

Griffin's History

Chapter XXIII

CONCLUSION

AN ADDRESS TO THE GENERAL READER

The leading object of this work, from the time the subject was first moved in the Primitive Association, has been not only to set forth the History of the Primitive Baptists, of Mississippi, but also to show to all concerned that they now occupy the same platform of principles that the Primitive or Regular Baptists have ever done as far back as their history can be traced. In pursuance of this object, we were constrained to begin with the Apostolic churches, as set forth in the word of unerring truth, from which we have shown an epitome of the plan adopted by the Comforter for sending the Gospel everywhere, and also the plan adopted by the churches for settling important difficulties.

We have then shown, by quotations from the writings of the Waldenses, that our platform of principles was maintained among that people. And from the writings of the learned Dr. Mosheim, who is no friend to the Baptists, we have shown that they and their principles have existed "in almost all the European countries, and that their origin was hid in the remote depths of antiquity."

We have shown that, nearly two hundred years ago, upwards of one hundred churches or congregations of the Particular or Regular Baptist order met by delegates in London and published their articles of faith, which are substantially as those of the Primitive or Regular Baptists of the present day.

We have exposed the Fuller heresy, which resulted in the modern Missionary plan for evangelizing the world. And also the "damnable heresies" practiced by the Missionaries "by reason of whom the way of truth is evil spoken of." "And through conveteousness they, with feigned words, make merchandize" of their brethren, sisters and friends—men, women, children and servants of their own land—and also the heathen; over whom, wherever they dare, they exercise a fiendish sway. And we will here venture the opinion that, if by divine providence the baneful system and corrupt conduct of these false teachers among the heathen should be fully exposed, before God sends strong delusions on this subject, nine tenths of those who are now aiding and abetting this proselyting band of imposters would withdraw from them as they would from a serpent's bite or a scorpion's sting.

In conducting the History of the Primitive Baptists of this State, our object has been to portray principles and not men; in which truth constrained us to show that there were two kinds of people in the churches, from the introduction of the Missionary scheme till the separation took place. And in the lower part of the State these same two kinds of people, as prefigured by Isaac and Ishmael—brethren in the flesh but not so in the spirit—are still living together, with a fearful preponderating influence in favor of the Missionary party. What will be the final result, we can only say, in the language of the Prophet, "O Lord God thou knowest."

We have endeavored to arrange this history in such a manner, that those who feel sufficiently concerned to peruse it, may learn our platform of principles from different persons and assemblies, in different ages and sections of the world, all harmonizing in one faith and practice, And though Balaam has been hired to curse us, and though he has said many ugly things about us, yet the substance of one of his reproaches we accept as a blessing, viz: "As to doctrinal sentiments, it is not necessary to give them for each church claiming to be Old School Baptists, for they are so nearly alike that the creed of one will answer for the whole."

We now propose a few general remarks relative to the Bible, Godliness, and the leading traits of Primitive Baptist principles. In doing so, taking the Scriptures as our rule, we are necessarily obliged to view the human family as divided into two classes of people, through all the generations of men, from Cain and Abel up to the present time. To do otherwise would be wilfully rejecting the truth, as set forth in the revelation of God to men, and tenaciously clinging to the dictates of the carnal mind. It has ever been the object of Antichrist to reconcile God to men, instead of men to God. Hence the great effort to wrest the word of truth from its true meaning, and to work wonders in proselyting in the name of Jesus Christ, calling on God to bless the dictates of the carnal heart.

Godliness is a matter that cannot be understood by the carnal mind. It is a mystery—"and without controversy it is a great mystery"—and it would be impossible for any man to communicate this mystery to any but those whose hearts have been circumcised, ears unstopped, and eyes opened by the power of the living God. But, though the carnal understanding cannot see and appreciate this great mystery, which is revealed for the benefit of God's children, yet it can see and appreciate the general outlines of the Scriptures, as revealed for the government of God's subjects. And the obstinate rejection of this manifests the deep mystery of iniquity, against which God has so often visited his fierce indignation.

In the fall of man into transgression, he received an impress upon the conscience of the knowledge of good and evil. And the conduct of Cain, subsequent to slaying his brother, proves his consciousness of guilt. But we shall come directly to the Christian religion and those who were taught out of the Bible.

Herod knew it was wrong to slay all the children of Bethlehem and coasts thereof, out of mere suspicion that his throne was in danger. The people of Nazareth knew that it was wrong to seize a peaceable man and attempt to destroy him, because he (Jesus) preached a doctrine repugnant to their feelings.—See 4th chapter of Luke. The chief Priests and Scribes knew it was wrong to bear false witness against Jesus, saying, "we found this fellow perverting the nation, and forbidding to give tribute to Caesar," and finally to hire Judas to betray his master, to seek false witness, to put him to death, to spit in his face and buffet him while a prisoner at the bar, and to smite him and make sport of him while on trial.

Pilate knew that the charge against him was false, and that he could find no fault in him; that for envy they had delivered him, and that Jesus was a just man. He knew it was wrong, for the sake of popularity with the multitude, to scourge such a person, and then to deliver him to be crucified.

Although all these combined, with the Bible in their hands, were incapable of recognizing Jesus as the Lord of glory—"for if they had, they would not have crucified him"—yet they did know, not only from that impress made upon the conscience of every man that cometh into the world, but also from the principles of justice and propriety taught in the Scriptures, that, with wicked hands and lying lips, they were attempting to accomplish a fiendish deed. Nevertheless, to cap the climax of their deep depravity, these pompous, self—righteous priests, while trembling with fear, hired the Roman soldiers to tell a lie, in order to hide the resurrection of Jesus.

Without doubt, pious young men may be brought up at the feet of Gamaliel, and so trained in school theology as to become conscientious persecutors of the true followers of Christ. But this is through the influence of Priest craft, and not the dictates of natural justice, or the Bible. And hence the great necessity for every individual to search the Scriptures, in order to guard against those who teach things which they ought not, for filthy lucre's sake.

The pretenders to the true religion, under the Mosaic dispensation, persecuted and killed the true prophets.— And under the Gospel dispensation, the same class have crucified Christ with wicked hands, and persecuted his true followers even to this

present day. And though they are incapable of discerning spiritual things, yet they do know that it is a violation of every principle of justice and propriety to belie, calumniate, and persecute, in word or deed, those who are quiet and peaceable citizens, because they hold a doctrine repugnant to their feelings.

We shall now proceed to show the law of grace, as it presents itself to the natural mind. There is no necessary connection between the external and internal word. A person may hear the external word preached, or read for a life—time, without being spiritually benefitted. Yea, converted persons may, and often do, hear it preached or read without any sensible benefit—being, in spite of all their efforts, cold and lukewarm and lifeless. While, at other times, traveling over the same ground, that is hearing the same promises preached or read, they are fed, and edified and comforted. This, then, shows that spiritual blessings are above and beyond the reach of any, whether converted or not; which would not be the case, if they could, by the use of means, obtain them when they pleased.

In relation to the decrees of God, though there can be no difference in point of time, yet we hold that there must necessarily be a difference in point of order. Creation stands first; and God, by his perfect wisdom and foreknowledge, seeing the fall of man, decreed the salvation of the elect, including all the means. According to this order, he has been pleased to manifest them in the beginning. These are matters founded wholly on the sovereignty of God, "for so it seemed good in his sight," and you need not look elsewhere for a reason.

All Christian denominations admit that God was under no obligation to save any of the fallen race of man—and indeed they could not do otherwise without reproaching him for suffering Satan to enter—but in doing so, the Arminians give up every inch of ground on which they charge him with injustice, "if he saves a portion without giving all an equal chance"; for, being under no obligation to save any, there is no rule of reasoning known among men that would make the bestowing of an unmerited blessing upon a few undeserving creatures, an obligation to bestow a like blessing upon all.

There is but one other position which their ingenuity can assume; and that is, that God has graciously revealed a plan by which all the human race may be saved. And this is the position of the Arminian world. Though they may be divided into hundreds of different denominations on minor points, and though some of them may have a predestinarian faith written in their church—books, yet they all agree in this one thing—that Christ laid down his life equally for all the human family.

Such a hypothesis necessarily leads to the absurd conclusion, that Christ laid down his life for the millions who had been, at the time of his crucifixion, overthrown by the fierce anger of God, in floods of water, fire, and other manifestations of his wrath, as well as for the saints.— This dilemma was seen by the acute and shrewd Andrew, Fuller; and hence he set forth an indefinite atonement, and contended in substance that Christ laid down his life, neither for the sheep nor goats, but for sin; and, by his atonement, provided a common store— house of grace, to which all were equally invited.

Nevertheless, for the apparent purpose of cozening the predestinarians, he contended, or rather admitted, that there is a discriminating especially in the application of this grace—that is, though it was provided for all equally alike, yet it is applied or given to none but the elect. This, when stripped of Mr. Fuller's sophistry and smooth circular mode of reasoning, is nothing more nor less than holding forth the idea that God provided salvation for all, invited all to partake, and then placed it in reach of some and out of reach of others. Of all the doctrine known among Christian denominations, this general atonement and special application is the most dishonoring to the Trinity. It represents a diversity of purpose in the Godhead. It was, however, an unavailing effort on the part of Mr. Fuller to reconcile predestination with Arminianism. Hence, it is not uncommon for this class of Christians to have a predestinarian faith in their church book, while at the same time they will burlesque it by saying, "it is unprofitable, discouraging, leads to licentiousness, and should not be preached."

We have said, and we now say again, that the Arminian world, though divided into various sects on minor doctrines, yet are all substantially the same on leading points of theology. They all harmonize on this one great cardinal point—that salvation is dependent on the act of the natural man, some requiring more and some less as a condition. Against this the predestinarians contend—that, though agreeable to our natural feelings, it is contrary to the revealed word of God; that, if the Arminian plan had been set up, then, instead of God's saving some, none ever would have been saved; for if man, in his most perfect created state, failed to perform so small a condition of preservation, how could he now, while dead in trespasses and in sin, perform so great a condition of eternal salvation.

The Old School Baptists contend that election is the eternal, sovereign, unconditional, particular, and immutable act of God, whereby he selected some from among all mankind, out of every kindred, and tongue, and people, and nation, to be redeemed and everlastingly saved by Christ. And that, in pursuance thereof,

Christ laid down his life for the sheep; and though the goats are greatly blessed thereby, temporarily, yet it is an incidental blessing, and not a special.

As it is not our purpose to discuss these high points of theology, but merely to hold them up to the general reader as matter of history, it may be necessary here to remark, that, though predestinarians all agree as to the plan of salvation revealed in the word of God, yet there is some slight shades of difference as to the practical manner of the application. This difference generally consists more in the imperfection of language and the incapacity of finite minds to grasp so great a subject, than otherwise. Some, however, have run their notions of eternal union between Christ and his church out into the ocean of infinity, where they become bewildered; and before returning to confines of Scripture revelation, they imagined that they saw two seed in the flesh, as well as an eternal, self—existing Devil. They then set about hunting up Scripture texts and forcing them to sustain their position. Such a course was pursued by Daniel Parker, until the Old School Baptists were constrained to remonstrate against it. This, however, instead of having the desired effect, in restraining him within Scripture bounds, fired his unwarrantable zeal. He finally carried his two—seed notions to such lengths, that they withdrew their fellowship from him and all his followers.

No matter how many blunders a child may make in a child—like spirit, the parent is sure to look upon him with complacency and pleasure. But when he becomes fully grown—and especially if he should become a head and shoulder taller than common folks—should he pride himself in doubtful disputations on speculative points of theology, to the wounding of feelings among brethren, who are equally sound in the doctrines of the household, there is just grounds to believe that such a course would meet with the disapprobation of a wise and good parent.

In the eternal counsel of God, in arranging the plan of salvation, a treasure was laid up in Christ as trustee for the elect. This treasure is called grace, eternal life, Christ formed in you, &c. So far as we know, the Old School Baptists generally ask nothing more on this point than to keep in the mind a proper distinction between this treasure and the persons of the saints. The former, according to the Scriptures, had an eternal existence in Christ; but the latter was created in Adam. And be the treasure what it may, it is a gift unto the elect.

The Primitive Baptists hold that there is no natural difference between the sheep and goats, but, that there is a legal difference before the conversion of the former. And we know not how better to illustrate to the general reader than by supposing a great sovereign to enter up an irrevocable decree, adopting prospectively a certain

number of his rebellious subjects as his children, and leaving the balance to abide the due course of law. Though there is no difference whatever in themselves, yet the reader must see by the illustration, that there is a legal difference; and that the former are safe to the full extent of the power and faithfulness of the sovereign. Therefore, the elect are as safe before conversion as they are afterwards.

A strong case in point is the thief on the cross. We may readily suppose, if the spirits of darkness know the elect, that they were in fiendish glee at the prospect of defeating the purposes of grace, at least in one instance. Justly condemned for his crimes; and even joined his fellow— thief in casting indignity into the teeth of his Saviour, nevertheless, in spite of his own corruption, and the powers of earth and hell, just in time his heart was touched by the Spirit of adoption—he was quickened into life—his eyes were opened—he saw—he believed. And true to principle, as a needle touched by a true magnet points to the pole, he looked to Jesus Christ and cried. "Lord remember me when thou comest into thy kingdom." The gracious reply is well known to all concerned on the subject. "It is not of works lest any man should boast"—but "it is to him that works not, but believeth on Him who justifieth the ungodly."

That this doctrine has ever been hated and opposed by the world, the flesh, and the great enemy of grace, is true beyond controversy. It is shot at from behind a hundred masked batteries; and that too by those who pretend to love Him who revealed it to man. Among all the enemies of this doctrine, none are so effectual as those who pretend to believe it, and give it a place in their church books, and at the same time hold up before the world, doctrines and practices in direct opposition to it.

But, though the opposition hate this doctrine and revile it—though they are offended because Ishmael was not made an heir with Isaac—though they are filled with wrath at the idea of Jacob being loved and Esau hated before either had done good or evil, yet, it is hard to conceive on rational principles, why they should persecute those who receive it. That they should seize the prophets of God, and finally His Son, and put them to death, and then persecute even to this day, those who follow the Son in this doctrine, while at the same time they profess to love God, is a mystery of iniquity indeed. But "they flatter him with their mouth, and lie unto him with their tongues. For their heart is not right with him, neither are they steadfast in his covenant." Though king Ahab pretended to inquire of the Lord and to follow his counsel, yet, he persecuted His prophets for declaring the word of God—and followed the advice of the multitude, to his own destruction.

As the mixing law and grace, temporal salvation and eternal salvation, natural life and spiritual life, has caused such a confusion of ideas, it may not be out of place to state the views, agreeing with the predestinarian Baptist doctrine, relative to those who are under the law. We mean that law under which all mankind fell by transgression, and from under which the elect were redeemed. We read of a law of a carnal commandment; and though this more especially alludes to the priesthood under the ceremonial law, yet it shows clearly, that God addresses himself to the carnal mind, relative to carnal or temporal affairs. And though it is possible for man to fulfil the spirituality of the moral law, yet we are taught in the Scriptures, that when the stiff-necked and rebellious Israelites would draw nigh unto God and keep the law, in its literal meaning, he would draw nigh unto them and bless them with a long catalogue of temporal blessings, according to promise. Notwithstanding His course towards them was so plain on this subject that none could misunderstand it, still they gradually grew worse and worse, until he destroyed them out of his presence as a nation; and scattered them among the nations of the earth, for their intolerable insolence and disregard of the moral law of God.

The same principle of dealing was manifested towards the Ninevites. They were threatened with destruction for their wickedness, which had gone up before God; and they averted their overthrow by humbling themselves in sack-cloth and ashes.

The law has never been repealed. Nothing but temporal blessings were ever promised under it—and no one is authorized to say or believe that God is less propitious now in granting these legal blessings, than on any former occasion. The minds of men have been confused on this subject by mixing, or attempting to mix, law and grace. "He that keepeth the law, happy is he." Again: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." This, being inconsistent with God's dealing with his children, must be spoken of His subjects under the law. Though Solomon, from whose proverbs the above quotations were taken, alluded to many things pertaining to grace, yet his leading object seems to be, to lay down a rule of action to promote the temporal welfare of man—that is, "he gave his heart to seek and search out by wisdom concerning all things that are done under heaven." And he arrived at this conclusion, that "There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor. This also I saw, that it was from the hand of God." Again: "Eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works"—that is, the works of those who live according to these proverbs of morality, which are so pathetically addressed to the sons of men.

As a general rule, therefore, those who approximate nearest to this Bible morality, enjoy the greatest amount of happiness in this life. In the absence of suitable illustrations, and a definite rule by which they could go inside of outside appearances, and correctly assess the amount of happiness enjoyed by each individual, many may be led to doubt the above scriptural inferences, when applied to persons. Nevertheless we feel safe in affirming, that, apart from the dealings of God with his children, in leading them through tribulation for their future benefit, with which those under the law have nothing to do, the above rule is in strict accordance to the word of Divine revelation.

When we turn our attention to the nations of the earth, this great truth is so manifest that intelligent infidels have acknowledged the Bible entitled to that much credit. And we will here remark, that if the efforts of Sunday schools and some other societies had been devoted exclusively to teaching and enforcing this important truth separate and apart from religion, no Old School Baptist within the range of our knowledge would oppose them. "I know Abraham," says the Great Author of Revelation, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do JUSTICE and JUDGMENT." "Justice and judgment is more acceptable to the Lord than sacrifice." Again, from the New Testament: "Honor thy father and thy mother, which is the first commandment with promise; that it maybe well with thee, and that thou mayest live long on the EARTH. And ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord"—that is, "to do JUSTICE and JUDGMENT." It was at first understood that the Sunday School Union was designed for this purpose. But the spirit of missions soon daubed it with religion: and then the Primitive Baptists were constrained to repudiate it, as well as all the fascinating brood of which the Missionary system is composed.

In relation to a future state, though mankind are by an inherited nature under condemnation, and though they cannot extricate themselves from this condition, yet their judgment will not be according to these latent principles, but "according to the deeds done in the body"—that is, according to the extent to which these latent principles are drawn out and put in practice. Hence, we read of "Heaping up wrath against the day of wrath, and righteous judgment of God; who will render to every man according to his DEEDS."

And it is an important fact, that all the bitter woes in the New Testament are mainly levelled against Christian hypocrites, who preach a false Gospel, a false Jesus, a false Christ, encompass sea and land to make proselytes, and work wonderful things in the name of the Lord— thus acting as satellites of Satan, in

blurring over the true character of Jesus Christ and his religion. "Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."

Although the human family are clearly represented in the Scriptures are divided into two classes, under law and under grace, yet none are permitted to know one from the other, except by their fruits. Paul was notified, that God had much people in Corinth, still he did not know them personally. Hence, wherever he was permitted to preach, he preached the Gospel to all men indiscriminately.

"Ye shall know them by their fruits." This is the only rule given by which they can be known. And were it not for the hypocrisy of men, it would be a sufficient one for all. But the skill of hypocrites is so acute at counterfeiting, "that if it were possible, they would deceive the very elect." "The fruit of the Spirit is, love, joy, peace, long— suffering, gentleness, goodness, faith, meekness, temperance— against such there is no law."

And in conclusion of this part of the subject, we will here remark, that there is not one instance, in all the New Testament, in which permission is granted to those under grace, which would in the slightest degree militate against the welfare of human society—or against the rules and regulations of any of the governments of the earth. When Jesus said: "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter— in— law against her mother— in— law; and a man's foes shall be they of his own household"—it was evidently predicated on human depravity—that is, when any are truly converted, they are hated without a cause. To send sheep among wolves would certainly produce war, but the fault would not be in the sheep.

The followers of Christ are commanded to "live peaceably with all men so far as in their power lies." And especially are they commanded to submit to the rules and regulations of governments. To illustrate clearly, suppose there were Old School Baptists in the State of Maine, as we fondly hope and believe there are—what would be their course relative to that law which forbids the use of wine? In answer we will state what we consider consistent with their profession. They will forego the use of wine on ordinary occasions; but they will use it in the sacrament, and quietly and peaceably suffer the consequences. Though they may exercise the rights of citizens, by insisting on its repeal, yet they cannot openly resist the law or secretly evade it. Yea, though they knew that every member of the Legislature who

voted for it, were mesmerized by Satan, yet, they are bound to obey the law, or quietly abide the consequences.

The foregoing views are in accordance with the Christian religion, and the platform of principles of the Old School Baptists. And if any of the true followers of Christ should disregard these divine regulations, they will fall into the hands of one who knows how to use the chastening rod. One who has said, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes: nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail; my covenant will I not break, nor alter the thing that is gone out of my lips. A record is made of one instance in which He took the natural life of one of His prophets for being deceived into an act of disobedience. But the lion, by which the deed was done, so far from carrying out the instinct of his nature, by devouring the "carcass," stood sentinel and guarded off all other animals, till an escort arrived to bury the dead.— See 1 Kings, chap. 13.

There is one other subject to which we would call the attention, and show the marked difference between the Old School Baptists and the New School Baptists— We allude to the subject of Slavery. It is a positive institution of government as well as the Bible. This is sufficient for all true Christians, without proving the fact that it is the most happy condition of the black race. So far as the Old School Baptists are concerned, you might take your servant and travel through all the Northern States without being insulted or injured. Should you be a brother, and treat your servant contrary to the rule laid down in the Gospel, they might charge the fault upon your conscience, which would be their duty. But as to holding a slave under the strict rule for servants, you would hear nothing against it.

That the abolition spirit crossed the Atlantic in the same vessel with the missionary spirit, could be easily demonstrated. Both lead directly to the disturbance of civil government, whenever and whatever they dare attempt it. And with the control of the normal schools, to manufacture teachers of a certain stripe, for training the youthful mind; and their corrupting influence in religious matters; they will soon exercise an influence in this Republic, over the political mind, that will defy all peaceable opposition.

The following extracts are taken from the Signs of the Times, an Old School Baptist paper published in the State of New York. It has now reached its 20th volume, and has correspondents from all the Northern States.— — The editor says:

"We are happy to assure such of our readers as are unacquainted with their brethren of the Northern States that, extensive as our knowledge is of the Old School Baptists, we do not know an Old School Baptist on earth that is an abolitionist, or who favors the cause, or has any sympathy with the disorganizing party of fanatics called abolitionists." Dec. 1, 1850.

Again:

"With brother Bell, and in common with all the brethren, we deeply regret that a dark and portentous cloud should seem to threaten the perpetuity of our federal compact; but we feel a consciousness that the Old School Baptists of the North have had no hand in its production—that they have never uttered the first word to exasperate, nor taken the first step to infringe upon the rights of their Southern brethren and fellow—citizens. It is our firm belief that the various branches of antichrist, and the newly invented religious institutions of the nineteenth century have been the principal agents in sowing the seeds of discord between the sister states of our great Republic. As the domineering infatuation of anti—christian demagogues has exerted an influence detrimental to the cause of freedom and the rights of men and of States, so let the influence of Old Schoolism be of a conservative character, and let us trust the event to God." Aug. 1, 1851.

As to politics. Perhaps some persons may think it strange that nearly all the Old School Baptists are State Rights Republicans. But if their form of government, and strict construction principles were duly considered, it would appear more wonderful that any of them should be otherwise. Their churches are united in Associations for their mutual welfare. And they have ever claimed the right of secession, in case of a palpable violation of the letter or spirit of the constitution, each judging for itself. It is impossible to assume any sensible medium between this and the concentration of despotic power in the Association, against which the churches are ever watchful. This make the Association cautious against assuming powers not delegated.

As long as the churches remain true to their primitive principles, the Association can do no harm. But when a portion of them become corrupt, through the influence of false doctrine, then, and not till then, an opportunity is afforded for designing men to bring in a multitude of isms, at war with the fundamental principles of true Christianity. This state of affairs is invariably followed by strife and contention, until they become emphatically two people, in all the leading points of doctrine and practice. And a final separation is the inevitable result.

The love of the Baptist Union causes the Old School Baptists previous to the separation to submit to many wrongs and outrages; and to contend earnestly for a restoration of gospel order. But in spite of all their entreaties, and earnest appeals to their New School brethren against heresy in doctrines and practice, primitive principles were wholly disregarded. The Old School Baptists finally found themselves reduced to the painful condition, in which they were forced to give up the system of religion established by their Lord and Master and his inspired Apostles, or in obedience to the Divine injunction, "Come out from among them and be separate."