

THE ALABAMA BAPTIST.

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SELMA, ALABAMA, THURSDAY, OCTOBER 11, 1883.

No. 41.

Home Missions.

Church Building Department.

This new department of Christian labor among Southern Baptists is meeting with universal support and encouragement. No new departure was ever more favorably received, and when its claims are presented liberal responses are made. It proposes to double the ability of the missionary by building a house of worship at each mission station. Experience has shown that one missionary with his house is equivalent to two missionaries without houses. It is an economic measure, for in nine cases in ten when a church building is erected the organization immediately becomes self-supporting and ceases to be a mission station. It gives permanence to results and speedily establishes the cause in the community. It stimulates local effort and secures in the aggregate a large amount of wealth in the Master's service. The new buildings springing up at our mission stations would be visible proofs to the world of our sympathy for the weak churches, of our confidence in the cause of Christ and of our love for the Redeemer.

Many thoughtful brethren have investigated this project and given their views concerning it. We give the opinions of a few of them:

J. M. Robertson, D. D., Tenn.—No more important enterprise has been inaugurated by our people.

Rev. Wm. Huff, Tenn.—It is a noble enterprise. It commends itself to every thinking Christian.

S. L. Helm, D. D., Ky.—I can think nothing the Home Mission Board has done—no measure they have adopted since they commenced their work—so full of promise to the success and permanency of Home Mission work.

W. C. Cleveland, D. D., Ala.—It meets a demand that has been pressing home upon us a long time. The want of church buildings has hindered our progress in many, very many places.

Georgia State Mission Board.—The State Mission Board of Georgia, believe that a Church-building fund is a necessity in the South, and we most heartily approve the action of the Home Board in organizing the Church-building Department, and commend the Secretary to the Baptists of Georgia, and trust that their responses will be proportionate to the importance and necessity of the work.

Hon. J. T. Pendleton, Atlanta, Ga.—No work projected by our Missionary Board promises more permanent good to the people than that of church-building.

Hon. A. D. Freeman, Newman, Ga.—It is the best movement in the direction of missions that has been started yet. It is worthy of small and large donations and should be remembered by the rich in their bequests.

M. B. Wharton, D. D., and Rev. F. M. Daniel, Atlanta, Ga.—The work contemplated lies at the foundation of missionary success. It insures permanency to missionary labor. He who wishes to do good with his money cannot give to a more worthy cause. "He loveth our nation and hath built us a synagogue."

Rev. C. H. Strickland, D. D., Tenn.—The successful prosecution of the work will most assuredly add, not only dignity, but material prosperity and real permanency to our missionary work.

Rev. J. M. Springer, Ga.—The future of the Baptists of the South is assured. What grand success awaits them if this project is fully sustained! This department is second to none in importance in all the work of the Boards under the direction of the Southern Baptist Convention.

Rev. D. E. Butler, D. D., Ga.—Your department is a necessary one and should be put at once on a sound working basis.

Rev. H. A. Tupper, Jr., Ky.—Our Home Board has certainly started out with the right foot foremost.

Rev. Wm. H. Strickland.—It is a work greatly needed, and is calculated to accomplish untold good for the Master.

Rev. S. W. Bookhart, S. C.—I regard the Church Building Department of the Home Mission Board as a very important factor in the permanent success of its work.

B. W. Whilden, D. D., S. C.—I am well assured that such of the spread of the Gospel, at our mission stations, depends on having suitable houses at the commencement of the mission.

Hon. J. C. Clements, Ga.—There is no work better calculated to give efficiency and permanency to missionary operations than the Church Building Department.

Joshua Levering, Md.—The work you have before you is second to none at this juncture of our denominational affairs throughout the South.

Rev. E. J. Forester, Ala.—A Church Building Fund is a necessity of our work. I have talked with many in Alabama, and they agree with me on this subject.

Rev. W. O. Bailey, D. D., Ala.—The wisdom and necessity of the movement are beyond question. This work ought to have been undertaken long ago.

Rev. S. Landrum, D. D., La.—It is my experience that a house of worship is indispensable to the success of a missionary. The want of a suitable building delays, and some times entirely prevents the organization and growth of churches. The Church Building Department is of vast importance to the success of the Home Mission Board.

Rev. A. J. Smith, D. D., Ga.—It deserves recognition and support from every Baptist. It is a good thing.

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Rev. C. D. Campbell, Ga.—The organization of this department of mission work will give dignity and insure success to our Home Missionary labors. It will invite the co-operation of the liberal and able. Count upon my active and material support whenever it is possible to give it.

Rev. Paul Willis, Fla.—Perhaps the greatest need connected with missionary operations in Florida is that of church building. The work is bound to succeed, because when the claims are set forth liberal contributions will be made to it, and God will honor and bless it.

Rev. J. M. Caldwell, Fla.—Such a department has become an imperative necessity, nor can we longer do without it. But for the loan of \$200 from the Northern Board, which stimulated our brethren to raise \$800 more, our church would have been homeless.

Rev. A. B. Campbell, Ga.—Somebody is bound to raise that building fund. The denomination must have it.

Rev. A. C. McCants, Fla.—It stands next in importance to the preaching of the Word, and will tend to stimulate that, and will give encouragement to labor that otherwise might languish.

There are many worthy applicants for aid and money is greatly needed. Funds can be sent to J. H. JAMES, Treas. H. M. B., Atlanta, or to me at Rome, Ga. Specify for Church Building Department.

G. A. NUNNALLY, Sec'y Ch. Bldg. Department.

For the Alabama Baptist.

A Theological Chair in Howard

Bro. Editors: Much is now being said and written about establishing a Theological Professorship in Howard College. All, I believe, without exception, who have written, favor the move. Nothing of more importance is now before us than this. The future prosperity of our denomination, in a large measure, depends upon this subject of ministerial education; and such is involved in our action in regard to the proposed professorship. We should look at both sides of this subject, and give it much earnest and prayerful consideration. I am in hearty sympathy with the object had in view. But is the proposed move to establish the professorship practicable? There are to my mind one or two insurmountable difficulties.

First, the professor's salary.—Where is the money to come from to pay it? Does some one answer, The Board of Ministerial Education will pay it out of the funds in their hands? If so, then who will pay the expenses of the students at College? Do you answer, The churches and associations? Then who will furnish the Board the money to pay the professor's salary? You answer again, The churches. With the liberal contributions made at the Convention in Marion, the thing might work well this year, but after this I fear the churches already taxed to support State Missions, and Home Missions, and Foreign Missions, and colportage, and church building fund, and indigent ministers' fund, and many objects of local benevolence, will be very slow to contribute money enough to pay the salary of a professor or to pay the expenses of a dozen or two theological students at the same time. I notice that one association has directed that \$250 of their contributions to State Missions be appropriated to this object. [1] Now, just to the extent that this thing is carried will our State Mission work be crippled, unless the \$250 is in excess of what they would otherwise have given. In that event it is the same as collecting \$250 from the churches for the purpose specified. Do you say, We will raise it at the Convention as we did this year? I fear this, too, would soon become burdensome to the Convention and we would find it a difficult work. I do not believe such a professorship can be sustained more than a year or two. Besides, it could be done, every body paid in that way would pay the expenses of a student in our Theological Seminary one session. [2]

Secondly, I know from experience that a young man in Howard College who carries a full literary course has no time to give to anything else. Every student who goes there needs the thorough literary training, and the thorough moral discipline for which Howard College stands pre-eminent. To try to carry this, and a theological course at the same time, will be to do course after course in both departments surface work in both departments. Let one be done at a time so that it can be well done. These two difficulties to say nothing of others, seem to me to be very formidable.

PITT.

NOTES.—1. Not from the contributions to State Missions alone, but from the contributions to the State Board for all purposes. The whole proposed collection was to be 40 cents per capita. This was not pledged, but delegates promised to have it raised if possible.

2. It is presumed that it is not possible or desirable that everybody go to Louisville, but all who go to the Howard might receive some instruction in theology. An experienced and able man might, in no long period, communicate in familiar lectures the cream of all his knowledge—furnish seed thoughts. If the denomination wills it they can find the means. If they don't, there's an end of it.

Science has no faith-begging power; therefore a Christian faith should not rest upon scholastic wisdom, but on the power of God renewing the heart.

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Letter From Dr. Teasdale.

Dear Bro. Cleveland: It was my privilege, as you know, to be present at the late meeting of the Alabama Baptist State Convention at Marion. But for an attack of cholera morbus, which prostrated me for a day or two, I should have enjoyed the meeting of the Convention very much. My health usually is remarkably good. For more than five years, prior to the meeting of your Convention, I had not lost a single appointment from indisposition of any sort, though I preach in my meetings usually fourteen or fifteen times a week. I regretted to lose any part of the exercises of the Convention, as I was deeply interested in all I heard on the occasion. I was in doubt whether the "cut and dried" system of treating the various topics which came before the Convention was the best method to be pursued or not. If the various speakers were confined to the time allotted to them in the programme to a great extent, in my mind, in relation to this matter. But where the speakers, to whom are given thirty minutes in the programme, are allowed to occupy an hour, or more, thus cutting off effectually all voluntary remarks on the part of brethren whose hearts are warm with the subject, I am led to doubt the expediency of the plan. Were I the President of the Convention, I would use the gavel in all cases when the time of the speaker had expired by the rule, and leave it with the Convention to say whether he should be allowed to proceed farther or not.

Since the meeting of the Convention I have assisted the pastors in five protracted meetings, and am now engaged in the sixth at this place. I assisted Bro. W. Wilkes in a series of meetings in his four churches. The first meeting was held with his church at Fayetteville. Bro. Wilkes said it was the best meeting that church had enjoyed for twenty years. The next meeting was with the church at Mt. Olive, in Coosa county. The meeting in a large measure, depends upon this subject of ministerial education; and such is involved in our action in regard to the proposed professorship. We should look at both sides of this subject, and give it much earnest and prayerful consideration. I am in hearty sympathy with the object had in view. But is the proposed move to establish the professorship practicable? There are to my mind one or two insurmountable difficulties.

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weeks and was still quite sick during all the continuance of our meeting. The pastor was greatly prostrated by incessant watching at his wife's sick bed during all her severe illness; and a meeting was held by the Brother Pursers at Annonis at the same time of our meeting. I think it would have been better if the meetings had been held at different times. But as it was, we mutually endeavored to make the best of it, and the Purser Brothers came down for several mornings and on Sunday afternoons and aided us in our meetings in Oxford. They are excellent brethren, and very efficient workers in revival meetings. It was thought by Bro. Wright, the pastor, that some eighteen or twenty persons made a profession of conversion in our meeting at Oxford. Four years before I had assisted brother Smyth, who was then pastor of that church, in a series of very interesting meetings in Oxford, and the recollection of that meeting was fresh in the minds of many of the brethren and sisters still living there, and gave, I think, additional interest to the late meeting in their midst. Bro. Wright is thoroughly ingratiated into the affections of his people. He is a brother whom I love, and one who is justly entitled to the esteem of all the brethren throughout the State. His extreme modesty has prevented his real worth being generally known.

Our meeting at this place is progressing with considerable interest. The meeting house is thronged every night, and quite a good number also come to the morning meetings. Several have already professed hope in Christ, and quite a number are inquiring what they must do to be saved. The outlook at present seems very encouraging. Pray for our enlarged success!

With this meeting I shall close my labors in Alabama, for the present. I shall ever remember with interest the courtesy and kindness extended to me by the friends wherever I have gone in this State; and I do fervently pray that the richest blessings of God's providence and grace may attend them evermore.

Yours fraternally and truly,
THOS. C. TEASDALE.
Bibbville, Ala., Sept. 27, '83.

For the Alabama Baptist.

Fitness of Things.

When we see a polished, cultivated gentleman dressed in the coarsest, dirtiest fabrics, the incongruity strikes us too sharply to be lightly passed. The flagrant want of respect for the "fitness of things" provokes criticism, and justly so. And by reason of this same sense of propriety, no man can speak lightly of the sublime in nature without jarring on our sensibilities. So in the realm of thought, a grand idea is disgraced and diverted from its high mission, when dressed in a language far more appropriate to the dustiest of humdrum conventionalities. A person is well dressed when his costume harmonizes with the whole costume that he represents. There is a strict analogy in another and a higher field. In elaborating a noble thought, no speaker or teacher in any calling, is justified in violating our canons of "fitness" in suddenly dragging us from the sublime to the contemptible—I do not mean ridiculous, for that is anything but ridiculous, for to see that which has inspired us with a sense of sublimity or grandeur hurled from its lofty place by the vulgarizing familiarity of descriptive slang.

We have sometimes heard this thing so strongly deprecate, as we thought, at most inopportune times and in most inopportune places, and we are far, very far, from charging it to anything but a lack of thoughtlessness on this particular subject, and have, therefore, written to call attention only. If there be some who need mending, perhaps an indication of the mote is sufficient. We have heard sermons emasculated by their power, with some hearers at least, by a too free use of "slang" in the pulpit.

If bastard words are unworthy of place in the ordinary conversation of Christian men and women, surely they are unworthy to be used in an exposition of the Holy Scriptures.

LAYMAN.

Jesus took time to rest. He took a little boat and fled from the mad, mad crowd to the middle of the lake, where they could not follow him. He called his twelve apart into a desert place to rest awhile. When the throng followed him, he fled into the coasts of Phenicia; when even there he could not be hid, he sought and found refuge in the mountains of Caesarea Philippi. From the excitement of his latter life in Jerusalem he found refuge and rest in the quiet home at Bethany. To work without vacation is not Christian.

Would to God that our men could see that there is nothing on earth so regal as true, pure manhood—nothing so really great; that they would despise the miserable scramble after office that disgraces our country, and aim, not at becoming position occupiers, mere office holders, but cultivated, holy men, an attainment that is not dependent on the accidents of society, but upon themselves, their own energetic endeavor, persevering industry and the blessing of God.

Rev. G. C. Baldwin, D. D.

God never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not accompanied by a good action, the want of that action is made so much the more criminal and inexcusable.—[South.]

For the Alabama Baptist.

The Theological Professorship.

When I heard, for the first time, of the proposition to establish a Theological Professorship for Howard College, it struck me as the very thing; but a sober, second thought reveals to me some grave objections.

In the first place, the advantage—if it be an advantage—to be gained is not proportional to the expense. At the last State Convention about \$1800.00 were raised for Ministerial Education. That money, as I understand, was intended for young men who have the ministry in view and who are not able to pay their own way. Nine young men, aided by this amount and by the generosity of our noble faculty can, by practicing rigid economy, have the benefit of college instruction one year. Now employ a professor and pay him \$1000.00 of the \$1800.00 and you so diminish the amount that only four young men can attend college. By this arrangement five-ninths of the ministerial fund is diverted from the purpose for which it was designed, and, as will be said by some D. D. [1] It will be further said that if the denomination pays for Theological training why not pay also for literary training. Such thoughts have already found expression in words, and speak emphatically against the chair of Theology. [2]

In the second place, ministerial students cannot pursue both courses at the same time. If they take both courses together one or the other will be—must be from the nature of the case, neglected, or both slurred (pardon the word) over. [3] Give the young man preparing for the ministry a thorough drilling in the Howard College course and if he has the elements of a man in him he will succeed though he may never receive a word of instruction from the lips of a Theological Professor. Have not some of our best preachers—did not our best preacher become so without taking a course under a Theological Professor? [4] If in order to secure a little Theology the student has to neglect or slur over his literary course it would be better to give the Theological Professor a wide berth and attend with all diligence to his regular studies. If a minister has neither time, nor the means, nor the inclination to give himself to hard work and complex both courses, and wants a little Theological training, by all means let him have it, but let him go to the Seminary where he can get the very best Theological training this country affords. Any and all young ministers can get just such instruction there as they need, call for, and almost for the asking. [5] The more I think of this department the less am I in favor of it.

Don't cripple a man who is preparing for the ministry by making him attempt two courses of study at one time, thereby completing neither and getting only a smattering of both. In the third place, the department will prove an injury instead of a benefit to the college. Boys, when solicited to attend at the college, object on the ground that it is a preacher's school. As it is now, we can refute the charge, but when the Theological Department is coupled on it cannot be done so easily. Some good people I know will regard this as a very flimsy objection, but ours is not an endowment for institution, and we must have paying patronage to make a success of it, and whatever tends to diminish the prospects of the college. I am free to admit that a Theological professorship in the college goes not to work an injury—so far as the oughtness goes—but I know human nature is human nature and that human nature is a strange compound and will be influenced by just such a professorship. [6]

To sum up then—I do not favor the Theological Department; because the expense is greater than the benefit; because the student cannot afford it—that it will materially effect his college course; that he can get whatever Theological instruction he needs at Louisville, where he ought to go to be trained; that it will work an injury to the college and is a useless and dangerous experiment.

SHAW.

NOTES.—1. Any thing else than a soft place will be found by the incumbent of a theological chair—a small and uncertain salary, and the peril of pleasing everybody and failing.

2. The institution, with the income of last year, can bear the strain of ten or twelve theologues and pay its professors. It did so last year and there was a small surplus left. Ten theologues matriculated last year.

3. Lectures could be given on theology in such way as to take little time and require little study, and yet would be of untold benefit to the young men,—or we think they might with advantage replace another study or two in the curriculum. We studied theology under a professor during our first session at Howard College, and kept up the full literary course, that was the most valuable theological training we have ever had. It is the only opportunity we ever had for systematic study of the subject under a competent tutor.

4. Spurgeon had as little training in literature and science as in theology. Therefore the argument, if regarded as such, tells against all training.

5. The Seminary cannot take the thousand students who ought now to be in some sort of training. A little is better than nothing.

6. Why should the presence of theologues drive others away from the college? It is hard to see how they can be in anybody's way. The faculty allege that their influence is exceedingly wholesome. If you train men called to preach, you reach the heart of the Denomination. If you do not, the Denomination will say, Why support a college for the mere prestige of the thing, when literary colleges can be found anywhere. Those who are informed know, that the hope of some training for our earnest but necessitous young preachers has always been the successful plea. Take it away and you largely lose your hold on the Denomination. In our judgment the strongest argument that can be used in behalf of Howard College is, that our young preachers are there trained for their life work,—not perhaps the strongest when considered as to its real merits, but the only argument that will tell—always tell—upon the rank and file of our Denomination. About all that nine-tenths of the Baptists of Alabama know about the College is, that our young ministers go to school there. That is the only bond of sympathy between them and the Institution. When that is broken we would as well undertake to "raise an army from a grave-yard" as to raise up friends for Howard College from the great mass of the Baptists of Alabama.

JOHN L. WEST.

Constituents of Prayer.

A minister who reads this paper asks us, "What are the constituents of prayer? Will you give us the benefit of your views on that subject?" We are not certain that we understand the full purport of the question of our brother,—what he means by "constituents," but according to our understanding of him we are willing to give our views. We suppose the question means, "What constitutes prayer?" Prayer has its constituents, its component parts, its ingredients. What are they? It must be admitted that there is much of profound mystery in prayer; for God is Sovereign, and works all things after the counsel of his own will; and yet he hears and answers prayer. This mystery is seen in the position of our Lord himself. He was God manifest in the flesh, with the government on his shoulder, and all judgment in heaven and in earth in his hands, yet he was a man of prayer; "prayed with strong crying and tears, and was heard in that he feared." In prayer there must be a human being deeply impressed with a sense of want, recognizing the Sovereignty of God, and looking up to him for help. Prayer, in such a case will have the following constituents:

1. **Adoration.** "When ye pray, say, Our Father who art in heaven, hallowed be thy name." Proper attention to the prayers recorded in the Bible, will show that in almost all cases the Spirit and the words of adoration are present and manifested. The prayer must honor God. It must worship God. There is danger of carrying the words of adoration too far. It is not necessary that we should attempt to tell the Lord all the excellencies of his character, as if we could flatter the Almighty. It is not necessary to repeat the names of the Lord very often in a prayer. Some men who are quite glib will use the words "Our heavenly Father" a score of times in a single prayer. Dr. Parker, of England, as we notice in his prayers that are frequently printed in the papers just as they came from his lips, addressing the Father of mercies at the beginning with suitable words of adoration, and then he will go through a very long prayer, telling the Lord what he wants, but does not use the divine name again in the whole prayer. Still it must be admitted that the prayers of the Bible mention the name of the Lord more frequently. In prayer we should never lose

Alabama Baptist.

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The Board of Ministerial Education

—OF THE—

ALA. BAPTIST STATE CONVENTION.

E. B. TRAGUE, Pres.; E. J. FORRESTER, Sec.;

W. P. WELCH, Treas.;

E. T. WINKLER, JNO. L. WEST.

Brethren desiring aid from this Board will

address Rev. E. J. Forrester, Secretary of

the Board, at Selma.

Applications must appear before the

Board for examination.

The Board will be in session in Selma,

Sept., 25th, 26th and 27th, to examine ap-

plicants.

We direct attention to the card of

Prof. Jos. M. Dill in our advertising

columns. His school has nearly

reached the desired limit in number,

and we advise those who wish to send

their boys to a first class teacher to

apply early to Prof. Dill. We have

known him for years and can recom-

mend him and his school most cordi-

ally to our readers.

At a meeting held on the 29th of

September the Publication Board of

the American Baptist Publication So-

ciety adopted the following resolu-

tions, which we hope will do away

with all differences and difficulties in

regard to the home Baptist Bible

Work. All parties North seem to be

satisfied.

Whereas, The purpose of the board

of the American Baptist Publication

Society in adopting on the 7th of

June, 1883, a series of resolutions re-

lating to the home Baptist Bible

Work, has been misunderstood to

such an extent as seriously to impair

the unity of Baptists in that work;

therefore,

Resolved, That alike in the inter-

ests of harmony and of the Bible

work committed to the Society by the

Saratoga Convention, this board does

hereby revoke the series of resolu-

tions adopted by it on the 7th of June,

1883.

Resolved, That the resolutions

adopted by the Saratoga Bible Con-

vention are, so far as they relate to

the home Bible work, the basis and

the law of the Bible work of the board

of the American Baptist Publication

Society.

TEMPERANCE.

"The day of the grog-shop and

that which it produces—the inflamed

poison and deadly weapon—is rapidly

passing away. The local option

retail law generally pervades the State

of Georgia; county after county pro-

hibits the traffic, reduces expenses

and diminishes crime. The prosecu-

ting officers of the State are paid ac-

cording to the number of criminals

tried; and they inform the writer that

in those counties where this traffic is

prohibited the office of solicitor is

generally worthless. Soon, let us

hope, the generous southern sun will

shine upon an entire population so

ber, prosperous, healthful and happy."

We call especial attention to the

emphatic language given above. It

occurs in a paper in the North Amer-

ican Review, written by Chief Justice

Jackson of the Supreme court of

Georgia. His utterances on any sub-

ject deserve attention. We are glad

to publish the hopeful words from

him on the subject of prohibition.

OUT OF PLACE.

"What do you think of the common

custom of calling on ministers to

open with prayer at literary and so-

cial gatherings and other public

meetings which are not at all religious

in character?"

We have before said something on

this subject, and will say again, that

in our opinion on such occasions

prayer is out of place. We mean

public prayer. We noticed recently

a statement from a newspaper in

England, that the master of a theat-

rical troupe about to sail for Ameri-

ca, invited a distinguished clerg-

gyman, to accompany his troupe

through this country as "hon-

orary chaplain." Of course the min-

ister declined; but we have witnessed

public prayers, and have at times

been invited to lead in such prayers,

when the occasion was nothing more

sacred than a theatrical troupe's per-

formance. There is a sense in which

it is right to pray always and every

where, but sometimes the minister is

expected to "open the exercises with

prayer" when there does not seem to

be a fitness in things. He is expect-

ed to conform his prayer to the oc-

casion, where every other part of the

exercises is anything but serious.

Some years ago we witnessed such a

prayer, and in less than twenty min-

utes a gifted young lady was eloquently

rendering a severe caricature on

ministerial inconsistencies, and the

minister was wounded in feeling.

But we are asked, "Is it proper for

a minister to give his presence to any

place or any occasion upon which he

could not ask the blessing of God?"

We answer that a minister can ask

the blessing of God on some oc-

casions when it may not be best to do

so publicly. He may be present as a

citizen in a political meeting where

party politics are to be discussed, and

yet the circumstances may be such as

to render it out of place for him to of-

fer a public prayer. It seems to us that

on such an occasion it is the part of

wisdom to stand aside and let Caesar

have his way. And even in "literary

and social gatherings" the public

prayer will frequently be out of har-

mony with the occasion, and regard-

ed as out of place by most of those

who have a right to be present. A

minister should not shrink from duty

on the one hand, nor suffer himself

obtruded on the other. R.

INFERENTIAL TEACHING.

A brother writing to us from an-

other State, says that he is "doubtful

of the soundness of any doctrine or

practice which can only be supported

by inferential teaching." This

same brother alludes in glowing terms

in his letter to the doctrine of "church

independence." Now we ask, can

the doctrine of church independence

be proven in any other way? There

is no passage in the New Testament

which says that the churches shall be

independent of each other. Sometimes

appeal is made to the seven churches

of Asia, but those who deny church

independence invite our attention to

the fact, that the several addresses in

the book of Revelation were address-

ed to the "angel"—the pastor—of these

churches respectively, and not to the

churches as such; and we are left

to the inference that the pastor was

addressed as the official medium of

access to the church, and the body of

the several messages sustains the in-

ference.

Then we again appeal to

certain church acts as recorded in the

Acts of the Apostles and in the Epis-

les, such as electing an apostle and

seven deacons, the council in Jerusa-

lem, expelling and restoring members,

ordaining elders, and the like, and

we infer from all this that the church-

es were independent; but those who

reject church independence remind

us that there is no evidence that any

of these things were ever done with-

out the presence and co-operation

of a minister; and they have as much

right to infer as we have; and so they

infer that for as much as the minister

was always present and participating

prominently, therefore the minister

must be present and participating.

How is this to be met? By the addi-

tional inference that the minister is

simply an officer of the church—a

part of the church, and that it takes

a membership, a pastor, and deacons

to make a complete church. But the

objector urges again that if the min-

ister is a part of the complete church,

how can the church do a complete

thing without his co-operation? And

with this view of the subject, it is

asked, is not the church to some de-

gree dependent on the ministry? To

this we can reply that there are

churches mentioned in the New Tes-

tament which existed without an El-

der until subsequently Elders were or-

dained in them by apostolic authori-

ty. And we further reply that the epis-

les were addressed to churches in

such language as clearly indicates

their separate independence, and

from this we infer the doctrine of

church independence. All this shows

that we are reduced to inferential

teaching to support church independ-

ence.

Those of us who insist that baptism

is given to the church to be guarded

by the church, must support

the position by inferential teaching.

Those who insist that ordination is

the work of the independent church,

must support it by inferences. Those

who hold that baptism administered

by one church may be recognized by

another church, must support it by

inferences. Those who hold that

none but baptized church members

have the right to commune at the

Lord's table, invariably sustain it by

inferential arguments. And those

who maintain that none have the

right to perform the official work of

the ministry except those who are

baptized and regularly ordained, find

themselves dependent on inferential

arguments. Therefore the Baptist

who rejects inferential teaching has a

very short denominational creed. As

circumstantial testimony is held by

the courts to be very satisfactory, so

a well sustained process of inferen-

tial reasoning is as powerful and

convincing as any other reasoning;

in fact, there can be no reasoning

without it. There may be a good

deal of dogmatism without deduction,

but reasoning there cannot be. R.

There are so many physicians in

Japan practicing according to Euro-

pean system, that medical missiona-

ries are not needed in that country.

468 hospitals, public and private,

have been opened in different parts

of the empire.

As regards matters of custom mere-

ly, there should be great forbearance

and patient consideration both in so-

cial life and in religious practices.

With many people custom becomes

law, and law so fixed that a departure

is by them considered inexcusable if

not sinful. Whatever they have been

used to is the thing that must be

done, and anything else is an unpar-

donable innovation. In matters of

faith and practice in religion we

should stand firmly and consistently

by whatever is conformed to the

Word of God and let it live and reign

forever; and in social and business

life principles controlling integrity

and morality

