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B. H. Carroll—Remembering His Life, Expanding His Legacy

Michael Crisp
Assistant Professor of Baptist Studies
Southwestern Baptist Theological Seminary
mcrisp@swbts.edu

Benajah Harvey Carroll is worthy to be remembered for many things, and has indeed been eulogized throughout the years. Carroll has been recognized for his denominational leadership, his intellect, his seminary presidency, his physical stature, his role in controversy, and for his ability as a debater. Among all of the worthy and noble memories that are acquainted with B. H. Carroll, his love for pastors and the pastoral office should be included. Carroll himself was a pastor; he led the First Baptist Church of Waco for 28 years. Carroll, though not perfect, sought to exemplify what a pastor should be, and in many areas made a profound impact upon the minds of others in this regard. His influence on pastors continued until his death as he helped to train ministers at Southwestern Baptist Theological Seminary. The full extent of the life and legacy of B. H. Carroll is yet to be realized, as another generation stumbles across his works, they too will be influenced and shaped by this man, leader, and pastor. This truth has been confirmed in my mind over the last several years as I completed my doctoral research on this great man. As I read over his sermons and lectures and other archived materials, I was impressed by his intellect, by his logical thinking, by his persuasive appeal, by his zeal for the cause of Christ, and also with his apparent love for pastors and for the pastoral office.

The intent behind this essay is not to downplay the many familiar aspects of Carroll's legacy, but to expand it to include also his love for the pastoral office. It is good to remember the many accomplishments and enduring memories for which this great Baptist of Texas is known, and yet at the same time, it is good to broaden those memories when possible. The following is both: a memorial and an inclusion, a remembering and a broadening. The memories chosen for this essay are from those men who knew him and expressed their appreciation for him upon his death. The sermon from George W. Truett, along with reflections from J. B. Gambrell, J.B. Cranfill, J. W. Crowder, and L. R. Scarborough highlight only a few of the many things for which Carroll should be remembered. As for the inclusion, a transcribed set of lecture notes will be presented after this article that will demonstrate Carroll's love for the pastor and the pastoral office. To establish the consistency of thought within Carroll's works, a summary

of Carroll's noted sermon, "Sermon to Preachers" will be presented and will exhibit his high esteem for both. But first, a very brief background on Carroll's early years is provided for the reader.

A Brief Biography

B. H. Carroll was the fifth boy and seventh child born to Benajah and Mary Eliza Carroll.¹ Born in Carroll County, Mississippi, Carroll lived his first years on a farm near the town of Carrollton in the home of his bi-vocational Baptist pastor father. Benajah, his father, was born March 8, 1807 in Sampson County, North Carolina, and though he never obtained higher education was an avid reader, profound thinker, and fiery preacher. Mary Eliza, his mother, a direct descendent of French Huguenot refugees, was born September 28, 1812 in Duplin County, North Carolina. Benajah and Mary Eliza married October 15, 1828. They birthed thirteen children with twelve, eight boys and four girls, living to adulthood. The Carroll household also cared for and reared many orphans as well.

In 1850–1851, the Carroll clan moved approximately one hundred miles west of Carroll County, Mississippi to Drew County, Arkansas and settled near Monticello. During their seven-year stay in Arkansas, Carroll began his studies and developed a love for reading and knowledge that continued until his death. Little is known of the early years of his life, but one incident that stands out occurred when he was thirteen. The community held a protracted meeting of preaching in the area, probably in 1857, which resulted in many true conversions as well as many that were false by people caught up in the emotions of the moment. Carroll was disinterested but attended the meetings anyway, and many wanted him to join the church. He felt no conviction and did not feel he needed to be saved. However, zealous church members repeatedly tried to catechize him and examined him through questions that required only a cursory understanding of the Bible. After providing satisfactory answers to his inquisitors, he was joined to the church and baptized, yet remained unsaved. He tried to inform the church that he was unconverted, but was counseled only to read the Bible and pray.²

More is known of Carroll's life after the family moved to Burleson County, Texas in 1858. Riding the family mule as scout during the four hundred mile journey West, Carroll passed most of his time engulfed in books. He read everything he could find, and according to his brother, J. M. Carroll, "for at least sixty of his seventy-one years, he averaged 300 pages a day.

¹The following biographical information is adapted in part from J. M. Carroll's account of his brother's life in Crowder's biography and, Carroll's autobiographical sermon. See J. W. Crowder, *Dr. B. H. Carroll, The Colossus of Baptist History: Pastor, First Baptist Church, Waco, Texas and First President of S.W.B.T. Seminary, Fort Worth, Texas* (Fort Worth: Crowder, 1946), 11–87; B. H. Carroll, "My Infidelity and What Became of It," in Timothy and Denise George, eds. *Baptist and Their Doctrines* (Nashville: B&H, 1999), 17–29. Other biographers quote both widely.

²Carroll, "My Infidelity and What Became of It," 21–22.

During his latter years more than that.”³ The content of his reading was wide, covering history of all kinds, biographies, science, poetry, but especially philosophy, which Carroll referred to as infidel works. By age fifteen, he knew well the works of infidelity, but unlike most others, he also had read most of the published religious works, and had read several times the Bible.⁴ Carroll’s exposure to and knowledge of philosophy did not result in his lack of faith or as he called it, his infidelity. He explained:

My infidelity was never from without, but always from within. I had no precept and no example. When, later in life, I read infidel books, they did not make me an infidel, but because I was an infidel, I sought, bought, and read them. Even when I read them I was not impressed by new suggestions, but only when occasionally they gave clearer expression of what I had already vaguely felt. No one of them or all of them sounded the depths of my own infidelity or gave an adequate expression of it. They all fell short of the distance in doubt over which my own troubled soul had passed. . . . By a careful retrospect and analysis of such of them as memory preserves, I now know that I never doubted the being, personality, and government of God. I was never an atheist or pantheist. I never doubted the existence and ministry of angels, pure spirits never embodied. I could never have been a Sadducee. I never doubted the essential distinction between spirit and matter. I could never have been a materialist.

And as to the origin of things, the philosophy of Democritus, developed by Epicurus, more developed by Lucretius, and gone to seed in the unverified hypothesis of modern evolutionists—such a godless, materialistic anticlimax of philosophy never had the slightest attraction of temptation for me. The intuitions of humanity preserved me from any ambition to be descended from either beast or protoplasm. The serious reception of such a speculative philosophy was not merely a mental, but mainly a moral impossibility. I never doubted the morality of the soul and conscious future existence. This conviction antedated any reading of “Plato, though reasonest well.” I never doubted the final just judgment of the Creator of the world.

But my infidelity related to the Bible and its manifest doctrines. I doubted that it was God’s Book, that is was an inspired revelation of His will to man. I doubted miracles. I doubted the divinity of Jesus of Nazareth. But more than all, I doubted His vicarious expiation for the sins of men. I doubted any real power

³Crowder, *Dr. B. H. Carroll*, 24.

⁴Carroll, “My Infidelity and What Became of It,” 22. Carroll listed “Hume, Paine, Volney, Bolingbroke, Rousseau, Voltaire, Taylor, Gibbon, and others, over against Watson, Nelson, Horn, Calvin, Walker, and a host of others.”

and vitality in the Christian religion. I never doubted that the Scriptures claimed inspiration, nor that they taught unequivocally the divinity and vicarious expiation of Jesus. If the Bible does not teach these, it teaches nothing. The trifling expedient of accepting the Bible as “inspired in spots” never occurred to me.⁵

Shortly after moving to Texas, Carroll found that his knowledge surpassed that of his teachers, and at age sixteen, he enrolled in Baylor University at Independence, Texas, in 1859 as a Junior. During his time at Baylor, he earned respect as a great debater and was said to possess the ability to dispute either side of an argument and convincingly win both. His studies would span less than two years due to the outbreak of the American Civil War. Texas had aligned with the Confederacy, and in April 1861, Carroll joined the Texas army, committed for one year to patrol and protect the Texas frontier from attack.⁶ These “Texas Ranger” days not only honed the young soldier’s skill, but also led to great heartache. During this year, Carroll’s father would suffer an injury that would lead to his death. Word of his father’s condition found Carroll on the frontier, and he returned home to aid his family. The senior Carroll died from his injuries on March 9, 1862, believing his son to be lost, and in many ways, unreachable.

During the furlough for his father’s injury, Carroll met and married Ophelia Crunk. After his father’s death, Carroll was to return to his military post, but his new bride would not join him. The only reason Ophelia gave for not going was that she did not love him. On several subsequent occasions, he entreated her to join him but each request was met with refusal. In the following year, in his absence but with his approval, Carroll’s brother brought charges of adultery against Ophelia, and in November of 1863, a jury trial granted a divorce.⁷ Reflecting on this event Carroll stated, “It came from no sin on my part, but it blasted every hope and left me in Egyptian darkness. The battle of life was lost.”⁸ Ophelia married her lover the following day, and at first opportunity, Carroll joined in the regular army. Ophelia’s adultery and divorce were, to Carroll, a life crisis that would take the young man to deep despair. He noted, “In seeking the field of battle, I sought death.”⁹

During his soldiering days, Carroll would continue to debate, often making the chaplains his opponents. He was not saved but his knowledge of the Bible became a point of contention for any preacher who carelessly preached a sermon or seemed unconfident in matters of doctrine. He sought

⁵Ibid., 17; 19–20.

⁶Ibid., 22. He joined McCullough’s Rangers, which served more as frontier protectors.

⁷The circumstances surrounding Carroll’s divorce became a point of contention for his opponents. M. V. Smith, then a pastor in Belton, Texas, wrote a defense of Carroll and detailed the events of the divorce for the *Texas Baptist Herald*, July 25, 1878. For supporting documents see: B. H. Carroll Collection, “File 88a,” n.d. (B. H. Carroll Collection, Roberts Library, Southwestern Baptist Theological Seminary).

⁸Ibid., 23.

⁹Ibid.

for truth, for comfort from a broken heart. He looked to the anti-Christian philosophies again, seeking clarity and direction, but rather than help he found deeper heartache. Carroll came to believe that philosophies were all destructive negations that criticized and never edified, never built up.¹⁰ The destructive character offered no hope and left him empty. He described his feelings by comparing them to a Texas drought that choked travelers, scorched grass, wilted crops, executed livestock and stopped the song of the birds as they all prayed for rain.¹¹ To Carroll, philosophy had revealed itself as a well without water and a cloud without rain.¹²

Carroll and two of his brothers, Fuller and Laban, entered each battle side by side. They often were separated for a time during battle but only one of them was ever injured. On April 8, 1864, during the battle of Mansfield in Louisiana, Carroll was wounded. A Union Minie ball had struck his leg, passing between his femoral artery and his bone, grazing both. Carried off the battlefield by Laban, he was left at a farmhouse to recover from a wound that few survived. During this healing time, two books of Scripture made definite impressions upon Carroll: Job and Ecclesiastes. Job became real to him because, like Job, he could identify with not finding answers to life's sorrow in nature, he had cried out for God to reveal himself, he wanted God to intervene, yet he had complained against God.¹³

In 1865, twenty-two year old Carroll was home and recovering from his wound. His mother had never lost hope that her son would be saved, and she had never stopped praying to that end. Mary Eliza requested that Carroll attend a Methodist camp meeting nearby. He had no particular interest in going since he had sworn never again to go to church, but he loved his mother and attended. At this camp meeting, he listened to the Methodist preacher with great antagonism and little interest, at least until he began his exhortation. Carroll stated that the preacher "startled" him "not only by not exhorting, but by asking some questions that seemed meant for me."¹⁴ The preacher examined the scorners of Christianity to see what alternative they had found, and if there was anything else worth trying, and if nothing else, why not test Christianity.

Carroll reached an impasse. He knew the answer to the first questions to be "Nothing, Nothing," so he yielded to the test. Carroll made sure that everyone understood he was not converted, only taking the test. The meeting closed, the people dispersed, and he sat listening to several women sing. As he listened, impressed upon his mind were Christ's words from Matthew 11:28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He stated:

¹⁰Ibid., 23–24.

¹¹Ibid., 24.

¹²Ibid.

¹³Ibid., 25.

¹⁴Ibid., 26.

I did not see Jesus with my eye, but I seemed to see Him standing before me, looking reproachfully and tenderly and pleadingly, seeming to rebuke me for having gone to all other sources for rest but the right one, and now inviting me to come to Him. In a moment I went, once and forever, casting myself unreservedly and for all time at Christ's feet, and in a moment the rest came, indescribable and unspeakable, and it has remained from that day until now.¹⁵

Carroll did not tell anyone of his conversion but was found out when an orphan boy whom his mother raised saw him both whistling and crying simultaneously. His mother was overjoyed to the point of losing sleep, so Carroll sat by her bedside all night reading to her *Pilgrim's Progress*. He understood then that his life work would be preaching. He was baptized by W. W. (Spurgeon) Harris that same year and was licensed to preach by Dove Baptist Church in Caldwell, Texas, on May 4, 1866. He was ordained later on November 4, 1866.¹⁶

December 28, 1866, Carroll married Ellen Bell from Starkville, Mississippi. Ellen was not a Christian when they married, but soon was converted and baptized by her husband. The early years of their marriage saw financial struggles as they tried to balance farming, teaching, and preaching. Carroll lost his crops and went unpaid but resolved from then forward to be singularly focused on ministry. In 1869, New Hope Baptist Church in Goat Neck, Texas, called him as pastor. A few months later, First Baptist Church Waco attempted to call him as pastor, but since he had only been at New Hope for a few months, he declined. By 1870 he added a half pastorate with FBC Waco to his work at New Hope. In January, 1871, Carroll began a twenty-eight year pastorate at FBC Waco. Almost immediately, he opened his home to younger preachers in search of ministerial training and became involved in Texas Baptist denominational life.¹⁷ His influence in the years ahead would

¹⁵Ibid.

¹⁶James Spivey, *Benajah Harvey Carroll*, in Timothy George and David S. Dockery, eds. *Theologians of the Baptist Tradition* (Nashville, B&H, 2001), 165.

¹⁷P. E. Burroughs wrote: "As far back as 1874, when he was only thirty years of age, we find him teaching in his home a group of Waco University students among whom was W.B. Bagby, who later spent a long life as a missionary in Brazil. In 1880 we find him teaching a similar group of young students among whom was J. D. Ray who was later to give his best years in helping to establish the Southwestern Seminary. Again, from 1888 to 1901, he was conducting a Bible class which for want of a better time was meeting Friday afternoon and which was attended along with other Baylor students by the one who writes these lines. Thus through all the busy years of his long pastorate in Waco he was teaching the Bible to young preachers and other college students." P. E. Burroughs, "Benajah Harvey Carroll, Founder and First President, Southwestern Baptist Theological Seminary," in J. M. Price, ed., *Ten Men From Baylor* (Kansas City, KS: Central Seminary Press, 1945), 74.

One of those young preacher boys was Jefferson Davis Ray, and the recent dissertation by C. Kyle Walker mentions the impact of Carroll's home training upon his life and ministry. See: Christopher Kyle Walker, "Jefferson Davis Ray: A Forgotten Man In The Matter Of

be great, especially in the areas of missions, evangelism, social issues, theological education, and doctrinal purity. After 28 years of pastoral ministry, Carroll's primary medium for influencing and teaching young preachers was the classrooms of Southwestern Seminary.¹⁸ Here he lectured on all aspects of theology, ecclesiology, and especially expositions of the English Bible as he trained preachers for ministry.

Memories From Those Who Knew Him

On Wednesday, November 11, 1914, B. H. Carroll entered his eternal rest. J. W. Crowder, in his biography on Carroll, compiled numerous recollections from men who knew Carroll well and remembered him on his death. Memories from George W. Truett, J. B. Gambrell, J. B. Cranfill, L. R. Scarborough, and Crowder himself, are presented here and reflect aspects of Carroll's life that affirm that his was a life worth remembering.

George W. Truett—Carroll the Man

On Thursday, November 12, George W. Truett of Dallas, Texas, mounted the pulpit of the First Baptist Church of Waco to address the audience that had gathered to show respect and appreciation for the deceased Texas giant. Truett began his address by reflecting upon the great loss suffered by Baptists with the departure of this "Titanic Champion of the Truth." He stated:

In the days of John Chrysostom, the golden mouthed preacher, the people said, "It were better for the sun to cease from shining than for John Chrysostom to cease his preaching." Something of that same feeling must be in our hearts to-day as we are called to face the exodus of the greatest preacher our State has ever

Preaching" (Ph.D. diss. Southwestern Baptist Theological Seminary, 2015), 9–12. See also, Jeff D. Ray, *B. H. Carroll* (Nashville: Sunday School Board of the Southern Baptist Convention, 1927), 133–34. Ray recounts: "At that time twelve or fifteen young preachers in the University would gather on Friday nights at this little cottage with Pendleton's Church Manual in their hands. We had the one small textbook, the one teacher and once a week recitations, but the instruction covered or (to speak more accurately) touched upon nearly everything taught in the Seminary today. The marvelous man was then just in middle life, not yet forty, and it is safe to say that the group of pioneer young preachers carried throughout their lives the benediction of the two or three hours a week spent in that little back bedroom—(called the 'study' by courtesy)—sitting at the feet of the greatest teacher any of them had ever seen or have ever seen, or will ever see." *Ibid.*, 134.

¹⁸Carroll was founder and first president of Southwestern Seminary. As Ray expressed, "We say concerning a given institution that it was founded upon such a day—naming a day when some formal steps were taken that gave the institution a 'local habitation and a name,' and that it was founded by such a man—naming the man who was the outstanding factor in its assuming concrete form. And yet no one save the most superficial observer regards either statement as being literally true. The beginning of all great institutions are beneath the surface and their formal functioning is a composite of many influences and the labors of many men." Ray, *Carroll*, 133.

known. How difficult it is to realize that B. H. Carroll has fallen on sleep! When did death ever deal Texas Baptists before such a staggering blow? Shall we ever see his like again?¹⁹

What about Carroll led Truett to speak that way? Truett emphasized several character traits of Carroll that are worthy of mention. First, Carroll was a man of the Book. Truett noted that “[Carroll] possess and was possessed by the great truths of the Bible, as was no other man personally known to us. He was, as was no other man personally known to us, ‘mighty in the Scriptures.’”²⁰ This biblical authority marked Carroll’s life, and was noted by Truett when he said that “The gospel of Jesus Christ was a vital reality to him and the Bible was his authoritative and final revelation.”²¹

Second, Carroll was a man of faith. Truett described this, saying:

He knew whom he believed, and his conscious apprehension of the things eternal was a fact so simple and so manifest in his life as to be marvelous in the eyes of all who know him. . . . He witnessed, without wavering, to the sufficiency of the grace of God for every exigency and crisis in his life. His life, as you well know, was marked again and again by experiences nothing short of epochal. In all such hours, his faith, and courage, and devotion shone with ever-increasing luster.²²

Third, Carroll’s character was consistent. For Truett, the consistent witness of a life lived in concert with their confession was the mark of true character.

What a man is himself, counts for far more than what he says or does. . . . [Carroll] was a genuine man, true to the core of his being, sincere as the sunlight. I would have trusted my life in his hands, without hesitation or fear. As a friend, he was staunch, steadfast, ever inspiring, never failing. He had the moral courage of Knox and of Luther and of Elijah.²³

Fourth, Carroll’s courage and resolve was encouraging and comforting to others. Carroll was no stranger to conflict, and if Truett’s words are any indication, the Baptists of Texas were glad to have him on their side. Truett stated:

¹⁹Crowder, *Dr. B. H. Carroll*, 90. George W. Truett, “B. H. Carroll, The Titanic Champion Of The Truth” (A funeral discourse delivered by Dr. Geo. W. Truett of Dallas, Texas, in the First Baptist Church, Waco, Texas, Thursday Afternoon, November 12, 1914.).

²⁰*Ibid.*, 95.

²¹*Ibid.*, 96.

²²*Ibid.*, 96–97.

²³*Ibid.*, 96.

When causes of great moment hung in tremulous suspense, awaiting perilous decision, his voice ever rang out like a trumpet that gives no uncertain sound. . . . The presence and championship of B. H. Carroll, for any cause, immediately put heart and hope and courage into the advocates of such cause. . . . His inspiring presence was like that of the plumed Knight at the battle of Ivry, when he cried:

Press where you see my white plume wave
Amid the ranks of war,
And be your oriflamme to-day
The Helmet of Navarre.

And the record goes on to say that—

In they burst and on they rushed,
Like a guiding start
Amid the thickest carnage blazed
The helmet of Navarre.²⁴

Fifth, Carroll was a passionate and convictional preacher. Describing his preaching ministry, Truett said of Carroll:

The pulpit was his throne and he occupied it like a king. He was a prophet of the Most High God. . . . Often, while he spoke, his convictions were at white heat; he was logic on fire. . . . There was no hesitation in his preaching, but the declaration always of triumphant and eternally important certainties. . . . He testified ever concerning the gospel; like Paul, he had had an experience of the grace of God in his own heart, so wonderful as utterly to transform and revolutionize his life. . . . He believed, and therefore did he speak. . . . His preaching, often, was so irresistible that the stoutest sinners were convicted of their sins and were made to cry out to God for mercy. . . . As you listened to him preach, you had never a doubt that he had unhesitatingly and joyfully stayed his all upon the gospel that he was commending to others. Of course, he stayed by the great themes of the Bible in all of his preaching. A great preacher is never a novelty monger. It would be impossible for him to turn away from the vitalities and centralities of the gospel of God's grace, to be a huckster with the passing sensations of the hour. . . . B. H. Carroll was a true watchman on the walls of Zion. From his high place, with clearest vision, he swept the whole horizon, and with a mental and spiritual

²⁴Ibid.

alertness almost incomparable, he discerned the false and warned the people against it.²⁵

Sixth, Carroll's legacy was enduring. To summarize the accomplishment of so great and influential a man as Carroll, Truett mentioned a multitude of contributions made.

As the pastor of this nobly historic church, we wrought a work in this church and city and State, that will outlast the stars. He led you in the lifting up of a standard here that has immeasurably helped, and will ever help all our Texas churches. . . . His work for education in Texas makes one of the most significant chapters in all our denominational history. Baylor College, with her vast and ever-increasing ministry; all the other schools that our people foster in Texas, must always be distinctly indebted to this man for his notable services in their behalf. . . . His service in behalf of our missionary operations have, likewise, been priceless in value. . . . His services in behalf of struggling causes in cities, in villages, in the remotest country places, throughout all the vast domain of our imperial State, must be cherished by uncounted thousands forever. . . . Great as he was in an intellect which was remarkably disciplined and informed; in an imagination soaring, towering and creative; in a memory remarkably accurate and comprehensive; in a will so imperial that mountains were transformed into mole hills before his tread, yet this man joyfully devoted his life to the people. No needy cause was ever neglected by him. He loved the people and gave them the richest and best of his life. . . . The crown work of his life, probably, was his leadership in the establishing of the Southwestern Baptist Theological Seminary. No other task in all his life seemed so completely to enthrall his thoughts and energies as the task of Ministerial Education.²⁶

Seventh, Carroll's frame was impressive. Many have spoken of the masterfully designed physical body that Carroll had received. Truett described the impact that his six-foot four-inch structure procured. "His presence was imperial. In any company his presence, at once, arrested attention and secured an audience on advance of any word that escaped his lips."²⁷

J. B. Gambrell and J. B. Cranfill—Carroll the Baptist

Truett was not alone in his sentiment for Carroll. J. B. Gambrell, stated that with Carroll's death, "The tallest tree in the forest has been up-rooted

²⁵Ibid., 97.

²⁶Ibid., 98–99.

²⁷Ibid., 95.

and planted on Elysian fields by the Hand that planted it for fruit-bearing in this world.”²⁸ Regarding Carroll’s reputation as a minister, Gambrell recalled:

His commanding eloquence made him a favorite preacher anywhere he went. His surpassing knowledge of the Scriptures, with his genius for interpretation, made him irresistible. The lovers of truth instinctively turned to him in the midst of the storms of false doctrine. They turned, as to the shadow of a great rock. His deliverances carried the weight of the divine testimony, for every proposition was buttressed by Scripture and was unassailable.²⁹

Gambrell believed that Carroll also had an extensive impact on Baptists in Texas. He stated:

President Carroll, Bible in hand, standardized orthodoxy in Texas. He rallied the hosts of Baptists to the vital, ruling doctrines of the Holy Scriptures. . . . He was greatly helped in this by his unwavering belief of the Scriptures. They were to him the voice of God, speaking to his soul and to humanity, with divine authority. He believed and therefore spoke.³⁰

J. B. Cranfill, writing about the death of Carroll lamented, “The greatest Baptist in the world is dead.”³¹ The loss of Carroll meant the end of a life that would, in future generations, be remembered as historic. Cranfill wrote:

When current history shall have become archives and when the stately figure of B. H. Carroll shall outline itself against the background of time the world will then know that in our own day, touching elbows with us, preaching to us, writing for us, sacrificing for us, laboring with us, and giving of his time, energies, zeal, strength, power, pathos, and leadership to us, none loomed larger in the life of the great Christian world than the man whose name shall forever be enshrined in the hearts of loyal Texas and Southern Baptists.³²

Cranfill continued his remembrance of Carroll by reflecting on his character and life, concluding in agreement with Truett, that Carroll’s life was extraordinary. He stated:

He was withal a man of leonine orthodoxy. A little while before he died, he said to his associate, Rev. L. R. Scarborough, “I believe

²⁸Ibid., 101.

²⁹Ibid., 102–03.

³⁰Ibid., 103.

³¹Ibid., 104.

³²Ibid., 105.

that orthodoxy is to make its last stand on Seminary Hill.” He believed in the verbal inspiration of the Scriptures, and that its author is God’s Holy Spirit. Never for a moment did he quibble or equivocate concerning the authenticity of God’s Word. His conviction that the coming generation of Baptist ministers should go out saturated with the conviction that the Bible was God’s Book and not in any way to be trifled with, led to the establishment of the Southwestern Baptist Theological Seminary. It was his crowning work and if my spiritual vision is not at fault, it was the most far-reaching enterprise ever projected by Texas Baptists.³³

J. W. Crowder—Carroll the Teacher

J. W. Crowder, Carroll’s successor in the English Bible curriculum, reflected on Carroll as a teacher. He pointed to five traits that made Carroll exceptional in this area. Crowder recounted the ease with which Carroll operated in the classroom and his ability to help students think. He wrote, “First, he had a rare gift of impartation. He was very ‘apt to teach.’ . . . Then his imagination was most wonderful. He saw things and made others see them.”³⁴ Crowder noted the deep conviction present in the teaching of Carroll.

Second, he had a conviction that what he taught was the truth. “He believed, therefore he spoke.” Many teachers sound the doubtful note, saying, “It is possibly this or possibly that,” but never do we find this great teacher halting between two opinions on the great matters of the Word of God. He knew well what all the others believed and after stating clearly and fairly their positions, he would say, “Here it is,” and he would then set forth his argument with such clearness and force that the most obstinate would be moved to his position.³⁵

However, the possession of deep convictions did not make Carroll arrogant. Crowder noted, “As the third element of a great teacher, I name Openness to Conviction. . . . He always kept his mind open toward the sources of information, even to the point of receiving suggestions from the simplest things about him, and from the most humble in the walks of men.”³⁶

Conviction and humility, though themselves noble traits for a teacher to possess, do not necessitate that the one who has them will be a great

³³Ibid., 112–13.

³⁴“His strong personality with his aptness made him a very impressive instructor.” Ibid., 119.

³⁵Ibid., 120.

³⁶Ibid., 120–21.

teacher. Crowder noted the method of preparation that Carroll employed as a teacher.

First, he made diligent and extended preparation. This gave him such a comprehensiveness one was made to feel when he heard him through that there was nothing else to be said on the subject. . . . Second, he added immediate preparation. It was always with the deepest regret that he was forced at times to come before this class without an immediate preparation for that particular recitation. When it was possible, he wrote out with the greatest care the matter to be taught. . . . Third, to this he added method, which is very essential to successful preparation and teaching. In his expositions the method is clearly evident. He began at the fountain-head, the words of the text, considering the original if possible, then the grammar, then the context, and then the whole tread of Bible teaching, never failing to give his heart-promptings, under the impulse of the Holy Spirit, the right-of-way. To him there were no contradictions in the Scriptures. Everything fitted together with dovetail exactness. Nothing out of joint, but with perfect articulation, each book, each chapter and each verse found its rightful place in the scheme of divine revelation. His method of imparting was largely catechetical. His questions are so pointed and comprehensive that they carry with them the weight and force of conviction as they lead the student into the field of independent thought. They show an originality and independence of thought rarely attainable by Bible scholars. He believed that the student should be led to think for himself and he always made the most of individuality and independent work on the part of the student.³⁷

Perhaps, the single thing that made every other aspect viable, was that Carroll embodied what he taught. Crowder noted:

Then, last, but not least, he added conformity of life to his teaching. He was the incarnation of the truth which he taught. It was great to hear him teach but it was greater to see him live. The impress of Dr. B. H. Carroll upon the lives of many, many preachers in the Southland and elsewhere has been made so marvelously that an era in Baptist history has been introduced by this great teacher, the consummation and glories of which will be determined by the loyalty of his child, the Southwestern Baptist

³⁷Ibid., 121–22. “If ‘Mark Hopkins on one end of a log and a pupil on the other end constituted a university;’ Dr. B. H. Carroll on one end of a log and a pupil on the other end constituted a Seminary.”

Theological Seminary, to his ideal in perpetuation his teachings through the centuries to come.³⁸

L. R. Scarborough—Carroll the Kingdom Builder

Remembering Carroll, his successor as president of Southwestern wrote of him as a kingdom-builder. Scarborough identified eight things that made Carroll a successful leader and minister.

1. The Power of Initiative—He could begin things, carry them on and bring them to a glorious finish. He fought out and won all of his battles in his own soul in prayer to God. When he found out what God wanted he at once began to do it.
2. Wonderful Spiritual Vision—His horizon was that of a man standing on Pike's Peak on a clear day. His intimate knowledge of the Word of God and his great love for all the work of Christ's cause gave him a soul that knew no boundaries in its outgoing activities. It was difficult for him to undertake to do a little thing. The great and difficult challenged his soul. Empires were in his brain. The visions that he has had would read, if recorded, like the Apocalypse of John.
3. Marvelous Resourcefulness—You could not whip him by any sort of defeat, because of the resourcefulness of his soul. In the defense of the Gospel, in marshaling of arguments to sustain a point or carry a position, he was Napoleonic. His resourcefulness in argument, in exhortation, in avoiding defeat and discouragement, were simply wonderful.
4. Spiritual Driving Power—Some thought him an imperialist. He was not. He had a royal soul, but it was conquered by Jesus Christ. When he undertook to do a thing for which he had a profound conviction, nobody but God could keep him from doing it. He drove to the mark with an avalanche of power.
5. Power of Mighty Appeal—I have heard him appeal to great throngs for Kingdom enterprises, for the salvation of sinners, for the defense of the Gospel and maintenance of the truth. I have heard him appeal to individuals for gifts of money to the cause of Christ. In these particulars he surpassed any man I have ever known. So mighty were his appeals in the days of his strength that men surrendered to him and did what he wanted them to do.
6. Marvelous Leadership—He was a born leader. He at once took charge of any situation to which he laid his hand, and that not by presumption but by common consent. There

³⁸Ibid., 122.

- gathered in his soul as many elements of genuine spiritual leadership as in the soul of any man of whom I have known.
7. **Sacrificial Spirit**—He first gave himself to every cause to which he gave his energies. Whenever there was a crisis in the cause of Christ, he at once went into the breach himself. He never called his brethren to give or go that he did not lead in either or both. He called his faculty together to face a deficit in the running expenses of the Seminary at the beginning of the present session. He called them to consider a large deficit. He said: “We must take care of it.” He said: “You may put me down for \$500.” This was sacrifice. This only illustrates his whole life in particular. He was always a great giver.
 8. **Conquering Faith**—This was his chief characteristic. Whenever he undertook to do a great thing, he first fought out the whole battle with God. When God gave him peace about it, he committed it all to Him and went at the doing of the thing like a conquering giant. His faith put the Seminary with a comfortable seat on predestination. He literally believed that “God is and is a rewarder of them that diligently seek Him.” He believed in His omnipotent power, and this faith was so regnant in his soul that it joined God to every great task that he undertook to perform.³⁹

The memories of these men demonstrate that Carroll lived a life worthy of remembrance and that his influence was felt on many levels, from personal relationships to national leadership. The extraordinary B. H. Carroll gave his life’s energies to Christ and to His causes. One cause that is worthy of inclusion in remembering his life was his love for pastors and the pastoral office.

A Pastor with A Heart for Pastors

It is unimaginable that anyone familiar with how B. H. Carroll spent his life would doubt his deep esteem for the pastoral office and his desire that all who served Christ and His church as pastors would serve well. Carroll’s “Sermon To Preachers” reflects this deep conviction related to pastoral work and will forever stand as a paramount example of his love for pastors and the pastoral office.⁴⁰

Preached at the Baptist State Convention of Texas, at Belton, on October 7, 1892, the “Sermon To Preachers” was an address to remind all pastors of the glorious purpose of their calling and office, and to impress upon the hearts of the many pastors in attendance that “The office of a minister must

³⁹Ibid., 127–29.

⁴⁰B. H. Carroll, “Sermon To Preachers” in J. B. Cranfill, *Sermons and Life Sketch of B. H. Carroll, D. D.* (Philadelphia: American Baptist Publication Society, 1893), 105–25.

be magnified—glorified always, everywhere, and by all incumbents.”⁴¹ One hearer, S. P. Brooks, was so impacted by how Carroll presented the ministry that his own hard-heartedness toward his ministry heritage forever changed. Brooks recounted his impressions of Carroll as a preacher, and mentioned this particular sermon and its effect upon him. He stated:

One sermon suggests a matter all too personal to be mentioned here except with the hope that good has come and may yet come to others. It was on the theme, “I Magnify Mine Office.” The preacher’s office was held aloft, not the big preachers alone but the little ones as well. The dignity of labor he showed to be not limited to the city pastors alone, but extended to the humble country workers as well. He exalted the work of the ministry to such a point that it presented the one single time in my own life that I wished I were in its service. Up to the time I heard Dr. Carroll on this great theme, I had in spirit resented all my life the hardships incident to the life of my own father, who as a country preacher had labored on the farm and in the schoolroom for a living while he literally gave his life for others in unremunerative toil. I grew up in rebellion that my mother, a cultured, educated woman should endure the toils incident to the home of the country pastor and missionary. I honestly felt that somehow they did not get a square deal. Then came Dr. Carroll’s sermon. He exalted the preacher and crushed my arrogant pride. He glorified labor and suffering and drove away the mists that hid the joys of service. He spoke a language that my father and mother had long known well, and he spoke it in such terms that I began to see a meaning in pastoral ministries to which I had been a stranger heretofore. I left the house with a broken spirit. My heart was crushed. I went to bed that night with sleepless eyes. I cried the livelong night. I could not get away from the pictures Dr. Carroll had drawn. Monday came. With it a joy not mine before. I was glad my father was a preacher, and a little one at that, as the world counts greatness. I felt a new kinship and spoke a new language. I had been born again as to appreciation of what constitutes a really noble purpose in life.⁴²

Brooks, in all likelihood, was not the only one impacted by this sermon. Even today, reading this sermon will stir the heart of the pastor and challenge

⁴¹Ibid., 106.

⁴²Crowder, Dr. B. H. Carroll, 124–25. Brooks reported that prior to his days at Baylor he had no real personal knowledge of Carroll. “Up to that time I had not known much of Dr. Carroll, only as a great leader of the Prohibition forces in the State-wide campaign that had closed in August before. His leadership was acknowledged by all the students who had had the good fortune to hear him speak, particularly in the debate with Senator R. Q. Mills.” Ibid., 123.

his thoughts on ministry. Reading this sermon will make the man of God want to pursue his calling and his work with new conviction and purpose. To help the reader appreciate Carroll's love for the pastoral office and work, a summary of the sermon follows.

“Sermon to Preachers” Summarized

Carroll established the foundation of his argument by explaining that the pastoral “duty, trust, or charge is special,” and is “conferred by authority . . . for a public purpose.”⁴³

The pastoral office, for Carroll, had God as its conferring authority. He stated: “While it is the privilege of every Christian to tell the story of the Cross and to otherwise aid in the dissemination of the gospel, yet in magnifying individual duties and privileges let it never be forgotten that God has called out a special class of men and set them apart officially and committed to them certain official duties: This is a true saying, if a man desire the office of a bishop, he desireth a good work.”⁴⁴

Carroll understood the nature and work of the pastoral office to be reflected by the scriptural terms used to designate it: shepherd, overseer, steward, ambassador. As a shepherd, the pastor alone had a responsibility to “watch over the flock, feed them when hungry, heal them when sick, guard them in peril, keep them from worries and alarms, and shelter them in the fold.”⁴⁵ As an overseer/bishop, the pastor was to direct “the labors of those he oversees.”⁴⁶ The pastor as a steward, “holds in trust the goods or business of another and . . . acts for his principal, as an agent in the matter committed to him.” As an ambassador, the pastor “acts by special appointment, under definite instructions, and carries credentials authenticating his mission.”⁴⁷

The pastoral office, for Carroll, was confirmed by a special ceremony of prayer and laying on of hands, and by the special provision (monetary support) that a pastor received for the discharge of his duties. The duties, also were proof of the office since “there is a responsibility laid on every preacher that does not rest on any private member of the church, and that in the great day of account he must answer to God for the manner in which he has discharged his official duties.”⁴⁸

Why Magnify the Office

Carroll exhorted his hearers to magnify their pastoral office for five primary reasons: Him who appoints, the work involved, the means appointed to accomplish the work, the presence of the Holy Spirit, and the biblical qualifications for the office.

⁴³Carroll, “Sermon to Preachers,” 106.

⁴⁴Ibid., 106.

⁴⁵Ibid., 107.

⁴⁶Ibid.

⁴⁷Ibid.

⁴⁸Ibid.

Him Who Appoints

Carroll explained that the “King of Kings and Lord of lords . . . the eternal God, Himself, specially calls every man, appoints every man, and sends forth under His supreme authority, every man.”⁴⁹ It was “The divine Lord of the harvest” that “sends forth His laborers into the harvest. He separates them from the masses of Christian people. He kindles on the altar of their hearts an unquenchable desire to preach His gospel. He counts it as rendered to Himself the treatment they receive. An audience given to them is given to Him. Their message scorned is His message scorned.”⁵⁰

The Work Involved

Carroll summarized pastoral work as reconciliation and edification.⁵¹ He reminded pastors that their work was not “trifling and unimportant” but was an “awful . . . responsibility” with “solemn . . . obligations” because they carried “to the lost the word of hope of eternal life!” “Salvation! Salvation! . . . Life! Eternal life!”⁵² This is the work of reconciliation that a pastor undertakes. When reconciling the lost to God the minister serves to exchange “sight for blindness; light for darkness; forgiveness for guilt; hope for despair; a heavenly inheritance for spiritual bankruptcy; fatherhood for orphanage; and thrusts back the triumphant devil from off the prostrate victim and stands him up unshackled before God, ‘redeemed, regenerated, and disenthralled.’”⁵³ The pastor’s work of reconciliation truly gave the pastor “beautiful feet!”⁵⁴

Edification was as important to Carroll as reconciliation, and as he read passages from Acts 20:28, John 21:15–16, and Ephesians 4:11–16, he challenged pastors to let their “bare hearts be the target” of his questions. He asked,

Are any sheep of our flock hungry? Is any lamb astray? Are wolves howling around the fold committed to our care? Are any laborers idle under your oversight? Are the “babes in Christ” in our charge growing? Have you heard any of them crying for the “sincere milk of the word,” while you crammed them with solid food they were unable to digest? Are our people unified in the faith? Are any of the young converts tossed to and fro, and carried about with every wind of doctrine? Are they at the mercy of every theological tramp, who for revenue, seeks to sidetrack them from their straight road of service? Are they prey to religious cranks, who poison them with patent nostrums and

⁴⁹Ibid., 108.

⁵⁰Ibid.

⁵¹Carroll based his categorical summary upon the following scriptures: Eph 4:11–16; Acts 20:28–32; 1 Pet 5:1–4; 1 Cor 4:1–2; 2 Cor 2:14–17; 3:1–12; 4:1–7; 5:18–20; 1 Tim 1:12–13; 4:12–16; 2 Tim 2:1–7; 4:1–8.

⁵²Ibid., 109.

⁵³Ibid.

⁵⁴Ibid.

quack medicines? Is the body over which you preside fitly jointed together? Does every joint supply compactness? Does every part work effectually? Does the body increase? Is it edified?⁵⁵

These questions from Carroll would prick the heart of any gospel burdened preacher, and he knew that to be true.

The Means of Accomplishing the Work

Lest Carroll leave the pastor in despair after such a stringent line of examination, as if from a prosecuting attorney, he drew their attention to the “extraordinary means appointed for the accomplishing of the work of reconciliation and edification.”⁵⁶ For Carroll, “the inspired Word of God” was the only adequate instrument for such work. He impressed upon his listeners that when Scripture was valued as inspired and infallible and was expounded and illustrated, then the pastor magnified his office and could accomplish his work.

The Presence the Holy Spirit

Next, Carroll encouraged pastors to magnify their office because of “Him who accompanies the official and gives efficacy to his words.”⁵⁷ He affirmed that the Holy Spirit, “whose presence and power constitute the only guarantee of ministerial success” was present with the pastor, and that pastors are co-laborers with God.⁵⁸ This reminder, to Carroll, would restrict any reverent mind from deprecating the office which the Spirit’s “presence and power” both “sanctify and energize.”⁵⁹

Extraordinary Qualifications

Carroll exhorted his audience to be mindful of the extraordinary “mental, moral, and spiritual” qualifications required of the pastor as another reason to magnify the office.⁶⁰ The scriptural requirements for the pastor exceeded the requirements for the highest secular offices. Scripture required pastors to be “apt to teach” for “without aptness he can never be a preacher.”⁶¹ Scripture also required the pastor to “wrap himself in a mantle of personal purity whiter than the ermine of a judge. This mantle no minister can smirch with impunity. He must be unspotted before the world and must preserve a good report of them that are without. He may as well resign when the world seriously questions his sincerity or his morals.”⁶² Carroll taught that each

⁵⁵Ibid., 110–11.

⁵⁶Ibid., 111.

⁵⁷Ibid., 112.

⁵⁸Ibid.

⁵⁹Ibid.

⁶⁰Ibid.

⁶¹Ibid., 112–13.

⁶²Ibid., 113.

pastor was to be “the instrument of the Spirit” and must ever “yield to the motion of the Spirit.”⁶³

How to Magnify the Office

By a profound realization of its importance, profound gratitude to God, through study of the Word of God, by giving oneself wholly to the office, by being a steward of God’s interests, and through continued consecration, the pastoral office is magnified.

Realize The Importance of the Office

Carroll understood preaching to be central for the work of the pastor. He could not imagine a preacher magnifying his office who could mount the pulpit “unstaggered with the weight of responsibility resting on him.”⁶⁴ He reminded pastors that each address, each sermon was of eternal importance. He stated: “Every sentence may be freighted with eternal wealth or woe. Every word may be the savor of life unto life or of death unto death.”⁶⁵ Preachers needed God’s blessing during proclamation, and for Carroll, “no irreverent man should ever dare preach” or expect the blessing of God.⁶⁶ Carroll warned that overemphasis and preoccupation with “postures and gesticulation” would not invoke God’s favor. However, he challenged preachers to remember that “if the great deep of your own soul is moved upon by the Spirit of God, your manner and gesticulation will take care of themselves.”⁶⁷

Show Gratitude to God

To Carroll, the pastoral office was magnified when individual pastors had a “profound and abiding gratitude to God for putting them in the ministry.”⁶⁸ Such gratitude would reflect genuine humility and an understanding that the pastor is a “worm as other men” and that he has not deserved or earned his office because of his merits. Carroll affirmed that God called men to preach, and that a call to preach was a call to “unseal a ceaselessly flowing fountain of gratitude.”⁶⁹ The preacher that rejoiced “in the honor conferred” upon him, magnified his office.⁷⁰

Through Study of Scripture

Carroll taught that the pastor magnified his office through “studying,” i.e., being diligent to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”⁷¹ He asked,

⁶³Ibid.

⁶⁴Ibid., 114.

⁶⁵Ibid.

⁶⁶Ibid., 115.

⁶⁷Ibid.

⁶⁸Ibid.

⁶⁹Ibid.

⁷⁰Ibid.

⁷¹Ibid., 116.

“But how can a man magnify his office who is too lazy to study that Word which is his business to preach? Who lives year after year in ignorance of the very rudiments of Bible teaching? Who has not studied that sacred library, book by book, and chapter by chapter?”⁷² Carroll extolled, “My brother, if you would magnify your office, make the Word of God your life study. Let down your buckets into the wells of salvation; lengthen your cords and let them down deep, and draw up the water fresh and sparkling every day, and give it out freely to your thirsty congregations.”⁷³

Through Complete Dedication

Carroll believed that a pastor who gave himself “wholly” to the work of the office magnified his office. Being distracted by “pride, ambition, and prospect of luxury” would keep the pastor from making the call to preach the gospel his whole devotion.⁷⁴ Carroll himself determined to “sink or swim, live or die, survive or perish” in ministry, refusing to have any “business or profession” than his call to preach.⁷⁵

Regarding God’s Interests

Carroll understood the pastor to be a steward of God’s interests and the preacher who made God’s concern his priority and concern, magnified his office. He warned that preachers are tempted to “yield to self considerations” regarding what and where to preach, and he reminded the convention hearers that the most shameful of “self considerations” was when the preacher hid the cross from his people because he was busy “showing off himself.”⁷⁶ Nothing, perhaps, could be worse than to force “the hungry who came for bread” to be contented “with a bouquet of artificial flowers,” for the “sad-hearted who came for consolation” to be “treated to a display of literary fireworks,” or for the “lost who were seeking a Saviour’s face” to find “only a word-painter.”⁷⁷ Another temptation that could draw preachers away from God’s interest that Carroll warned against was the “seductive breath of flattery” from those “with itching ears, who cannot endure should doctrine and holy living.”⁷⁸ Such “intoxicating champagne” would reduce sermons to fifteen-minutes of clamor and preachers to purveyors of “essays” written on “glit-edged paper.”⁷⁹

God’s interests would also be neglected if the preacher “fears about the payment of his own salary and cowardly deference to local pressure induce him to isolate his church from cooperation with sister churches in general

⁷²Ibid.

⁷³Ibid., 117.

⁷⁴Ibid., 118.

⁷⁵Ibid.

⁷⁶Ibid., 119.

⁷⁷Ibid., 120.

⁷⁸Ibid.

⁷⁹Ibid., 120–21.

denominational enterprises.”⁸⁰ Carroll believed that a church “thus isolated becomes narrow and selfish in policy to a degree that is destructive of its own spirituality and prosperity.”⁸¹ He affirmed that cooperative success required the support and attention of the pastor in the work of God, whether in city, county, association, or denominational work.⁸²

Through Renewed Consecration

The final way Carroll identified that pastors were to magnify their office was through continual, personal, consecration. He asked preachers to consider how much they themselves belonged to God and His ministry, and how desirous they were for the presence of God in their life and work. The consecration which Carroll described required the preacher to “fully trust” Christ for “material support and material power.”⁸³ Carroll wanted preachers to “be not faithless.”⁸⁴ He offered a sample prayer of consecration, saying:

Lord Jesus, thou has put me into thy ministry. I am but a little child. I know not how to go out or to come in. I am unworthy of so great honor. I shall surely fail if thou are not with me. What I am to do, how I am to do it, and where I go, do thou choose for me; only be thou with me. It seems, Good Master, that every part of me has been washed whiter than snow in thy cleansing blood, every part of me subject of divine grace, every part of me redeemed by thy power and love and dying groans. But Lord Jesus, if thou canst find any part of me that the blood has not touched, then write not thy name on that lost part. But over every part the blood has touched, there write thy name, whether brain, or eye, or ear, or hand, or heart, or mouth, or foot, over all, all over all, write thy name of authority and ownership forever. Let me be thy faithful servant in time, and thy welcome servant in eternity.⁸⁵

Carroll closed his convention sermon in great fashion, declaring that he was glad to be a minister of the gospel and affirming his own desire to magnify his office. He extolled,

I thank God that He put me in this office; I thank Him that He would not let me have any other; that He shut me up to this glorious work; and when I get home among the blessed on the bank of everlasting deliverance and look back toward time and all of its clouds and sorrows and pains and privations, I expect to stand up and shout for joy that down there in the fog and mists, down

⁸⁰Ibid., 121.

⁸¹Ibid.

⁸²Ibid., 121–22.

⁸³Ibid., 124.

⁸⁴Ibid.

⁸⁵Ibid., 123.

there in the dust and in the struggle, God let me be a preacher. I magnify my office in life; I magnify it in death; I magnify it in heaven; I magnify it, whether poor or rich, whether sick or well, whether strong or weak, anywhere, everywhere, among all people, in any crowd. Lord God, I am glad that I am a preacher, that I am a preacher of the glorious gospel of Jesus Christ.⁸⁶

Conclusion

The heart for the ministry, for the pastor, and the pastoral office found in this sermon is part of B. H. Carroll's legacy. Carroll not only preached about magnifying the pastoral office, but he also taught young ministers about how to prepare for, and engage in ministry so that they could honor Christ and their office. The articles following in this issue of the *Southwestern Journal of Theology* are Carroll's own lectures on Pastoral Theology entitled, "The Twentieth-Century Pastor; or, Lectures on Pastoral Theology." Carroll meticulously taught the pastor how to succeed in ministry by addressing four main areas that directly impacted the pastor's service to Christ: his private life, his relationship with the church, his relationship with the world, and special pastoral problems. These notes are practical in content, as if the wise old sage were addressing, even today, those few men who gathered in his home every Friday. Carroll drew from a broad theology and ecclesiology, though no comprehensive presentation is explicated in the notes. He presents truths that, though specific to his temporal context, are still very applicable for today. These notes of pastoral training encourage the pastor to a way of life, and at the same time warn him about the many pitfalls present along the way. Above all else, these lecture notes presented here further reflect the heart of a pastor who had a heart for pastors.

⁸⁶Ibid., 125.

