, and authorities to be believed. God alone can command with right the soul of man; but, for due obedience, it is needful to know what he has commanded. The trustworthy source of information from which we may learn of His commands, is an authority to be believed and followed. When a colonel of the army takes his regiment to a certain point on the field of battle, he does so because the commanding general is the authority to be obeyed; but he goes by the proper road,

and does not fail of obedience on account of swamps and impassable forests, because he uses the map of the country as an authority to be trusted and followed. It is in this matter of the proper authority to be trusted and followed in the matters of the religious belief and life, that is to be found the radical and distinguishing difference between the Old Theology and the New. For the former, as for Baptists, this authority is the Bible; for the latter, it is the ideas and convictions of the individual soul. For the New Theology will always be found to rest, upon the last analysis, on the proposition "I am it." In saying this, it is meant to say that all our brethren in the New School of Theology in so many words affirm this proposition, or even that they are always fully conscious that this is the proposition on which they stand. But, to logic and thoughtful scholarship, the New Theology can have no other basis for its conclusions and its teachings. For, if we set aside the Bible as the only sufficient and final source of trustworthy information in matters of religion, what source of such information have we left but the individual soul? We must then say, this is so because I see so and know so; and this is surely to say "I am it." But what message or help has a man whose certainty rests upon this basis, for his neighbor. Surely, none, unless the neighbor believes in him as firmly as he believes in himself. With such a basis, a united church is an impossibility, and the conquest of the heathen world a hopeless dream.

2. The SECOND of the limiting truths may be set forth in the phrase

THE DEITY OF JESUS CHRIST;

and its substance is, that the Son of Man was the God-man, God manifest in the flesh. There are, it is true, various metaphysical difficulties and questions which gather about this truth; but, if, in the heart of it, it is not the truth, there is no very good reason for the existence of Baptist churches. For, then, Christianity is not the only religion for mankind. This truth means that Jesus was not merely a man specially favored of God with peculiar relations to Himself, nor a man who had received into his soul and life in some special and high way the Spirit of God; but that He was the Word made Flesh, the Miracles of the Ages, the Great Supernatural of Human History, the Only Begotten of the Father. He was not, and could not have been, the product of the evolutionary forces of the Universe, but was the result of a special out-going of God Himself, never before made and never to be repeated, in the history of the world, the one and only Son of God. Only so can there be in Him eternal life for dead souls; and he who cannot proclaim Him to be such, cannot honorably and honestly call himself a Baptist preacher.

3. The THIRD truth is, if it may be stated in somewhat theological terminology, that there was, and is, a Godward Efficacy in the Atoning Work of Jesus Christ. In other words, this truth is, that what Jesus was and did upon His Cross, in His death, and in His resurrection, is, in the thought of God, the good, sufficient, and needed reason and cause, on account of which he may, and does, give to the sinner forgiveness and salvation, on condition of faith in His Son. This truth does not state, because the New Testament itself does not, why the Cross, the death, and the resurrection of Jesus, are to God the reason and cause of His dealing in salvation with the sinner. Men have attempted once and again to explain why, and thus have arisen the different theories of the Atonement. But these are all things wrought by art and man's device; and the Baptist preacher or teacher is under no obligation of any kind to preach or teach any one of them. If he deems any one of them reasonable, he is, undoubtedly, at liberty to teach it; but he ought always to present it as something extra scriptural, however much in harmony with scripture he may deem it to be. For it is more than doubtful if any of the theories of the Atonement is, or can be, a true or sufficient explanation of the saving work of God in Christ. There may be some measure of truth, possibly, in each of them; but no one of them is large enough to take in the mighty fact, nor all of them together. In this fact, was the supreme outgoing of the fathomless love, the mighty power, and the boundless wisdom of an Infinite God, and such a fact is too vast and too deep to be measured by human logic, or sounded by human reason. It is infinite love extending through eternal ages,—a sea too wide for finite vision, too deep for human thought.

But it ought not to be said that this truth states that the heart of God was changed in its love for men by the work of Christ. Even no old, or oldest theology ever taught, it may safely be claimed, that God came to love men more, because of what Christ was, or did. The Baptist fathers, no less than their most advanced sons, whatever these may claim for themselves, declared in clearest terms that it was because God loved us, that He gave His Son to die for us, and that He commended His love to us in that, while we were yet sinners, Christ died for us. That God is love, is not a truth that has lately been discovered, or that has been preached in these latest years for the first time, although something of this sort is sometimes claimed by those who do not thoroughly know the history of the church. Even two old Jewish writers and teachers, John and Paul, a good many centuries ago, knew something about the love of God.

To the truth we are considering, objection is sometimes made because it is claimed it would be immoral, or impossible, or both,

to make one suffer for the sins of another. If the word suffer, as used in this objection, is taken to mean "be punished," it may be replied that the truth, as has been stated, says nothing about punishment; nor is anything of this kind said in the language of the New Testament. Such a term would be the addition of a human theory, for which neither the New Testament, nor a Baptist preacher or teacher, can justly be held responsible. If the objection means that it would be immoral or impossible to make one suffer in any way for the sins of another, all human history declares the objection false. The greatest of human woes, and the bitterest of human suffering, have been largely those which, because of divinely established laws, that are only the modes of God's dealing with His word, have come to men because of the sins of others. But it is to be noticed that the truth which has been stated, does not mean that God made any other than Himself to suffer for the sins of men; but that He Himself in Christ took upon Himself the burden of salvation and the woe of redemption, when our Lord bore in His own body our sins upon the Cross, and suffered the just for the unjust. It is surely not impossible nor immoral that, for the blessing or the saving of others, one should take upon himself sorrow and suffering, and sacrifice ease, comfort, possessions, and even life. These things have been done again and again even by most imperfect men and women; and the world honors those that have done them, as its greatest heroes. Shall we think that God cannot be as great and as good as man?

There are those, however, who tell us that, if God is willing thus to suffer for men, it is not needful He should bear this burden of woe; that, if he is ready to make atonement for the sins of the world, no atonement is needed; but, simply because He loves men, and wishes so to do, He can, and will, forgive and save the sinner. Nothing can stand between the wish of His heart, and the course of conduct He will take. But how can all this be so surely known? It is quite certain that God is love in the sense that there is nothing in His own nature, or in His relations to the created universe, that might not make it impossible for Him, since He is God, to do what He would love to do, until some necessary conditions had been supplied? Is infinite love unlimited in its activity in a finite sinful world? Considering how little we can know about God by our own wisdom, is it not safer to rely upon trustworthy information that tells us what God has done, than upon uncertain guesses in regard to what it may, or may not, be possible for Him to do? It is always dangerous to infer, from what men actually do, what God may, or will, do; for there is but little analogy between the infinitude of a perfectly holy God, and the finiteness of sinful and lost men. But, in reply to other reasoning of this kind, it is surely not un-

allowable to call attention to the fact that, with such goodness as is the best this world can show, love cannot always have its way, except at painful and dreadful cost. There is many a father and mother who could tell you that an erring and sinful child cannot really be forgiven, and restored to an honored and useful life among good men and women, unless by taking the sin of the child, with the loss and pain, and woe of it, into one's own heart and life.

4. The **FOURTH** of the limiting truths we are now considering, is that a church of Christ is a purely spiritual body, that it consists only of men and women who have been regenerated by the Holy Spirit, who have faith in Jesus Christ as a personal Savior, and who have borne witness to their spiritual union with Him, and to their faith in the central facts of His religion, by being immersed in water into the name of the Father, the Son, and the Holy Spirit.

This truth means that no one, whether adult or child, has any right to claim admission into a church of Christ, or to be retained as a member in it, who does not give good evidence of having received the new birth of the Spirit of God, and who does not confess Jesus Christ to be his Savior by His death and resurrection. On the other hand, it means that regeneration and salvation are not secured, either in whole or in part, by the rite of baptism, but that this is simply a testimony to facts accomplished, and a witness to the fundamental facts of historical Christianity.

Thus, it separates Baptists, on the one hand, from all those who baptize infants, and receive them into church-membership; and, on the other, from all who believe in baptismal regeneration or in baptism as essential to salvation.

5. The **FIFTH** of the limiting truths is, that Jesus, and He alone, is ruler, and authority to be obeyed, in a Christian church, or by a Christian man, in matters of religion. Each church of Christ is, therefore, to live its life, and do its work, and manage its affairs, in obedience to its supreme king and law-giver, Jesus the Son of God, without giving obedience to any other authority whatever. No man, or body of men, no council, synod, assembly, convention, can make laws, or issue commands, or lay down requisitions, to which it is bound to give any heed as of right to be complied with. By carrying out this truth, every spiritual hierarchy is excluded, and all ecclesiastical tyranny is made impossible. But this truth does not prevent co-operation among churches. It does not hinder them from uniting with one another to secure in a larger or a better way the ends which they all have in view, to accomplish the purposes which they have in

common. But it would mean that their union and co-operation would have to be made upon the basis of common beliefs and a common purpose. No one church, or group of churches, could justly claim fellowship or union with others, in order to deny the beliefs or to defeat the purpose, dear to these others. These beliefs and this purpose are to those churches the commands of their sovereign Lord and King; and, in loyalty to Him, they cannot enter into any union, or co-operation, that would make them less effective among men. In so far as common things are believed and sought for, there can be union and co-operation, but no farther.

6. The SIXTH and final truth may be expressed in the phrase

ABSOLUTE SEPARATION OF CHURCH AND STATE.

In other words, the state is not, in any way, to control churches in matters of religion; and churches are not to attempt, as organized bodies to control the making of law, or its administration, in the life of the state. This would mean that the state itself is neither to make law, nor to seek to enforce it, on religious grounds. This truth is the result of the two other truths last considered. The church is a spiritual body, having Christ for its Supreme King and Lord, and, in the realm of its spiritual life, obedient to Him alone. Moreover, the motives for its obedience, and for all its activity, are those which are produced in the souls of believers by the indwelling Spirit of God. The state is, for the most part, composed of those who reject the lordship of Jesus, do not propose to submit to His laws, have no care for the progress of His Kingdom, and whose motives for conduct and ends of life, do not come from an indwelling Holy Spirit. Therefore, neither are they the proper persons to make laws of religion for Christians to obey, nor can Christians hope that they can secure any obedience to laws embodying the principles of the religion of Jesus, from those who are unwilling to obey Jesus Himself. It is true that many things which are made duties by the law of Christ, secure the highest good of society and the welfare of the state, when they are required, or done for other than religious reasons. These things the state may well demand of its citizens by law on grounds of the public welfare. It is also true, that the Christian man is not only a member of the church, but a citizen of the state, that he may join with his fellow-citizens in securing, for reasons that may actuate them as irreligious men, the blessings of good government, the prosperity of the country, and the welfare of society. But the church, as an organization, cannot separate the duties laid upon men in the Scriptures from the religious reasons which are always assigned for the doing of them, and made the basis of their existence. It only remains,

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.

