

B.H. CARROLL'S
PASTORAL THEOLOGY



SOUTHWESTERN
JOURNAL OF THEOLOGY

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Books and software for review may be sent to Book Review Editor, Southwestern Baptist Theological Seminary, P.O. Box 22608, Fort Worth, Texas 76122.

Please direct subscription correspondence and change of address notices to Editorial Assistant, P.O. Box 22608, Fort Worth, Texas 76122. Change of address notices must include both the old and new addresses. A one-volume subscription in the United States is \$30. An international subscription is \$52.

Southwestern Journal of Theology (ISSN 0038-4828) is published at Southwestern Baptist Theological Seminary, Fort Worth, Texas 76122. For the contents of back issues and ordering information please see <http://swbts.edu/journal>.

CONTENTS

EDITORIAL	157
W. MADISON GRACE II	
B. H. CARROLL—REMEMBERING HIS LIFE, EXPANDING HIS LEGACY	159
MICHAEL CRISP	
INTRODUCTION	183
B. H. CARROLL	
PART ONE: THE PASTOR IN HIS PRIVATE LIFE	191
B. H. CARROLL	
PART TWO: THE PASTOR IN RELATION TO HIS CHURCH	211
B. H. CARROLL	
PART THREE: THE PASTOR AND HIS RELATION TO THE WORLD	247
B. H. CARROLL	
PART FOUR: SOME SPECIAL PASTORAL PROBLEMS	267
B. H. CARROLL	
BOOK REVIEWS	283
ABSTRACTS OF RECENT DISSERTATIONS AT SOUTHWESTERN	319
INDEX OF BOOK REVIEWS	322

B. H. Carroll's Pastoral Theology

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The specific work of a seminary is to educate and train ministers of the gospel of Jesus Christ. Each semester seminary students complete their degree programs and move on into ministry. Most of these students begin work in the local church where some are ordained into the gospel ministry. I have been able to attend and participate in many of those ordination services. One of the most common charges given in the services comes from 2 Timothy 4:2, “preach the word.” However, as important as the teaching and preaching ministry is in the pastorate, if that were the only focus of the minister, his job would be incomplete. In conjunction with this command to preach the Word is Peter’s wisdom in 1 Peter 5:2 to “shepherd the flock of God that is among you, exercising oversight.”¹

The office of the pastor needs to be text-driven; the teaching and preaching of the Bible is central. A text-driven preacher will rightly proclaim the full counsel of God’s Word, which has specific wisdom for church leadership. Pastors today need not only pay attention to how they preach, they must also focus on how they shepherd.

Today we know of plenty of great preachers, for that skill is visible and brings immediate reward. Far fewer are broadly known for their pastoral skills, for these take time to be recognized and even then only by those who are recipients of that important charge. Both aspects of pastoral ministry—preaching and shepherding—are necessary. Any well-trained preacher soon learns that more attention needs to be given to how to lead and pastor a congregation. This issue of the *Southwestern Journal of Theology* will observe the wisdom of a Baptist pastor from a few generations ago, but his words ring true for pastors today.

Benajah Harvey Carroll is best known for his work in establishing Southwestern Baptist Theological Seminary, but long before he engaged in that great work, he was a pastor. From his great pastoral experience Carroll had a good deal to say on the issue of pastoral theology. The archives of Roberts Library at Southwestern house the collection of Carroll’s writings containing within a set of prepared lectures on the topic of “The Twentieth-Century Pastor; or, Lectures on Pastoral Theology.” In these lectures one can find Carroll’s pastoral theology and much wisdom that pastors need today.

¹All Scripture references are from the English Standard Version.

The style of his writing is direct and concise but as such remains rich in its content. Some of the material is dated (e.g. B.Y.P.U), but even so, many principles of pastoral theology can be discerned.

The discovery of this material is credited to Michael Crisp, my colleague here at Southwestern, who wrote his dissertation on Carroll's pastoral theology. I have asked him to write the introductory essay for these works since he knows these writings best. His essay, "B. H. Carroll: Remembering His Life, Expanding His Legacy," is an engaging introduction to Carroll that is greatly helpful as one turns to study Carroll's pastoral theology.

A brief word needs to be provided on the editing of Carroll's lectures. These are lectures on pastoral theology intended for ministry students. Therefore they contain a bibliography and reading assignments. We have moved the reading assignments of each chapter to a footnote retaining Carroll's original instructions. In the bibliography Carroll only listed an author and a title, we have provided the full bibliographic material on those works. The lectures themselves were typed and contain many spelling errors. We have corrected many spelling errors in the manuscript so that the reading of these lectures would be of greater ease. In general we have tried to retain the original state of the lectures as best as possible and believe we are presenting an authentic representation.

Many thanks need to be given for those who helped in the process of producing this issue. Michael Crisp has been an excellent resource beyond contributing his own essay. The staff of Roberts Library, Southwestern Seminary has been more than helpful in providing access to the documents; special thanks go to Jill Boticelli and Robert Burgess. Much of the task of producing these lectures required the careful eye of a transcriber. Great thanks go to Cole Peck in the many hours spent bringing these lectures into their final form.

These lectures provide a glimpse into the era of B. H. Carroll as well as into the type of pastor he embodied. More than that, however, they provide important wisdom to the pastors of churches as they embody Carroll's vision of the pastorate and Southwestern Baptist Theological Seminary that is still being championed today as we Preach the Word and Reach the World.

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

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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.

The Twentieth-Century Pastor; or, Lectures on Pastoral Theology

INTRODUCTION¹

1. The Definition of Pastoral Theology

Dr. [Alfred] Cave defines it [Pastoral Theology] as the “science of the functions of the Christian Church.” [Karl R. Hagenbach] calls it the “theory of ecclesiastical activities, either as proceeding from the church as a whole, or from individual members, or representatives in the name of the church.” Vinet defines it as “that collection of rules and directions to which we have given the name of Practical Theology.” There is some objection to all of these definitions. Cave’s definition does not give proper emphasis to the duties of the pastor. Hagenbach’s definition is liable to the same objection. Vinet’s definition is very much too broad, for Practical Theology includes several branches of theology of which Pastoral Theology is only one. The following definition we adopt for this course of lectures: “Pastoral Theology is that science which treats of the duties of a pastor and a church to one another and to the world.”

As related to Ecclesiology which treats of the theory of the church, its government and polity, etc., Pastoral Theology is but the practical fruitage. As related to Homiletics, the Pulpit is the fulcrum, but Pastoral Work is the lever which under God turns men to Christ and to higher spiritual living. As related to the History of Preaching, Pastoral Theology gets from this latter study examples of the greatest preachers and pastors, from Paul and Peter down to Spurgeon and Phillips Brooks. Hence the History of Preaching is a great stimulus to the pastor and is thus vitally connected with Pastoral Theology.

Pastoral Theology includes the following branches of study and work:

Liturgics. It comes from the Greek word, *leiturgia*, which means service. Here, of course, it is limited to that service which is rendered in public worship, viz., preaching, reading the Scriptures, praying, singing, etc.

It includes Poimenics. That word comes from the Greek, *poimne*, flock, and *poimen*, shepherd; and so is that branch of Pastoral Theology which treats of the care of souls.

It treats of Catechetics. This word is from *katechoo*, to teach; and hence catechetics is the science of teaching, especially the young in religious matters.

¹Carroll’s note: Collateral Reading: Gladden, *The Christian Pastor*, Chapter 1; Vinet, *Pastoral Theology*, pages 21 to 70.

It includes also Pedagogics which deals with pastoral training, especially the training of Sunday School teachers, leaders of Young People's Societies, etc.

It also includes Halieutics, or the science of Evangelism and Missions.

2. The History of Pastoral Theology

We give simply a sketch

In Ancient Times there are some hints on Pastoral Theology in the Teaching of the Twelve Apostles, in the Apostolic Canons, and also in the Apostolic Constitutions. Chrysostom, about 400 A.D., wrote a treatise called *On the Priesthood*. Ambrose, about the same date, wrote *De Officiis Clericorum*, ("Concerning the Duties of Pastors") Ephraem Syrus, about the same time, wrote *De Sacerdoti*, ("Concerning the Priesthood,") in which he writes concerning the pastoral office. Leo the Great, about 550 A.D., wrote *De Pastoralis Cura*, ("Concerning Pastoral Care.") Gregory the Great, about 600 A.D., wrote *Liber Pastoralis*, ("Pastoral Book,") describing the qualifications and duties of pastors. There are other fragments between the Seventh and the Sixteenth Centuries.

In the Middle Ages, Bernard of Clairvaux wrote a treatise on the *Morals and Duties of Pastors*. [John] Wyclif wrote a treatise on Pastoral Duty. [Martin] Luther wrote many fragments on "Pastoral Theology." [Huldrych] Zwingli wrote *On Preaching*, and *The Shepherd*. [John] Calvin, in his *Institutes*, devotes some parts to Pastoral Theology.

In Modern Times there are many works on this Practical Science of Theology. For the last two hundred years a great deal more attention has been devoted to this science. On the Continent, Roques has written *The Evangelic Pastor*. [Alexandre] Vinet, *Pastoral Theology*. This book has become classic, is evangelical and unsacerdotal. [Johann] Mosheim wrote *Pastoral Theology*. [Gilbert] Burnet, *Discourse on Pastoral Care*. [Alexander Gerard], *Pastoral Care*. These are still all of the Eighteenth Century except Vinet, who writes in the Nineteenth Century.

[Friedrich] Schleiermacher gave Pastoral Theology its first scientific exposition, (in the Nineteenth Century), by writing his "Outlines of Theological Study." Van Oosterzee wrote "Practical Theology." He was the head of the evangelical party in Holland. He treats Homiletics, Liturgics, Catechetics, and Poimenics in his Practical Theology.

In England in recent times, books on Pastoral Theology have been written by such men as [James] Evans, [John] Burgon, [William] Blaikie, Jeremy Taylor, Hort, etc.

In the United States, such men as [John] Porter, [James] Cannon, [William] Shedd, [Enoch] Pond, [Lyman] Beecher, Phillips Brooks, R. N. Barrett, H. Harvey, [Washington] Gladden, etc., have written on some phases of Pastoral Theology. There is, however, no Baptist who has covered the entire field of Pastoral Theology.

3. The Importance of Pastoral Theology

First, Homiletics depends upon Pastoral Theology. It is not enough to be a great preacher. In the present day the preacher must also be a pastor. Perhaps one out of one hundred, if a great preacher, may succeed without much pastoral work.

Second, the relation of the Pastor and the church must be known if the pastor is to fill his position properly. Especially should young preachers be trained in Pastoral Theology before assuming pastoral care of churches. How many blunders most of us would have been saved if we had understood the relation of pastor and church before we ever assumed that relation!

Third, This is an age of practicality versus dogmatism. It is not creeds, but deeds, that tell in this age. Human creeds change. There is only one real creed and that is the Bible, whose ultimate purpose is to teach men how to live. The doctrine in it is the means to the production of the highest spiritual life. The pastor must be sound on the teachings of the Bible, but he must also seek to incarnate those teaching in the lives of men.

Fourth, pastoral competition in the present day demands that preachers should be also pastors. No pastor can long succeed in any town or city church, unless he does pastoral work, because all the rest of the pastors are doing just that kind of work. A little boy, when asked why he went to a certain church, replied "Why, the people up there make a boy think he is something. They always shake hands with him, and ask him to come again." The modern pastor must practice and cultivate this spirit in his church.

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By all means every pastor should read the life of [Adnoriam] Judson, Yates, [William] Carey; Robert and Mary Moffett, [John] Livingston, [Henry] Stanley, John G. Paton, John A. Broadus, [Francis] Wayland, Phillips Brooks, [C. H.] Spurgeon, George Müller, Life of Trust, etc. To read the life of a great preacher or pastor or missionary makes one want to be and do something great for his Master.

5. Divisions of the Subjects

We divide this course of Study into Four Parts:

Part One, The Pastor in his Private Life.

Part Two, The Pastor in Relation to His Church.

Part Three, The Pastor in His Relation to the World.

Part Four, Some Special Pastoral Problems.

Part One

The Pastor In His Private Life

CHAPTER I THE DIGNITY OF THE PASTORAL OFFICE¹

No office filled by men can equal in dignity the office of the Christian Pastor. The Pastor's office in real dignity and responsibility transcends the office, even of president, king, or emperor. Why?

First, *Not because the pastor stands as priest* between the people and God. The priestly idea of the pastor was early developed. Chrysostom, in his treatise "Concerning the Priesthood," says, "This office has been ordained, not by a man, nor by an angel, nor by an archangel, nor by any created power, but by the Paraclete himself . . . And, therefore, should the priest, as standing in heavenly regions amid those higher intelligences, be as pure as they are." In this passage, he is writing about the pastor. Neither Paul in the Pastoral Epistles, nor any other New Testament writer, ever hints at the pastor's function as being that of a Priesthood. The only Priesthood recognized by the New Testament is that of all Christians, (See 1 Peter 2:9; Rev 5:10. See also the Epistles to Timothy and Titus.) Not one line suggesting the Priesthood of the pastor can be found in any of these books.

[Augustus] Neander, *Church History* [Volume] 1, page 177, says, "Christianity allows no place to a tribe of priests ordained to direct other men, as under religious privilege, having exclusive charge to supply men's needs in respect to God and divine things . . . All have the same High Priest and Mediator, through whom all, as reconciled and united to God, have themselves become a sacerdotal and spiritual race . . . Who might arrogate to himself what an inspired apostle durst not, to domineer over the faith of Christians?" And yet, in the Roman Church and the Anglican High Church, the priestly function is assumed by the ministry. Outside of these religious bodies the priestly function is not assumed by the pastor. The pastor, like all other Christians, is a priest in the sense, not of offering himself to atone for the sins of others but in the sense that he can offer himself, his property and service for the up uplifting of humanity and the bringing in of the Kingdom of God.

Second, *Not because of lordly supremacy* over the laity. Not even the apostles exercised dictatorial supremacy over the early churches When the

¹Collateral Reading: Fairbairn, *Pastoral Theology*, Chapter 2; B. H. Carroll, *Sermon on Text, I Magnify Mine Office* (In His Book of Sermons.); Gladden, *The Christian Pastor*, pages 50 to 69; Vinet, *Pastoral Theology*, pages 41 to 51.

seven were to be appointed, the church, not the apostles, did it (See Acts 6). When circumcision was rending the forces of Christianity, the apostles did not settle it themselves, but the Antioch church appealed to the Jerusalem church, and the latter wrote a letter of agreement to the Antioch church. Papal, Cardinal and Primate offices have no New Testament origin. They arose in the progress of the early churches through the ambitions of men. This early development of offices in the church is contrary to Matthew 20:25, 26, "Ye know that the rulers Of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever shall become great among you shall be your minister." It also violates 1 Peter 5:3, "Neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock."

Third, Because the pastoral office is a *divinely instituted office*. The apostles were constituted preachers, as well as apostles, by Christ himself. He nowhere calls apostles pastors, but the Holy Spirit, using apostles, instituted the pastoral office. It is remarkable that Christ himself did not institute the pastoral office. He left this to be done by the apostles who were led by the Spirit in the apostolic age. We know that James, the apostle, did become the first bishop or pastor of the church at Jerusalem, and Paul, led by the Spirit, had the churches to elect presbyters, or pastors. (See Acts 14:23). Paul speaks of the pastoral office in the Pastoral Epistles, especially in 1 Timothy, third chapter, and Titus 1:7, seq. So the pastorate had its origin in the apostolic days under direct leadership of the Holy Spirit, and so the institution is divine.

Fourth, the *pastor himself*, moreover, is a *divinely called man*. This is a generally accepted teaching among evangelical denominations. Why do we believe in the divine call of the preacher?

1. John, the Baptist, the preacher who introduced the Christian dispensation, had a divine mission. In John 1:6-7, we read, "There came a man, sent from God, whose name was John. The same came for Witness that he might bear witness of the light and all might believe through him." Surely John was a divinely called preacher.
2. The apostolic preachers were surely divinely called men, if Christ himself be the Son of God. In Matthew 4:19, Jesus says to Peter and Andrew, John and James, "Come ye after me and I will make you fishers of men." This is not the call to conversion, but the call to service, that is, the ministerial call extended to those apostolic men. Then, according to Mark 3:14, when they were constituted apostles, we read, "He appointed, (*epoiesen*, literally made), twelve, etc." Then, in John 20:21 Jesus in a last charge to those apostolic men, said, "As the Father has sent me, even so send I you." Surely these

apostolic men were divinely called to preach the gospel of the kingdom.

3. *Paul was divinely called* to his apostleship and preaching office. Acts 9:16; “But the Lord said unto him, go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel.” Thayer, in his lexicon of the New Testament Greek, says that the word translated chosen means, “The act of picking out choosing.” In Romans 1:1 Paul calls himself, “The servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.” In Galatians 1:15–16, “But when it was the good pleasure of God, he separated me even from my mother’s womb, and called me *through his grace*, to reveal his Son in me *that* I might preach him among the Gentiles, etc.” In all these texts it is perfectly clear that Paul was divinely called to be an apostle, and preach the gospel. It is noticeable also that Paul’s call to preach the gospel came simultaneously with his call to the new life in Christ. That is, he was called to preach when he was called to be a Christian. This is not always the case with the preacher.
4. *God called the prophets* of the Old Testament dispensation. This is only corroborative, not original evidence. According to Exodus three, he called Moses to deliver his message to Pharaoh. According to Isaiah 6:8, seq., he called Isaiah to deliver his message to Judah. In Jeremiah one and Ezekiel, chapters one to three, we see that these greater prophets were called to deliver their message to the people. In the first chapter of Jonah, we see how the prophet Jonah was called to deliver God’s message to Nineveh. Has God changed his policy? Did he in the Old Testament dispensation call men to deliver his message, but now in the New Dispensation he has ceased to call men, but allows them to do as they please independently of his will? This is not rational. The only difference in the call of the old dispensation and the call of the new dispensation is in the externals which accompany the call. Then, God called immediately. Now, he calls mediately, that is, through the medium of the Holy Spirit. But is the call any less divine simply because it is a mediate call and not an immediate call?

Fifth, In the period following the ascension of Christ, it is said in Ephesians 4:11, seq., “And he gave some to be apostles, and some *prophets* and some evangelists and some *pastors* and some teachers, etc.” Here it is directly asserted that the ascended Christ gave the prophets, (corresponding to the modern term preacher), the pastor, etc., as officers in the church.

The Evidences of the Divine Call to the Ministry

1. A *burning desire* to serve the Lord by preaching his gospel. In 1 Timothy 3:1, Paul says, "If a man seeketh the office of a bishop, he desireth a good work." However repugnant preaching may first appear to the man in question, yet finally there is created by the Spirit in his heart a desire thus to serve the Lord, or else he is not divinely called.
2. An *overwhelming conviction* in one's spirit produced by the Holy Spirit that he must preach. In 1 Corinthians 9:16, Paul says, "For necessity is laid upon me, for woe is unto me, if I preach not the gospel." Paul had this overwhelming conviction that it was a divine necessity for him to preach the gospel. When Richard Fuller, one of the most eloquent Baptist preachers of the South, was called to the ministry, a United States Senator from Washington visited him and expostulated with him about going into the ministry. After the Senator had shown him all the political glories that might await the gifted Fuller, if he remained in the political world, Fuller responded, "If Christ has loved me so and given himself for me, how can I refuse to give myself to him as a minister since I feel that he has called me to this work?"
3. The *possession* of, or the possibility of acquiring, *those natural and spiritual qualities* which are necessary for the performance of the office of preacher or pastor. It is hardly conceivable that God would call a man to the office of preacher or pastor unless he had some of the qualities necessary for the doing of the requisite work. However, he may call a man with no education and with small intellectual powers. And yet it follows that God consciously calls the man who, if he does not have these qualities properly cultivated, is willing to train himself and make himself as serviceable as possible in the ministry. Josiah Elliott of North Carolina could scarcely read and write when he was called to the ministry. No one who has known him has ever doubted but that God called him to be a preacher, but there was a burning desire in this man's heart to improve all his powers and this he has done, as the years have gone by, so that now he is one of the most effective preachers and most successful pastor.
4. *The conviction on the part of the church* that God has laid his hand upon the man applying for license or ordination. Dr. [Francis] Wayland says, "If God calls a man (to preach), someone else besides the man himself will find it out."

Sixth, The Pastoral Office also gathers dignity from the fact that it is *the highest sphere of service on earth*. As the spiritual is higher than the physical

and intellectual, so the office of the pastor who deals with spiritual matters almost exclusively, is the highest office among men. Under God, the preacher is to make life, the higher spiritual life. First, he is to lead the soul to Christ and then develop the spiritual life of that soul up to his highest possibilities in this world. A soul made in the image of God is the greatest thing on earth. A life consecrated to the service of humanity and God is the next greatest thing on earth. The preacher's absorbing business is to deal with both these greatest things: The leading of souls to Christ, and the cultivation of the highest spiritual living.

CHAPTER II THE PASTOR'S SPIRITUAL LIFE²

Shedd says, "The calling and profession of the clergyman demand eminent spirituality . . . The minister is the sacred man in society." This hits the nail on the head, except we would not use the word "profession." The minister's office is not a profession.

There are four special reasons for demanding the highest spiritual life for the pastor:

First, the divineness and sacredness of his calling. As shown in the preceding chapter, this calling is direct from God through the Holy Spirit.

Second, The nature of his duties, which are pre-eminently in spiritual matters, demands the highest spiritual culture on the part of the pastor.

Third, The church expects him to lead others in piety and consecration. As water never rises above its source, so the spiritual life of the church usually never rises higher than that of the pastor. Perhaps a great church with eminently spiritual leaders in the pew might rise above the spiritual life of its pastor, but surely the rule is as we have stated above.

Fourth, the world judges the pastor rigorously and demands of him a very high grade or religious life. The pastor must strive to live so as to say with Paul, "Be ye followers of me" (1 Cor 11:1). Or again with Paul, "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you" (1 Thess 2:10). Oh, if all our pastors could say this, after they have spent a few years in their pastorate.

Some hints as to the means of producing and promoting this high spiritual life in the pastor:

First, He must study the Bible for food to his own soul. There are five ways in which we may study the Bible—Historically, as Literature, Theologically, Homiletically, and Devotionally. I would not minimize the first four methods. They are all essential for their distinct purposes. But above all the pastor must read his Bible devotionally, that he may get the Manna from

²Collateral Reading: Vinet, *Pastoral Theology*, pages 109 to 118; Bairbairn, *Pastoral Theology*, pages 79 to 105; Gladden, *The Christian Pastor*, page 73; Plumer, *Pastoral Theology*, Chapter 5; Williams, *Baylor Bible School Lectures*, Lecture 2. On the Holy Spirit; Also books mentioned in *Bibliography on the Holy Spirit, Devotion*, etc.

heaven and the water from the rock to nourish his own soul and invigorate his own spiritual power. Luther once said, "An old woman who reads her Bible in the chimney corner knows more about God than do the great doctors of philosophy." Now, this is no reflection on true philosophy, or theology, but it is simply a call for the devotional reading of the Bible, the kind which is done by the old woman who reads her Bible in the chimney corner. The Bible is the pastor's message to the church and to the world, but, first of all, it must be God's food to the pastor's soul. Hence the importance of the pastor's reading every day God's word in a devotional frame of mind.

Second, The Pastor must be a man of prayer. The telegraph has brought Europe, Asia, Africa, and America close together. Every continent is close neighbor to every other continent on the globe by means of the telegraph. Prayer is God's telegraph in the spiritual world, to bring men closer to Himself and increase friendly fellowship between Earth and Heaven.

Jesus, the pastor's model, *was a man of prayer*. He was praying while he was being baptized, (So Luke tells us), when on him descended the Holy Spirit in the form of a dove. He was also praying when on the mount he was transfigured and from his face and raiment gleaned the glory of the Father. About twenty-five times the gospel writers mention our Lord in prayer. At all great crises, like the beginning of the evangelization of Galilee, the calling of the Twelve, the attempt of the populace to make him king, the struggle in Gethsemane, Jesus prayed. Yea, a few times he spent even whole nights on the mountain in prayer, or, arose early in the morning for a season of communion with the Father before beginning the strenuous duties of the day.

The twelve apostles were likewise men of prayer. In Acts 1:14, we are told of their continuing in prayer. It was at the close of their memorable ten days' prayer meeting that Pentecost with the out-pouring of the Holy Spirit came. In Acts 6:4, the apostles said, "We will continue steadfastly in prayer and in the ministration of the Word."

Paul also, with all his logic and learning, breathed the breath of prayer, and from his Epistles as well as from his life, flows the incense of prayer like fragrance from the roses. Luther said, If he had a very hard days' work, he would spend the first three hours in prayer. Vinet expresses the power of prayer in the pastor's life in one comprehensive sentence:

"Prayer is necessary to keep us at the proper point of vision, which is always escaping from us; to heal the wounds of self-love and of feeling; to renew our courage; to anticipate the always threatening invasion of indolence, of levity, of dilatoriness, of spiritual or ecclesiastical pride of pulpit vanity, of professional jealousy." If the pastor would keep himself above the special temptations which are daily and hourly thrust upon him in his position, he must be a man of prayer. Like the apostles, the modern preacher and pastor must "continue steadfastly in prayer" (Acts 2:42).

Third, the modern pastor must give some time to *solitude* and *meditation*. This is an age of steam and electricity. Almost everything is running on schedule time, and the modern pastor is sorely tempted in the rush of a busy

pastorate to spend too much time before men and not enough before God.³ He mentions three special blessings received by the pastor who spends hours in solitude:

1. Self-Examination;
2. Gathering up and formulating the results of his experiences;
3. In consulting God as to his plans and deliberations

Fourth, The pastor must be the Holy Spirit's man. John the Baptist was filled with the Holy Spirit, even from his mother's womb, (See Luke 1:15). Jesus from his baptism, when on him rested the dove symbolical of the Spirit's presence, was led by the Spirit, and had the Spirit of God upon him when he went into the synagogue at Nazareth to read and preach. (See Matt 4:1; Luke 3:16). Peter was full of the Holy Spirit when he preached on Pentecost that simple, yet matchless, sermon. (See Acts 3:4). Stephen, whose face shown like that of an angel, was "full of faith and of the Holy Spirit." (Acts 6:5). Paul, from his conversion, was "filled with the Holy Spirit." (Acts 9:17).

Fifth, By contact with suffering with humanity. Every time a pastor helps a suffering fellowman, his spiritual life is quickened. The Christian life is solely the life of the Spirit, is begun by the Spirit, (John 3:5; Titus 3:5), continues in the sphere of the Spirit on earth, and in eternity puts off the material and is clothed exclusively in the Spirit. The Spirit is the origin and the ultimatum of life. The Christian life is a spiritual life. Surely, then the pastor who leads in this Christian life must be the Holy Spirit's man. He must be filled with the Spirit not only for the preparation and delivery of his sermons, but in all his study of the Bible, yea, even in his private life, he must be filled with the Spirit and guided by him.

Some results of a spiritual pastor's life:

First, it exalts Christ and makes his religion an object of the world's confidence. [Francis] Bacon in his Essays, says that one of the causes of skepticism was the "loose lives of priests." Surely nothing is so effective in the production of skepticism as low spiritual living by pastors.

Second, The spiritual pastor means a growing church. Like priest, like people; like pastor, like people.

Third, a spiritual pastor will fill his church pews with people longing for Christ and eternal life. The greatest drawing power for modern churches is a big fire in the pulpit, kindled by the Holy Spirit in the heart and life of the pastor. Spurgeon, A. C. Dixon and Geo. W. Truett are examples of great spiritual pastors.

Fourth, the spiritual life of the pastor gives the gospel greater power. Spurgeon, on hearing the sainted Müller, exclaimed "Oh, it was such a soul feast for me! Why, said someone, was it a great sermon? No grandeur in it,"

³See Vinet's Pastoral Theology, pages 112-115."

said Spurgeon. "It was the *man*, the *man's spiritual strength* that moved and thrilled me."

CHAPTER III THE PASTOR AND PHYSICAL CULTURE

There is no literature directly on this subject. None of the writers on Pastoral Theology treat this important subject. Preachers, though preeminently men who deal with souls and spiritual things, must not forget that they are physical, as well as spiritual, creatures. The care of the preacher's body deserves his ceaseless attention and is worthy of due consideration in Pastoral Theology.

Why Should the Pastor Take Care of His Body?

First, Christ redeemed our bodies as well as our spirits, and so they are held by us as a trust for him who redeemed us. The Bible in only one passage speaks of the salvation of the soul. It usually speaks of the redemption and salvation of *men, people*. Galatians 4:4 says, "God sent forth his Son, born of a woman, born under the Law, to redeem *them* that were under the Law." You see it is not to redeem the soul, but is to redeem "them," body and soul. In Romans 8:23, he speaks of "waiting for the adoption, to-wit, the redemption of our *bodies*." In 1 Corinthians 6:20, "Ye are bought with a price. Glorify God, therefore, in your *body*." These texts are plain in the assertion that redemption applies to men's bodies as well as to their souls.

Second, The pastor should take good care off his body, because it is *the temple of the Holy Spirit*. 1 Corinthians 6:19, "Know ye not that your body is the temple of the Holy Spirit which is in you." As God led Solomon to prepare for devine habitation a temple of the best material and finest architecture, so the pastor should let God lead him in the making of as vigorous and splendid a body as possible in order that it may be the sacred temple of God through the Holy Spirit. The pastor must not abuse his body by sinful habits or obnoxious weeds or drugs. He should avoid morphine, laudanum, and even tobacco, as he would poisonous serpents beneath his feet.

Third, a sound body is essential to the *best thinking*. The body is not only the casket, but also the indispensable instrument of the soul while we are in the flesh. Cicero's old saying, "A sound mind in a sound body," is a good motto, even for a preacher so far as his mental and physical culture is concerned. Can a preacher with burning stomach, sluggish blood and deranged nerves do his best in "Thinking God's thoughts after him?" A thousand times, no!

Fourth, A well-cultured body is a great advantage in *spiritual living* and spiritual usefulness. The Preacher is called, not to be a maker of clouds but a maker of sunshine. With a Strong healthy body, it is easier for him to emit sunshine and joy and cheerfulness and thus help others to be happier.

Some hints for promoting the pastor's physical culture. Of course, we are not going to give specific prescriptions, but only some general suggestions.

First, *pure air* is a necessity. This is God's free gift to all and the pastor should get his full share. He should keep his study thoroughly ventilated if he would think his best and live the longest. Especially should he take care that his bed room is supplied with pure air. Of particular importance is it that the pastor, when away from home, should look into the ventilation of his sleeping room. Often the preacher, when away from home is sent into some old, unoccupied room into which no fresh oxygen has been turned for weeks or even months. He should see to it at once that plenty of oxygen is turned into the room. The writer had a dear friend in the Seminary who contracted pneumonia and died, because he had sleep two nights, while filling an appointment, in a cold, damp room.

But above all out in the woods and fields is the best place to get the fullest draft of heavens pure air, and often the pastor should stroll out into nature's temples to receive nature's grace—pure air.

It is also an excellent practice to take deep breathing exercise early every morning. This floods the entire system with pure oxygen and gives tone to the morning's work.

Second, *sleep* is absolutely essential to good health. When you are asleep, all nature is resting, that is, nature is then building up the exhausted tissues of muscle, nerve, and brain. Sleep is the repair shop for the body, broken down by the toils of the day.

Three things about sleep:

1. Find out how much you need. Napoleon needed only five hours. Some great thinkers must have nine hours. The average amount of sleep is seven or eight hours.
2. Do not sleep too much. Too much sleep makes the muscles soft and the brain sluggish.
3. Sleep regularly. As nearly as possible retire at the same hour every night and rise at the same time each morning. Of course there must be many exceptions to this rule in the great emergencies of life.

Third, *good, sound nutritious food* is essential to proper physical culture. In this day there is so much adulterated food on the market, we should be cautious in buying. We do not mean to prescribe any diet. Each man must select his own diet, that is, if he selects any at all. Usually it is wisest not to diet oneself. The preacher should not eat too much. Most people do. He should eat plenty of grains, eggs, fish, fruits especially. He should avoid excessive eating of cake, pies, custards, etc. Queen Victoria, when asked the secret of her longevity, replied, (as one of the reasons), "Because I eat the

simplest food, etc.” What a lesson for pastors who are tempted by the good sisters to eat too much cake, custards, etc!

Fourth, exercise is essential. The preacher must exercise his body. Usually it is not best to do so. in baseball, or any public feats, but proper physical exercise is absolutely essential for profound, consecutive, and continuous thinking. He should exercise with the axe or saw, with the hoe or shovel in the garden, or among the flowers; or perhaps in running, walking, horseback riding, or maybe with dumb bells, Indian clubs, etc. At any rate, he should exercise the great muscles of the body. Scarcely anything stimulates thinking as the exercise of the great muscles of the body.

Fifth, be *Contented*. Every pastor should strive to be able to say with Paul, “I have learned, in whatsoever state I am, therewith to be content.” (Phil 4:11b) He Should be content with this field; content with his salary, etc. The contented spirit helps make the most cultured body. Physiology teaches that nothing eats one’s vitality like carrying anxiety. The preacher should be a man of great faith and out of this faith will grow the sweet spirit of contentedness. Of Course, the pastor should sympathize with all sufferers, but he must cast his own and others’ sufferings and cares upon the Lord, for he careth for the pastor, as well as for any other Christians.

Special hints:

First, the pastor should take *special care of his voice*. It is God’s instrument with which to speak his message to men, and it is the pastor’s indispensable tool. He should never talk after riding or walking a long distance, after preaching, lecturing, etc.

Second, the pastor should take special care of his *lungs*. Especially is this requisite if there have been any pulmonary diseases in his family for three or four generations back.

Third, he should not foolishly expose himself to *contagious diseases*. Of course, this does not mean that he should be slow to do his duty to all who are thus suffering. But surely God does not expect him foolishly to rush into the jaws of death by unwise exposure. Rev. U. L. Pritchard perished in Wilmington, N.C. by heedlessly exposing himself in the yellow fever plague in 1861. At the same time, the pastor must not be a coward when people are suffering and need him.

Fourth, He should be cautious in the *sick room* of any person suffering with any extreme malady. He should be as loving and as sympathetic as possible to the sufferer, but should not, if possible, breathe in the air breathed out by the sick person. It is possible to seat himself in such a portion of the room as to avoid this, without arousing suspicion among friends of the sick that he is afraid of disease.

CHAPTER IV THE PASTOR AND INTELLECTUAL CULTURE⁴

Intellectual culture is to the preacher what grinding is to the axe, or what tuning is to the piano. As the axe without grinding will cut, and the piano without tuning will make music; so the preacher can preach without intellectual culture. But without intellectual training, he cannot do his best any more than the piano will make the sweetest music without good tune.

Examples of Ministerial Intellectual Culture in the New Testament:

First, the apostles were well-trained by Jesus for three years. How great was the training these men received from him who taught as never man spake! How could they have received their three years' course from Jesus without having their minds enlarged, their views ennobled, their ideas broadened? Surely they received much intellectual culture from Jesus as well as spiritual training, as he continually taught them from nature and life, from the Old Testament and His own Divine consciousness.

Second, *Paul* was among the best educated men of his day. He was a linguist, perhaps knowing three languages thoroughly, Hebrew, Aramaic and Greek. He was a rhetorician and logician, and was thoroughly trained by Gamaliel in Rabbinic lore. Possibly (though not so probably) he knew the classics, twice he quoted Greek authors, but this is not positive evidence that he was a thorough classic scholar.

Third, *Timothy and Titus* seemed to have been trained men before assuming their duties as preachers of the gospel. *Apollos*, also, was a great scholar, a logician, and mighty in the scriptures.

Why Should the Preacher be Educated?

First, he has the greatest calling on earth. If the civil engineer, the painter, the teacher, etc., must prepare for the discharge of the duties of their calling, should not the preacher, whose calling is divine and whose duties are in the sphere of the spiritual, be also well prepared intellectually?

Second, He has the greatest book to expound. If doctors must be trained in the knowledge and application of physics and chemistry, anatomy and physiology, the science of medicine, surgery, etc.; and the lawyers to know constitutional and statutory law, why should not the preacher be trained to know and interpret and preach the Bible, the production of fifteen centuries and forty human writers, yet the Word and Work of God?

Third, the pastor has *the greatest problems* to solve—social, ecclesiastical, ministerial, theological, homiletical, literary, historical, political, etc. It is said that a certain preacher at an association some years ago said, "I thank God that preachers don't have to know nothing to preach." Ah! If it is true that the preacher has all these problems to meet and must help to seek a solution

⁴Collateral Reading: Wayland, Principles and Practices of Baptists; Plumer, Pastoral Theology, Chapter 7; Strong, Philosophy and Religion, pages 259 to 318.

for them, does he not need to be thoroughly trained and well-equipped intellectually?

[Fourth, this is an age of progress. The general diffusion of knowledge necessitates an educated ministry.]⁵

Where Should the Preacher Get his Intellectual Culture?

First, in the high school or academy. This means, of course, if he has prepared himself for the high school or academy. Now, let us say once for all that education does not make a preacher, any more than tuning makes the piano. But tuning does help the piano make the best music. So with the right kind of intellectual training the preacher will be helped to give the world the best preaching.

Second, the preacher, if possible, should take a college or university course. The pyramids have stood for forty centuries. Why? Because they are built on broad and solid foundations and taper as they rise. So, if the preachers work is to stand through the coming centuries he must lay broad and deep his foundations. [Charles] Wagner in the *Simple Life* says, "Even the most rapid and certain successes are always the outcome of patient preparation." This is eminently true of preachers.

Third, then he should take, if possible, a complete Seminary course. There is no better place for a young preacher to learn to study the Book of Books than in a seminary where godly men, specialists in particular branches, give young ministers the benefit of their patient research and costly experiences.

If a preacher can take only one course, should he take the college course or the seminary course? We answer, by all means let him first take the college course, if he possibly can.

First, because, if he takes the college course, he will then be prepared to take the seminary course at home, if he cannot go to the seminary. Spurgeon did this. Our own eminent Geo. W. Truett has done the same.

Second, the preacher who takes the college course can get the most out of the seminary course. The student who has not taken the college, or university, course cannot, other things being equal, get one-third as much out of the same seminary course, as the well-equipped university student.

Third, it is very likely that the ministerial student who finishes his college, or university, course will then go to the seminary. This is eminently true in this present time when there are such excellent seminary advantages offered to our young preachers, and when the need of higher intellectual training is so forcibly pressed upon their attention.

The Presbyterians have carried ministerial education to an extreme. The Baptists have carried ministerial ignorance to an extreme. Our preachers strike a golden mean. It is surely possible for a preacher to combine a warm heart and a trained head, a consecrated spirit and a cultivated intellect.

⁵Editor's Note: This portion of text was hand written on the manuscript.

Disraeli once said, "Eloquence is a child of knowledge. When a mind is full, like a wholesome river, it is clear." How applicable this is to the preacher. If he would be *really eloquent*, there must be knowledge as the base. The preacher who knows things and under God knows that he know is like the wholesome river, clear. Thus and thus only can he pour forth strains of real eloquence to a dying world.

CHAPTER V THE PASTOR IN HIS STUDY⁶

The best pastor will always be a student. To graduate from a university or seminary does not mean that the preacher has "learned it all." He has simply learned how to study and when he settles, in a pastorate, he should be a lifelong student. For the undergraduate, it is still more urgent that he be a student.

Why Should the Pastor be a Student?

First, *because of the Book* he has to proclaim to men. The Bible is God's revelation to man as to His attributes, purposes, and plans, as to man's relation to God by the Fall and his recovery from the Fall through the Redemption that is in Christ Jesus. How sublime the theme! What man has ever mastered its contents of grace and philosophy!

Second, he should study to "hold his own." The pastor who does not study is like an old razor, never honed or strapped. He soon loses his edge and every time he preaches he "pulls," and hurts the people by his poor thoughts, miserable diction, and illogical arrangement of sermon materials.

Third, *the people are becoming cultured* all the time and will not tolerate the preacher who does not know something to tell them. A Presbyterian, when asked why he went to the Baptist church in a certain town, replied, "Because the Baptist preacher tells me something I don't know." A good pastor, enthusiastic as a soul winner and lovable as a man, had to leave his church after a pastorate of less than two years. Why? A leading member said to me, "There was nothing in his sermons."

Fourth, the pastor must study *to keep abreast of the times*. Human nature is the same in all ages the world over, but the *ages* are not the same. Each age has its own characteristics and problems. The wise pastor must keep up or be left behind in the onward march of enlightenment.

Furnishing the Study

First, the pastor should make his study cozy and cheery. It is his workshop. It should be not elaborate and splendid, but modestly attractive in its furniture and paintings.

⁶Collateral Reading: Gladden, *The Christian Pastor*, Chapter 5; Vinet, pages 116 to 122; Shedd, Chapter 4; Plumer, Chapter 8; Strong, *Philosophy and Religion*, pages 566 seq., 575 seq.

Second, he must *acquire a good library*. Books are the preacher's tools. He must have them if he is to do the best work, as the carpenter must have certain tools if he builds a good and beautiful house. Young pastors should procure their libraries gradually. They should never have too many new books on the shelf unread. They should buy as they need and can read the books. If they should have a great library of profound books unread and unknown, they could make a false impression, that they are learned, when they are not.

Regularity of Study

First, have a time to study. System conduces to success in a preacher's study as well as in a general's army. Study is often hard, and we do not feel like studying, but having a fixed time would put us at it and then the pleasure of it would come.

Second, *the morning is the best time to study*. From five or six till ten in the morning is the most suitable time to study:

1. Because the mind is fresh and vigorous from sleep.
2. The stomach is rested.
3. These hours are least likely to bring disturbances from callers, etc.

At night after the after-noon's mingling with the people the pastor can put in two or three hours of good study.

Third, the preacher should not spend the whole morning on one subject. The mind does its best on any subject in two or three hours. He should vary his study so as to rest his mind and get the best results.

What Should the Preacher Study?

First, *study the Bible*. This is the pastor's necessary text book.

1. He should study it in the original Hebrew and Greek, if he can; especially should every preacher try to learn New Testament Greek. Many shades of thought are never seen except in the Greek text.
2. Study the Bible book by book and author ay author.
3. Study it by doctrines: Sin, Justification, Regeneration, the Holy Spirit, Missions, etc.
4. Study it as God's message to men.

Second, *study Theology*. Every pastor should have one or all of the following books of theology: [A. H.] Strong, [E. H.] Johnson, [J. P.] Boyce, [Adam] Clarke, [Bernhard] Weiss, Stephens, etc.

Third, *study Church History*. This recounts the doctrines, the crises, the heresies, and the heroes, connected with the development of Christianity. It will give the pastor the key to modern crises, heresies, etc.

Fourth, *study Philosophy*, especially the systems of thought and ethics promulgated by Socrates, Plato, Aristotle, Epicurus and Zeno, in ancient times; of Bacon, Descartes, Locke, Hegel, and Kant in modern times. The church and the world demand more thought in the pulpit. Preachers must be thinkers and to study philosophy will develop thinking.

Fifth, *study Civil and Political History*. The hand of God is in the events of history. Victor Hugo said, "It was not the coming of Blucher to reinforce Wellington that defeated Napoleon at Waterloo; it was God." The Old Testament Prophets, Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, etc., were students of the political history Babylon, of Syria, Egypt, Moab, Edom, Tyre, etc., and spoke their thrilling messages from God in harmony with human history. So the modern preacher can see God at work in the British conquest of the Boer's, the Japanese triumph over Russia and the recent establishment of Republics in Mexico and China. History gave Spurgeon and Talmage vivid illustrations to drive home to men's consciences the promises of God.

Sixth, *study the Natural Sciences*. True scientific study is the search for truth in God's world. Such books as Asa Gray's *Science and Religion*; [Henry] Calderwood's *Science and Religion*; [Henry] Drummond's *Natural Law in the Spiritual World*, prove that truth is truth whether found in Nature, or in the Bible, or in conscience, and that there is no conflict between Nature and Revealed Truth, because God is the Author of both. The preacher must be cautious as to wild theories of science, like universal evolution to account for all life and all development. Yet many eminent savants have been and are believers in God and Religion, namely, Cuvier, Agassiz, Le Connte, Dawson, Gray, Drummond, Sir Oliver Lodge, etc.

Seventh, *study the world's best poetry*, especially Homer, Virgil, Dante, Shakespeare, Milton, Wordsworth, and Browning. These are works of creative mind. Such poetry touches the secret parings of the soul and bears us up to the regions of imagination and real thought. Homer and Virgil deal with Greek and Roman religion. Dante and Milton have Bible themes. Shakespeare has 551 quotations from the Bible. It will also be helpful to the pastor to study Tennyson, Robert Browning, Mrs. Browning, Burns, Longfellow and Bryant.

Eight, *read the best fiction*: that of Scott, Dickens, George Eliot, and other standard authors, but not trashy emotional novels. It is refreshing to the pastor, tired with elaborate themes of theology and problems of church administration, to take a joyous excursion with a standard novelist. B. H. Carroll finds rest and profit in reading first class novels.

Ninth, *study biographies of great and good men*. Above all study the life of Christ, according to [Alfred] Edersheim, [Samuel] Andrews, [Cunningham] Geikie, [William] Hanna, [Frederic W.] Farrar, [W.] Sanday. Also study the life of Paul who could say, "To me to live is Christ," (Phil 1:21) and who was the exponent and expounder of world-wide Christianity and the human writer of about one-third of the New Testament. The best lives of Paul are

[W. J.] Conybeare and [J. S.] Howsons, [George] Gilberts, [James] Iverach, [James] Stalker, [D. H.] Taylor. It is profitable also to read Fox's *Martyrs* and Plutarch *Lives*. The later fed the flame of Napoleon's ambitions to rival Alexander and Caesar. Study the lives of great statesmen like Webster, Washington, Gladstone; of great generals, Napoleon, Frederick the Great, Grant, Lee; of great preachers, Johathan Edwards, Robert Hall, John Wesley, [John] Broadus, Phillips Brooks, [Henry] Beecher, F. W. Robbertson, Spurgeon, etc., of great missionaries, Carey, Judson, Yates, Livingston, Morrison, Moffat.

Tenth, *study men*, Queen Elizabeth knew human nature so well that she scarcely ever made a mistake in selecting counsellors and courtiers. This was true of Lincoln and contributes to his success. The pastor must study his men and women—read their dispositions, aptitudes, etc. This is essential to the making of a great preacher and the growing of a great church. Spurgeon and John Wesley illustrate knowledge of men in organizing forces for the kingdom.

Eleventh, *study current periodical literature*, secular, religious, and if possible, one scientific journal. Keep up with the events in the political, scientific, and religious world. Read only a few papers, and magazines, but the best.

Twelfth, *study nature*, the vales, the woods, the mountains and the plains. The pastor, like Jesus, should study the birds and the lilies, fishes and sheep, wheat and tares, clouds and sunshine, in order that he may forcefully preach to men the kingdom of heaven.

CHAPTER VI THE PASTOR AND MARRIAGE⁷

Marriage is a question confronting every unmarried preacher, and the way he settles this question helps largely to make or mar his usefulness and power.

Should a Pastor be a Married Man?

There are two general answers to this question.

First, the Catholics hold to the celibacy of their clergy.

Second, the Protestants, not so rigidly but generally, advocate the marriage of their ministry.

The Bible Teaching on This Question

First, The Teaching of Jesus and His Apostles. In Matthew 19:12, Jesus speaks of some who "make themselves eunuchs" for the sake of the kingdom of heaven. This was a Rabbinic way of saying that some would abstain from marriage in order to advance the kingdom.⁸ Notice, however, that Jesus did

⁷Collateral Reading: Vinet, pages 156 to 161.

⁸Carroll Note: "see Broadus' Commentary on Matthew." [John A. Broadus, *Commentary on the Gospel of Matthew* (Philadelphia: American Baptist Publication Society, 1886)].

not command the apostles to remain unmarried or to marry for the kingdom's sake. Peter, we know, was married, Mark 1:30. In 1 Corinthians 9:5, Paul intimates that, not only Cephas, but the "other apostles and brothers of the Lord led about wives."

Second, Paul's teaching. In 1 Timothy 3:2, he says, the bishop should be the "husband of one wife." This may mean three things:

1. That a second marriage is forbidden even if the first wife is dead, Van Ooeterzee, Huther, Alford, Ellicott, Wordsworth, Fausset, etc., hold this view. It is also held in the Greek and Oriental churches.
2. That polygamy is prohibited. That is, the pastor must not have two living wives; must not divorce one on unbiblical grounds and marry another while the former lives. This view is held by Chrysostom, Jerome, Calvin, Henry, Scott, Fairbairn, etc.
3. That the pastor must be a married man, but must have only one wife at a time. The language cannot be pressed to this meaning dogmatically, and yet as Harvey says, "The pastor in the apostolic churches was usually a married man." As Dr. Huther says, "There is at the bottom a presupposition that it is better for a bishop to be married than to be unmarried." 1 Timothy 3:4 speaks of "ruling his house and children," and Titus 1:6 speaks of the "bishops wife and children." So Paul, although saying so much in 1 Corinthians, chapter seven, against marriage because of persecutions and sufferings then threatening the Corinthian church, in writing directly to young preachers, took it for granted, if he did not command, that they should be married men. Indeed Eusebius, *Church History* 3, 30, quotes Clement of Alexandria as saying, "Paul does not demur in a certain epistle (1 Cor 9:5) to mention his own wife, whom he did not take about with him in order to expedite his ministry better." But this passage does not make it clear that Paul was a married man.

Why Should the Pastor Be a Married Man?

First, he is a man with natural appetites and domestic instinct like other men. The love of a good woman and the atmosphere of a well-ordered home make him a better man. He is free from many temptations which assail the young unmarried preacher and has extra advantages for positive purity and godliness.

Second, the unmarried young pastor so often builds his church around himself. Young ladies flock to his church and laud the charming young pastor. We heard it said recently of an unmarried young preacher, "If Brother _____ should leave his church today, it would go to pieces."

Third, a strong intellectual pastor needs the mellowing touch of a warm-hearted, sympathetic wife, to make him the symmetrical man that the pastor should be. On the other hand, the non-studious pastor needs a wife to make him study and be God's best man. In North Carolina a young lawyer became a preacher. His noble Christian wife said, "If you are going to be a preacher, get a library and go to work and be a first class preacher." He is now occupying one of the leading pastorates of Virginia.

Fourth, to have a wife gives the pastor *access to many hearts* and homes that are closed against the unmarried pastor.

Fifth, for the pastor to have a real "help-meet" puts another worker on the given field

The Kind of Woman to Make a Good Wife For a Pastor

First, she must not be a worldly society woman. Such a wife cripples the pastor's influence and prevents the growth of his own spirituality. The writer knows a pastor whose congregation smile when he preaches on dancing for they know the pastor's daughters dance, and that this is encouraged by his worldly wife.

Second, she should be one with him in faith and doctrine. A Baptist pastor in North Carolina whose wife is a Pedo-baptist is often embarrassed because of this fact.

Third, she should be a cultured woman. If a pastor is uneducated a cultured wife might be his college. Andrew Johnson was taught to read by his polished wife and afterwards became president of the United States. If the pastor is educated, surely he should have a wife with trained mind and heart to sympathize with him and help him in his work. "Noble Minds should ever associate with their likes." How true of the pastor in his marriage state! We know several cultured, able pastors whose influence has been curtailed on account of uncultured wives.

Fourth, she should be a woman of good, common sense. She is his bosom counsellor. Let her be wise and she will give helpful counsel in the great problems to be solved by her preacher husband.

Fifth, She should be a woman of intense spirituality.

When the Pastor Should Marry

This question cannot be answered dogmatically. But generally it may be said,

First, not too early. The preacher should complete his college and seminary courses if possible before marrying. At least, he should be in sight of finishing his school days.

Second, he should not marry at the beginning of a particular pastorate.

Third, he should not marry unless he is financially able to support a wife.

CHAPTER VII: THE PASTOR IN HIS HOME⁹

What we say in this chapter applies almost exclusively to the married pastor.

The Pastor's Position in His Home

First, his conduct should be exemplary in godliness, gentleness, unselfishness, and spirituality.

Second, he is the ruler of his home. 1 Timothy 3:4-5, "One that ruleth well his own house, etc." He is not to rule with the rod of severity, but with the scepter of love and spiritual power.

Third, he is the spiritual shepherd of his own home. Paul asserts in 1 Timothy 5:8, that "he who cares not for his own is worse than an infidel." He who cares for the souls of others, shall not he care for the souls of his own children? If he seeks day by day to brighten the homes of others with salvation's joys and consecration's glory, shall he not strive to fill his own home with the same joys and glories?

The Pastor's Home and Society

First, the pastor's home must give forth a more fragrant religious atmosphere than the average home. Even the most aristocratic people in his pastorate expect the pastor's home to be far superior to theirs in religious attainments.

Second, the pastor cannot be the spiritual man that God wants him to be if his home is one of worldly frivolity. If His wife and daughters live and move and talk in the world of fashion, how can the man of God keep his thoughts and affections on spiritual things?

Third, the pastor is everybody's man and his family should assume no social relation that prevent his usefulness among all classes of society.

Fourth, the pastor's home should be a model religious home for the whole community. All classes of people come into the pastor's home and each time others enter his home they should be able to carry away an aroma of piety and godliness that will make the homes and lives of others holier and happier. The wicked sons of Eli not only brought shame and grief to their gray-headed, priestly father, but their influence was destructive to the morals of all Israel. 1 Samuel 3:17, "Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord."

Fifth, the modern pastor's home should continue to be a great moral, intellectual and spiritual power as it has been in the past. It is often said, "The preacher's son is the meanest boy in town." Doubtless there are a few cases where this is true, but as a general rule it is false. A famous English historian declared that no other class of homes so much as minister's homes had helped to elevate the standard of civilization and enlightenment. A noted

⁹Collateral Reading: Vinet, pages 161 to 167.

French scientist has named the following list of great men who were preachers' sons:

[Louis] Agassiz, [Arthur] Hallam, Jonathan Edwards, [Richard] Whately, [R.] Parkham, [Josiah] Bancroft, the Wesleys, [Charles] Beechers, [C. H.] Spurgeon, [William] Cowper, [John Coleridge Patterson], [Alfred] Tennyson, [Charles] Lowell, [William] Holmes, [Nathaniel] Emmons, Charles Kingsley, Matthew Arnold, Dean Standley, [Zachary] Macauley, [William] Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, [Zachary] Swift, [Daniel] Stearn, [William] Hazlitt, Presidents [Ulysses] Grant, [Grover] Cleveland and [Chester] Arthur, Peter Stuyvesant, Adoniram Judson, Timothy Dwight, Henry Clay, Fritz-Green Halleck Morse, Justices [Stephen] Field and [David] Brewer, et al.

I saw a statement recently that almost three-fourths of the world's most eminent authors, statesmen, philanthropists, and businessmen were the sons or grand-sons of ministers. In the Baptist World note the examples of Presidents Faunce of Brown University, Brooks of Baylor University, Mullins of the Southern Baptist Theological Seminary, the famous Dixons, R. C. Buckner, J. M. and B. H. Carroll, L. R. Scarborough, C. C. Slaughter. And our beloved G. W. Truett is the grand-son of a preacher. Eternity alone will disclose the boundless influence which preachers homes have had in shaping the literature, history, and morals of the world.

How May Preacher's Homes Be Made the Model Christian Homes?

First, by keeping spiritual family worship. The pastor must lead the church in building the home altar. No pastor can afford to neglect family worship.

Second, the pastor must see to it that none but good wholesome books and magazines be read by his family.

Third, he should make his home one of simplicity. There should be no luxuries, no expensive indulgences in the pastor's home. These will sap the spiritual life of his family and even the pastor himself.

Fourth, let it be a home of unselfish hospitality. This is enjoined by Paul in Titus 1:8 and 1 Timothy 3:2. The pastor should lead the way. It is a rare occurrence that the pastor's wife is imposed on by excessive demands on her hospitality. The people who visit the pastor's home usually have too much sense and religion to intrude on the domestic rights of the pastor's home.

Part II

The Pastor and The Church

CHAPTER VIII THE CALL TO THE INDIVIDUAL CHURCH

How does a pastor get into the individual pastorate? This question is variously answered, according to our ecclesiastical conceptions.

The relation between the pastor and the church is no ordinary relation like that of a secular employer and employee. It is sacred because [it is] Divine. According to the New Testament Paul felt himself called to particular places for special work. "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). "They (Paul and Silas) assayed to go into Bithynia; but the Spirit suffered them not, etc." (Acts 16:7–10). In this passage Paul was inclined to turn Eastward with the Gospel, but the Spirit drove him Westward and with his vision of the Macedonian in Troas he was convinced that God was calling him to Europe to preach the Gospel.

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them" (Acts 18:9–11). From these scriptural references showing how God called Paul to work in certain places it is easy to infer that God still calls His ministers to particular places, for specific service.

In Catholic lands the priests are furnished by the parishes and mostly paid from state revenues, as in Spain, Italy, France, and South America. In the Church of England, either the crown, bishops or archbishop, or deans, or colleges, or rich privates, appoint the ministry over the local congregation. In the Protestant churches of Germany, Sweden, Denmark, and other countries, external appointment is largely the rule. In the United States among the Episcopal and the Methodist (North and South), Wesleyan, and kindred denominations, the conferences appoint pastors. But among Presbyterians, Congregationalists Christians (Campbellites), and the Baptists, the local churches call their own pastors.

The only apparent advantage of the Episcopal, or external, system of providing pastors is the prevention of so many vacant pulpits for so many months in the year, and of so many idle preachers. The disadvantages far outweigh these advantages, and beside, the Episcopal system is undoubtedly not scriptural.

Then is the method of selecting pastors by the local churches scriptural? In Acts 1:26, Matthias was elected as Judas' successor by the whole body of Christians in Jerusalem. In Acts 6:1–6 the first deacons of the Jerusalem church were undoubtedly selected by the church at large. "Look ye out seven men, etc." The "ye" means the members of the church. Hence we have the apostolic authority for the churches selecting its deacons. In Acts 14:23, it is said that elders (*presbuteroi*), or pastors, were elected in all the churches at the close of Paul's first missionary journey. The Greek word for "appoint" means to select by "stretching out the hand," as held by the commentators [Henry] Alford, [John Peter] Lange, [John] Alexander, [Albert] Barnes. [Horatio Blach] Hackett and [Augustus] Neander deny that this passage gives the mode of selecting pastors, though Neander says concerning the election of pastors: "As in the institution of deacon the apostles left the choice to the communities themselves, and as the same was the case of the deputies, etc., (2 Cor 8:19) we might argue that a similar course would be pursued in filling other offices of the church."¹

But on the other hand, Titus 1:5 has been used by the advocates of the Episcopal form of church government to substantiate their views: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and *appoint elders* in every city." Titus is evidently the subject of the verb appoint, according to the original language. But how did he appoint? Paul left Titus on the Island of Crete to complete the organization of the churches constituted during his evangelistic visit. Titus helped the churches by instruction and by commending them to the guidance of the Holy Spirit. There is not a line in Eusebius or any other early church historian showing that any external authority appointed pastors over local churches in the apostolic or subapostolic ages.

Should a preacher seek a church by personal application? Never. If he felt so led by the Spirit he might have an influential friend to recommend his name favorably, but never anything more. The church should always take the initiative in forming pastoral relations.

How Should a Church Proceed to Call?

1. Not by inviting several preachers to occupy the pulpit as candidates for the position. Modern pastoral candidating is a flagrant shame on the churches that practice congregational administration.

2. The church should seek the guidance of the Holy Spirit in prayer before a single external step is taken. Thus did the Jerusalem church in the selection of Matthias as Judas' successor (Acts 1:15–26).

3. Then let the church appoint a competent committee of wise, consecrated men and suggest to the church a man—not several men at a time, but only one.

¹Carroll Note: "Church History, Vol. 1, page 189" [Augustus Neander, *General History of the Christian Religion and Church*, Vol 1, trans. by Joseph Torrey 11th Amer. ed. (Boston: Crocker and Brewster, 1872), 189.]

4. Then let the church pray concerning the calling of this man and if led by the Spirit to feel that he is the man, vote for him; if not, vote against him. Usually I should say that this committee and the deacons should so canvass the feeling and judgment of the church as virtually to know whether or not the man is acceptable before the public vote. This however, is not always feasible or possible.

What Kind of Men Should Churches Call?

Not simply the most eloquent preachers (popularly speaking). The day of spread-eagle oratory in the pulpit is past.

Not at all the "wily drawing preacher" with sensational messages.

The man who knows some of the Bible and can preach it as God's word.

The man who knows how to live among the people a spiritual life, as one of the people, associate with them, love them, lead them to Christ and higher consecration.

The Pastor's Motive in Entering a New Pastorate

1. Not for financial reasons. The charge of the world that "preachers preach for money" must be proved by the preachers themselves to be a falsehood. Undoubtedly it is a bare falsehood. The writer knows many distinguishing pastors who have declined churches offering them twice their present salaries, or even more.

2. Not simply for social or educational reasons. Yet the preacher must be true to his family, educate his children, and promote the highest welfare of his loved ones.

3. The true pastor's one burning purpose is to go where he can best glorify his Savior in winning souls, in developing the highest Christian living, and bringing in the kingdom of God on earth.

4. In prayer every pastor contemplating a change of field should settle the question of change with this ultimate motive regnant in his heart.

May a Preacher Accept a Non-Unanimous Call?

Usually it is not advisable to do so. But if the minority has no special reason for opposing the man called and the opposition is not personal, a small minority should not prevent him from accepting such a call.

As to Salary

1. Let not the pastor show anxiety over the salary as if that was the chief motive with him.

2. Yet each pastor on entering a new pastorate should have a definite understanding with the church as to the amount of salary to be received. We must have business in religion as well as religion in business.

3. This should be the rule. Of course the pastor must deal with others on business principles. He is expected to pay his debts like other men. But how can he do so unless the church deals with him on business principles?

CHAPTER IX THE PASTOR AS GOD'S MESSENGER²

The pastor's chief function is that of a preacher. In Greek the word preacher means "one who heralds another's message." So the pastor is God's messenger, the herald of the heavenly King with a special message for this lost world. It is not absolutely necessary for the preacher to be a great thinker like Jonathan Edwards and Joseph Parker, or a splendid orator like Chrysostom, Robert Hall or Richard Fuller.

What is the Pastor's Message to Men?

1. Not the world's great literature. We dissent from Washington Gladden who thinks it permissible for the pastor to discourse on the great authors on Sunday evenings. It is not only permissible but commendable for the pastor to master the great authors and illustrate great truths from literature. But no great author should furnish him with his message.

2. Not history. During the Russo-Japanese war some pastors preached on the battles and incidents of the war on Sunday evenings. This is not the best policy for the pulpit. Illustrations from modern history are attractive and effective and should often be used by the pastor.

3. Nor philosophy. Neither Aristotle, Plato, nor Socrates, Kant, Comte, nor Hegel should furnish a young preacher with his message. We heard a young preacher, from a distant state preach at our State Convention, weaving into his sermon the choicest literature of the world and the various systems of philosophy. The three thousand people went away that night hungry for the gospel.

4. Nor theology as a system. The physician should not discuss anatomy and chemistry to a dying man but should give him a remedy, which a knowledge of these sciences have provided. The people need the results of our theological thinking but not the theological system itself. The writer knew a preacher who preached on the holiness of God, giving an abstract theological discussion, in a series of revival services. The people whom he wishes to reach were unaffected.

5. But the preacher's message is the Bible, nothing but the Bible, and all the Bible. Paul in 2 Timothy 4:1-2, said to that young preacher "I charge thee therefore before God, and the Lord Jesus Christ . . . preach the word." The Apostle could not have made this charge more solemn. Timothy was put under oath to preach the word

²Collateral Reading: Vinet, pages 189-224; Gladden, pages 107-128; Plumer, Chapter 15; Mabie, Meaning and Message of the Cross

Did Paul himself practice this precept? Listen to him exclaim, "I have not shunned to declare unto you the whole counsel of God" (Acts 20:27). Benjamin Franklin, as the special ambassador from the thirteen colonies during the Revolutionary war delivered in Paris a great message, the message of his country. But the preacher has a far greater message to the struggling world. Oh! how this world is dying for the lack of God's word! There is no soul saved without it. According to John 8:32 the truth makes men free. According to 1 Peter 1:23 men are born again by the living word. "Men live not by bread alone but by every word that proceedeth from the mouth of God" (Matt 4:4). In 1 Peter 2:2 the apostle speaks of the "milk of the word."

A young preacher in a college town was in trouble about his message. His father wrote to him; "preach the word of God and you are safe, for I dare say they don't know much about that." The young college pastor was afraid to quote from English literature, ancient mythology, or from the modern sciences, fearing that he would be trapped by the professors specializing in these departments. The father's counsel was wise. They all need the Bible and many scholarly men know but little of it.

6. Preach Jesus as Savior and Lord. Philip preached Jesus to the African chamberlain (Acts 8:35). Christ is the center of the Old and New Testament promises. As the sun is the center of our solar system, so Christ is the center of the great Christian system of truth. Dr. W. J. Dawson, England, was summoned from college to see his sister die. Her last words to her preacher brother were, "Preach Christ, preach Christ preach Christ."

7. To specify further the preacher's message is "Christ and Him Crucified." This is the core of his message. Paul, the scholar and logician wrote to the Corinthian church, responding to philosophy, "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor 2:2). Again the apostle shouts "God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me and I unto the world" (Gal 6:14).

Archimedes, the Greek mathematician said: "Give me a suitable fulcrum and a lever long enough and I will lift the earth." God's love is that fulcrum and the cross is the lever by which the preacher, under God, lifts the world to Christ.

To preach the cross means to preach:

1. Sin and God's wrath. See Romans 1:18ff. As President King has recently emphasized in his *Theology and the Social Consciousness*, the sense of sin must be deepened in modern thinking and living.

2. That the law and its penalty must be preached. Paul emphasized this. See his Epistles to the Galatians and Romans.

3. Man's lost condition and the need of Divine Regeneration. The whole New Testament emphasizes this truth. It was preached with success by Edwards, Whitefield, and a thousand others.

4. The consecration of Christians to service and sacrifice (Matt 16:24; Romans 12:1). Christ expects the Christian to devote himself to the salvation and service of mankind. Paul exhorted his readers to do the same.

5. It means to preach the Holy Spirit and his work upon the sinner and in the believer. According to Philippians 2:7–13, the cross means Christ's exaltation. But according to Acts 2:33, his exaltation meant the coming of the Holy Spirit. Peter said at Pentecost: "Whereupon being at the right hand of God exalted, and having received of the Father the promises of the Holy Spirit, he has shed forth this, which ye see and hear."

Now the preaching of the cross implies also the preaching of the resurrection of Christ. See 1 Corinthians 15:1–4. The cross as Paul saw it, means, not a dead Christ, but the living Son of God and the mighty Savior of men. A missionary to the Indians first preached to prove the existence of God, and the Red Man went on his way unchanged. He then exhorted them to moral living, preaching against lying, stealing, killing, etc. Still the tribe rejected Christianity. At last he told the story of the cross, the whole tribe was moved and hundreds saved. A young preacher after hearing Mr. Moody said: "I don't preach the blood." "What do you preach?" "I preach on the great moral issues of the day, better moral living and higher culture." "Have you any conversions?" "No." The great preacher replied, "then stop preaching moral essays and go to preaching the cross." Here lies the secret of Mr. Moody's success as an evangelist. So the modern pastor must preach the word, preach Christ, and above all, preach the cross.

CHAPTER X THE PASTOR AS THE CHURCH LEADER³

What the general is to the army the pastor is to the church. As the oriental shepherd goes before his sheep and leads them into green pastures, so the pastor goes before the people to lead them into green pastures of spiritual development. In Hebrews 13:7, 17, and 24, three times pastors are said to "have the rule over" the individual Christian, or over the church. The word "rule over" literally means "go before," then comes to mean "rule, command, have authority over;" also "control in counsel, lead in influence." In Hebrews 13:17, the apostle counsels, "Obey them that have the rule over you and submit yourselves." This is a plain statement declaring the pastor's authority over the church.

Preachers Have Led in all World-Wide Religious Movements

It was a preacher, John the Baptist who caught the ears of Israel and announced the coming of the Savior King (Matt 3, Luke 3). It was a preacher, Jesus of Nazareth, who organized the apostles, and founded the church, first proclaimed the nature, subjects, growth, permanency, and consummation

³Collateral Reading: Baptist Quarterly, Vol. 5, 408. (Pastoral Authority); Strong, Philosophy and Religion, 314f (Training for Leadership).

of the kingdom. A preacher, Peter, filled with the Spirit, led the spiritual forces on Pentecost and three thousand souls were saved in one day. It was a preacher, Phillip the evangelist, who heard the Spirit's call and crossed the limits of Judea to give the Gospel to Samaria. When God was ready to sweep Christianity out to the nations in world-wide evangelism, He called and used a preacher, Paul.

When the chains of Catholicism were to be broken in the Middle Ages He used a preacher, Wycliffe and Knox, Huss and Savonarola, Luther and Melancthon, Zwingli and Calvin, to release the forces of Christianity from the thralldom of Rome.

In modern times to wake dormant Christendom and undertake a world-wide mission movement, preachers, Carey, Morrison, Judson, Livingston, and others, have been used of God. To inaugurate the colossal system of modern colleges preachers like Luther Rice, Samuel Wait, Francis Wayland, R.C. Burleson, and others, were mainly instrumental. Preachers even led in establishing Yale, Harvard, and other non-sectarian colleges and universities.

Not all these prominent preachers were pastors, but most of them had been, and a thousand faithful, loyal pastors lent a helping hand to push this movement for the glory of God.

In What to Lead

1. In consecration. The twelve apostles, Paul, and Barnabas seemed to expect others to follow their example. Peter said of elders in the church, "be examples to the flock." (1 Peter 5:3). Paul said to the church of Thessalonica that he "make himself an ensample to the church" (2 Thess 3:9). The most eloquent sermon you can ever preach will be your example to unselfish consecration.

2. Lead in organization. Every department of the church's work is under the pastor more or less. Let the pastor be a Nehemiah and organize the shattered forces to build the walls of Zion by getting each man, woman, and child in the church to do his part. "England expects every man to do his duty", shouted Lord Nelson at Trafalgar. Nelson did his duty, organized his men, and led in the charge against the foe. His men did theirs and victory crowned the day. Wesley's motto was, "All at it and always at it." This is a good motto for the modern pastor.

3. Lead them to spiritual evangelistic power. Lead your people to see their real mission on earth and show them the joy of winning souls to Christ. Our greatest pastors have ever done this, [C. H.] Spurgeon, A. J. Gordon, Chapman (before becoming an evangelist), L. G. Broughton, Courtland Meyers, George W. Truett, and a thousand others.

4. Lead your church to undertake world-wide missions. Scores of Southern Baptist churches, and of other denominations, are supporting each a missionary on the foreign field, because the pastor "believed and therefore spoke," and it was done. Every true pastor has had a vision of God, of himself

as His ambassador and last but not least, of the world as God's field to be won and tilled for His glory.

5. Lead your church into the denominational spirit. Each church is independent but according to the New Testament it is also interdependent on every other church. Let the churches in the country district, town, or city, feel that it is a part of the great state work, and its efforts will be many times doubled to do something of the greatest of all earth's enterprises, the winning of the world to the feet of God. In each local church should circulate the blood of the common faith, the common hope, and the common ambition to give the gospel to all the world.

How Should a Pastor Lead His Church?

1. Not as a dictator. "Neither as lording it over God's heritage" (1 Peter 5:3). Not even ancient Rome would tolerate dictators, or modern Russians. The Czar has to live under guard much of his time. The pastor is not the head of a monarchy but a spiritual republic.

2. Rule in love. Love your people into loving you, then you can lead them into all that is right and best. It is said by old soldiers that general Lee loved his men so that they would attempt anything he commanded. All great pastors have loved their people into mighty achievement for God.

3. Lead in service. "He that will be greatest among you shall be servant of all." Xenophon said of Cyrus head of his famous Ten Thousand, "He knew how to be ruled as well as to rule." He tells us that Cyrus used to wield the shovel and help his privates throw up mud fortifications. What an example for pastors who are God's real leaders!

Qualifications of Good Pastoral Leaders

1. Be a man. J. B. Hawthorne once said, "Before God can make a preacher he must have a man; God cannot make a preacher out of a thing." The pastor must be a manly man if he would constrain his church to follow him.

2. Be a courageous man. Have convictions of your own but be careful not to be opinionated and dogmatic. Be sure you are right and then go ahead. If the church does not at first follow you, be calm and patient. Leave the results to God.

Sam Jones once said to a group of preachers: "If God calls some of you fellows to preach He did it to keep you out of mischief, for you can't preach a lick, and besides that, some of you are afraid of your shadows." Such pastors cannot lead a church to great things for God and righteousness.

3. Be impartial and non-factional. Have no favorites. Treat all alike so far as possible. This is a mark of consummate generalship in pastors.

Be willing to sink yourself out of sight. The pastor who is ever dreaming of promotion or a place of ease and money is not the man to lead the church to service and sacrifice. [John] Wesley, F. W. Robertson, [C. H.] Spurgeon, and scores of others, are examples of altruistic devotion among preachers.

CHAPTER XI THE PASTOR AND HIS DEACONS

Much of the trouble which pastors have is caused directly or indirectly by the pastor failing to understand accurately his relation to his deacons. Either the deacons caused the trouble by their stubbornness, or else the pastor does not know how to manage his deacons.

Origin and Purpose of the Diaconate

Before considering the relation of pastor and deacon let us glance at the origin and purpose of this second office in the church. In Acts 6:1–6, we doubtless have the origin of the diaconate. Foreign born widows were over-looked in the daily ministrations in Jerusalem, and so factions arose in the Jerusalem church between native and foreign born Jews. The apostles, on hearing of the complaint, led by the Holy Spirit, called a mass meeting of the church and suggested that the church “elect” (the Greek word having this meaning) seven men to look after this business. The church did as the apostles suggested and the apostles approved and ordained them with prayer and the laying on of hands.

Some New Testament scholars deny that this is the origin of the diaconate, but most of them admit it, though the noun deacon does not occur. The noun deacon does occur in Philippians 1:1 and 1 Timothy 3:8f.

The purpose of the New Testament deacon is said to be to “serve tables” (Acts 6:2). Primarily this refers to providing for the poor and helpless. It is only by custom that deacons have come to officiate at the Lord’s Supper and manage the finances of the church. The New Testament is silent on these matters. The two offices are differentiated thus: the pastor is responsible for the spiritual matters of the church, the deacons for its material affairs. The apostles laid down this work that they might give themselves continuously to prayer and the ministration of the word.

Another phase of the diaconate which finds a basis in Acts 6:1–6 is that the deacon is the pastor’s helper. The seven were to help the Apostles in doing the work of the church which was too great for the Apostles alone. So deacons are helpers to the pastors in doing the work which they could not do alone.

Relation Between the Pastor and Deacons

1. There are four classes of deacons with whom most pastors have to reckon—the bossing deacon, the kicking deacon, the do-nothing deacon, and the New Testament deacon. In most churches there are usually representatives of the first three classes, and happy for the pastor, generally some of the New Testament kind. Dr. J. B. Gambrell advises how to handle the unruly do-nothing deacon in his celebrated utterance on “Shooting the Deacons.” Though it is a matter on which the New Testament is silent it has proved a good policy in many churches to shoot unwise deacons annually. The church

should see to it that consecrated, wise, progressive men are elected to fill this office. An old man in western North Carolina was going to mill with a rock in one end of his sack of corn. The preacher on meeting him asked him why he did not throw out the rock and divide his corn in the middle of the sack. The mountaineer replied, "Dad did it this way." Men of this type do not usually make the best deacons.

2. Neither the pastor nor the deacons should start into rule the other. Although the pastor is the ruler of the church in a Christian democratic sense, yet he must not lord it over his deacons. They are to him what the president's cabinet is to him, an advisory board, and often they can suggest things that are best for the pastor to follow, especially if the pastor is a young man. Nor should the deacons assume a position of dictators to the pastor. We have known pastors who were afraid to preach on certain subjects without the permission of their deacons, or to suggest any new things, however small, without first consulting their deacons

This incident illustrates the control of the pastor by the deacons. The pastor was entering upon a new pastorate. The deacons met him and told him he must not preach on gambling, because Brother Jones speculated in cotton futures and bets on horse racing; that he must not preach against the liquor business, because Brother Smith has capital in this business; nor must he preach on card playing and dancing because the leading members of the choir do both. "What then shall I preach?" exclaimed the preacher in despair. "Put it on the Mormons, put it on the Mormons, there is not one in a thousand miles of here," replied the deacons. The pastor must not be put in shackles by his deacons. He is God's man and as such must be free to preach God's Book as he sees it.

3. Let there be perfect understanding at the beginning of your pastorate that you expect the deacons to be sympathetic and co-operative in all your plans; that you are open to suggestions for enlarging and advancing the work and welfare of the church. Perhaps, you had better mildly give them to understand that the church has made *you* pastor and *them* deacons.

4. Preach occasionally (or have a visiting brother do so, or have it discussed at district meetings, when your deacons are present, on the duties and qualifications of deacons as laid down in Acts 6:1-6, 1 Timothy 3:8-13). A good way to do this is first to preach on the pastor's duty to the church, then the church's duty to the pastor, and last, the deacons' duty to the pastor and the church and the world. This must be done with tact and under the Spirit's guidance.

5. Have [a] deacons meeting at least once a month, if you have a large church; if very large, oftenor. Open those meetings with prayer and make them spiritual as well as business like. Talk freely. Let the deacons all express themselves on the general condition of the church and its work and have them make suggestions. Refer to the bossing and kicking deacon as far as reason and common sense make it possible. Let them think they are leading you but you lead them all unconsciously to themselves. Happy is the pastor

with great plans who can make his deacons feel they are running the church, but who himself is really holding the helm for God and souls and humanity.

CHAPTER XII THE PASTOR AND THE MID WEEK SERVICE⁴

In Roman Catholic churches, especially in the large cities, there is a service of worship almost every day in the week. In many Anglican and Episcopal churches this is the rule.

Among Protestants and Baptists there is usually one mid week service, variously called the prayer service, the prayer meeting, the mid week services, etc.

The Need of This Mid Week Service

1. This service can promote the spiritual progress of the church. Some man has called a prayer meeting the spiritual thermometer of the church. It may not be exactly the thermometer, or index, of a church's spirituality, but surely a properly conducted prayer meeting always increases the spiritual life of the church. If a church needs spirituality then it needs the mid week prayer service.

2. This service is the means of grace to the individual Christian. None of us can receive enough grace on Sunday to supply him with conquering power over sin for a whole week. The prayer meeting is the spiritual blacksmith shop, on the half way ground from Sunday to Sunday, where we all may get out broken down spiritual wagons repaired and then go on rejoicing on the heavenward road.

3. It gives Christians an opportunity for social intercourse. In the great congregations on Sunday often this brotherly greeting is impossible. Christians should know each other here as well as hereafter. We should know each other better down here than is usually the case in most of the churches. The prayer meeting is a good place to grasp each other's hand, learn each other's struggles, and to cultivate that beautiful spirit which the Psalmist described when he wrote, "Behold, how good and how pleasant it is for brothers to dwell together in unity!" (Ps 133:1).

4. It gives the pastor an opportunity to come into closer touch with the spiritual men and women of his church. This has a twofold advantage: it warms the pastor's spiritual life and gives him new forces to utilize in his church work. It was at a prayer meeting on the banks of the river near Philippi that Paul met Lydia and other worshipping women. Lydia, the first convert in Europe, became a valuable assistant to Paul and threw open the doors of her house for the preaching of the gospel. What a blessing to all the world has been that prayer meeting on the banks of the little river in Macedonia!

⁴Collateral Reading: Gladden, Chapter 10; John F. Cowan, *New Life in the Old Prayer Meeting*.

How to Conduct a Prayer Meeting

I. Some Things That Kill a Prayer Meeting

1. Long prayers. Some brethren think they are heard for their “much speaking,” Jesus to the contrary. The long winded brother must be cut off. Let the pastor emphasize short prayers. Let him set the example himself. True prayer is talking to God for a particular blessing, or thanking Him for definite blessings received. When the pastor calls on Brother Long-wind let him say, “Brother _____ will please lead us in a very short prayer.” There is a story told of a good old brother who used to pray long prayers in his family worship. One night all the boys went to sleep while the old brother was praying. Presently one of them awoke and asked where he was. Another rubbing his eyes replied, “The children of Israel are just crossing the Red Sea.” The other said, “Well he is just half through,” and dropped his head for another nap. Those long prayers are not suitable for the production of fervency and the spiritual life of a modern prayer meeting.

2. Long Speeches. The prayer meeting is every body’s meeting, and if one brother talks very long he is monopolizing the times of others. Moreover long speeches filled with nothing but air are tasteless and unsatisfactory. Instead of feeding they cool off the spiritual fires of good men women.

3. Cranky people who make themselves prominent in the prayer meeting will spoil its spiritual life. The pastor must manage such people and not let them monopolize the time of others.

4. Formal unspiritual singing. As a rule we should have no regular choir for the music on prayer meeting nights. Let somebody lead, but let the whole congregation as nearly as possible join in soulful singing of spiritual hymns.

II. Things That Help to Make a Good Prayer Meeting

1. Begin and close on time. This is the rule. If you are in the midst of a specially good service, if souls are being saved, or the meeting naturally runs itself, you may continue the meeting with profit. But this should not be the rule. Many people would attend the prayer meeting, people that are very busy, if they knew they could leave at a certain time.

2. Have good soul stirring spiritual singing. Nothing, except good preaching and fervent praying, so lifts our souls heavenward as does the hearty singing of good old hymns of grace and consecration.

3. Let prayer be the chief feature of the prayer meeting, except on rare occasions when you may have something particular connected with the church life to present. Many short prayers, and some longer ones occasionally, increase the spiritual flow of the prayer meeting.

4. As nearly as possible have variety in each service. Change from singing to praying, from Scripture reading to Scripture quotations, from general speaking to testifying, etc. “Variety is the spice of life,” and it is also the spice of a good prayer meetings and contributes much to their attractiveness and power.

5. Have new programs each meeting. Of course these programs should not be cut and dried. But the pastor should see to it that there is a general topic to consider and have some definite arrangements, at least in his own mind, if not previous understanding with certain brothers that a certain course is to be followed in the meeting. Sometimes the prayer meetings may be a Scripture reading meeting, again a promise meeting, again an experience meeting, etc. There are scores of lines of thought productive of spiritual life and power which the pastor may mark out for different meetings of the mid week service.

Who Should Lead

1. The pastor should direct the prayer meeting all the time. He need not lead every particular meeting. He may ask some deacon or other brother, occasionally some visiting brother, to read the Scriptures and lead the meeting. But let the pastor keep his hand on the prayer meeting as the engineer keeps his hand on the throttle of his engine. The pastor is the spiritual leader of the church and should be either the direct or indirect leader in every regular mid week prayer service.

2. The pastor must not preach a sermon in the prayer meeting. It is a meeting for everybody and any brother or sister should have a chance to talk in this meeting. Sermonizing in the prayer meeting has killed many mid week service.

CHAPTER XIII

THE PASTOR AND THE SUNDAY SCHOOL⁵

All the great works on pastoral theology neglect the Sunday School in their treatment. Van Ooesterzee, Vinet, Plumer, Fairbairn, and Shedd, either simply mention or do not mention at all the Sunday School. No department of religious work is claiming more attention than the Sunday School. There are more lectures made, more specialists trained, and more new books written, for the Sunday School than for any other single department of modern church work.

I. The Origin of the Sunday School

The modern Sunday School was founded by Robert Raikes the Editor and the proprietor of the *Gloucester Journal*, July 1780, in Gloucester, England. The first Sunday School was composed of poor children from the streets who gathered in a private house in a manufacturing part of the city and were taught by four women paid by Mr. Rakes a shilling a day. In this school

⁵Collateral Reading: Gladden, Chapter 9; Hatcher, *The Pastor and the Sunday School*; Brumbaugh, *The Making of a Teacher*; Trumbull, *Yale Lectures on Sunday School*; Vincent, *The Modern Sunday School*; *Encyclopedia Britannica*, Article Catechumen; *Baptist Review and Expositor*, April 1904; Green, *The Twentieth Century Sunday School*; *The New Schaff-Herzog*, Article Sunday School; For other literature on Sunday School see the Introduction.

children were taught reading mainly and a few elementary facts about religion. The school had a morning and afternoon session.

The first Sunday School in America was organized at Pawtucket, Rhode Island, by Samuel Slater for poor ignorant children who gathered about his mill. The first Baptist Sunday School in America was that of the Broadway Church, Baltimore, Md., organized in 1802. The first Baptist Sunday School in Texas was organized by Thos. G. Pilgrim, a deacon from New York at San Filepe on the Brazos in 1827.

But was Raikes' school the first real Sunday School? [H. C.] Trumbull traces the Sunday School back to the Jewish Synagogue school founded nearly five centuries before Christ.⁶ This was a Bible school taught on the Sabbath with many features like a modern Sunday School. Jesus as a boy and youth attended this Sabbath School and as a man still attended it (Luke 4:16). When He gave the great commission (Matt 28:18-20) He put special emphasize upon teaching. In recognition of this the Sunday School has always been a teaching department of the church.

The apostles seemed to have adopted the synagogue Bible School as a prominent feature in Christianity. In Acts 17:1-3, for three successive Sabbaths Paul met the Jews in the synagogue at Thessalonica and discussed with them the promises of the Old Testament about the death and resurrection of the Messiah. In Acts 17:10-12, he worshipped with the Bereans on the Sabbath. In Acts 17:17 he went into the synagogue at Athens and there taught. In Acts 18:1-11, he reasoned with the people out of the Scriptures every Sabbath. In Acts 19:1-10, he undertook in Ephesus to do the same thing but had to forsake the synagogue school on account of the opposition of the Jews. He then began to teach in the school of Tyrannus and continued there two years.

The Alexandrian Catechetical was a Bible School and perpetuated the teaching forces of Christianity. Baron Bunson says, "The apostolic church made the school the connecting link between herself and the world." Clement, Origen, and others, were great Christian teachers in this school in the second and third centuries. In the fourth century the influence of the church was so great because of her schools that Emperor Julian, the Apostate determined to place all the schools of the Empire under the authority of the state. [John] Broadus takes the position that the preaching of the first, second, and third centuries was more like teaching than preaching.⁷ The word homily (from which the word homiletics is derived) meaning conversation, suggest this idea as the form of early preaching.

[Henry Charles] Lea regards the decline of Bible school work the cause of the decline of spiritual life and of Catholic corruption in the middle ages.⁸

⁶Carroll Note: "Yale Lectures on the Sunday School."

⁷Carroll Note: "History of Preaching." [John A. Broadus, *Lectures on the History of Preaching* (New York: Sheldon & Company, 1876).]

⁸Carroll Note: "History of the Inquisition." [Henry Charles Lea, *A History of the Inquisition of Spain* (New York: the MacMillan Company, 1907)].

On the other hand Philip Schaff speaks of the Waldenses as well versed in the Scriptures and as a “lay community of Bible readers.”⁹

After the Protestant Reformation in Germany and England, Scotland and Switzerland Bible study was revived. Soon after this Robert Raikes started his school in Gloucester, and soon after this the various denominations began Sunday School work and thus Bible study became a prominent feature in the Sunday School.

II. The Relation of the Sunday School to the Church

1. It is not a separate institution. Raikes’ school was separate from the church, but the denominational Sunday Schools were early developed and the true Sunday School is under the auspices of a local church.

2. The Sunday School should be under the management of the church. Though the Sunday School superintendent and teachers may nominate the various officers in the Sunday School, yet it is the prerogative of the church to elect all Sunday School officers. This principle is forgotten in many of our churches and the consequences are often fatal to the proper teaching of the Bible.

3. The church should encourage and pray for the Sunday School. Deacons should feel as much interest in the Sunday School as in the church conference. The Sunday School should be subordinate and loyal to the church. The church is the one Divine institution with Divine authority for the doing of religious work, and the Sunday School should gladly bow to its authority and work for the church’s highest success.

III. The Pastor’s Relation to the Sunday School

1. He is the pastor of the Sunday School as well as of the church. This logically follows. If the pastor is pastor of the whole church and the Sunday School is a part of the church work, then the pastor of the church is also the pastor of the Sunday School.

2. Then the pastor is the real superintendent behind the nominal superintendent. The superintendent and the pastor should be on the best of terms. The superintendent should be an intelligent, loving, tactful administrator, a man of convictions of his own but also docile with respect to his pastor. The pastor should not give advice to the superintendent but should by tactful interviews get him to lead in methods productive of the greatest results.

3. The pastor is a recruiting office in the Sunday School. Wherever he finds a child or youth or older person not in the Sunday School he should strive to enlist such as members of his school.

4. He may or may not teach a class in the Sunday School. If he can teach and loves teaching and it does not diminish his pulpit powers, by all means the pastor should teach a class. But if he does become the teaching of a particular class he must not lose sight of the fact that he is pastor of the whole Sunday School.

⁹Carroll Note: “Creeds of Christendom 1, 566.”

5. The pastor should maintain a most intimate relation with his teachers. By all means have teachers' meetings and perhaps a Sunday School normal course. In these teachers' meetings the pastor can accomplish much by instructing and leading his teachers.

IV. The Mission of the Sunday School

What we have said of the pastor's relation to the Sunday School grows out of the mission of the Sunday School. What is that mission?

1. Primarily, it is a school for the study of the Bible. Webster's definition is: "A school held on Sunday for the study of the Bible and religious instruction." Dr. [B. W.] Spilman's definition is: "A meeting for religious worship in which teaching is the central idea." Dr. [H. M.] Hamill defines it thus: "The Christian church engaged in teaching and studying the Holy Bible." [H. C.] Trumbull gives the following definition: "An agency of the church by which the Word of God is taught interlocutorily or catechetically, to children and other learners . . . under separate teachers." Thus we see that all these definitions imply that Bible study is the prime purpose of the Sunday School.

2. It is a character building institution. Xavier once said: "Give me the children till seven years of age, and any one may take them afterwards." Modern psychology has almost conclusively demonstrated that the first seven years of a child's life determines his future character. Impressions made on his nerves, brain, and conscience in those first seven years decide the mold of character. Then how significant is the mission of the Sunday School!

3. It should be an evangelistic force, winning every boy and girl to Christ. Statistics show that over eighty-seven percent of all converts now come from the Sunday School classes.

4. The Sunday School should and does develop stalwart Christian character and does train workers in the kingdom of service. If it teaches the Bible, and shapes character in Christ by winning souls to Him, it must also train workers and develop spiritual strength.

V. The Bible in the Sunday School

The Bible is the one text book of the Sunday School. It is God's revealed will to man concerning redemption, salvation, life, and eternity. How are we to teach the Bible in the Sunday School?

1. Our interdenominational Sunday School lessons are very objectionable as a method of Bible study for two reasons:

First, they are not arranged in any system, either chronological or logical.

Second, They give all grades of age and culture the same lesson to study.

The Sunday School will never achieve its highest mission until it adopts graded lessons in its Bible study, just as we have graded our courses of study in the public schools, academies, Colleges, and universities. Age and culture combined should be the standard of this grading. If the International Committee would get out courses covering several years of study, or if each

denomination or state would get out similar graded courses, it would give Bible study a charm it has never yet possessed. Many efforts at this construction of graded Sunday School courses are being made now, and we trust in the near future we shall have satisfactory graded sources for all our Sunday School.

2. This would necessitate Sunday School normals for the training of Sunday School teachers and possibly this would in some cases demand paid Sunday School teachers. We do not say that this would be necessary, nor do we contend that it would be desirous to have paid Sunday School teachers. Yet in the future it may be a necessity, just as it has become necessary to pay pastors stipulated salaries.

3. This grading of the Sunday School with different courses would doubtless be productive of real study of the Bible. According to the present system we have but little real study of the Bible. With the graded system we could issue certificates and promote the pupils from one grade to the next. This would stimulate study and would be productive of much good.

VI. The Teachers in the Sunday School

This is the problem of all problems in the modern Sunday School. The weakest point in our modern Sunday School system has been the lack of competent teachers. There are four things indispensable in good teacher:

1. A fair knowledge of the Bible. Our public schools, colleges, and universities require their teachers to know the subjects which they are to teach. Why should not the Sunday School teacher be required to have a good working knowledge of his subject, the Bible?
2. A good knowledge of child nature. A good teacher must know the laws psychology, that is how knowledge reaches the head and heart and becomes character and life. Many who know their subjects cannot teach because they do not know how knowledge is received.
3. A fair knowledge of pedagogy, or the best methods of imparting knowledge. The teacher, in short, must know what he is to teach, whom he is teaching, and how to teach it.
4. A good teacher must have love for Christ and souls and be filled with the Holy Spirit. The teacher in the Sunday School is dealing specially with spiritual matters and must, therefore, above all things else, be spiritually minded.

In view of these facts it seems that Sunday School normals and departments for Sunday School Teacher-training in all our colleges and seminaries are as essential as normals for training teachers for the public schools. If you cannot have Sunday School normals everyone ought to have a teachers' class. To have a successful teachers' class:

First, teach it yourself and study so as to have something to teach your teachers.

Second, have a definite course of study, in addition to the regular Sunday School lesson. For instance, you might teach your teachers' class in the life of Christ, the life of Paul, and an outline of Old Testament history, outline of New Testament history, the teachings of Jesus, the teachings of Paul, and other courses. That is, study something systematically.

Third, give a special course on how to teach. If you are not able to do it yourself get some specialist to do so for your class of Sunday School teachers. However, every pastor ought to be able to do so himself (See 1 Tim 3:3).

Fourth, make the teachers' meeting spiritual, free, easy, but let it be on a plane of dignity.

Dr. Mullins has this significant sentence on the need of better equipped Sunday School teachers: "the supreme lack of the present day Sunday School is the lack of a sufficient number of equipped teachers. The chief teacher of the teachers and trainer of the trainers of the Sunday School is the pastor."

VII. Evangelization in the Sunday School

The winning of the souls of the young in the Sunday School should be one of its highest aims. This will be achieved,

1. By the pastor's keeping this purpose before the Sunday School in his talks to the Sunday School and also in his sermons. Any pastor who fails to address his Sunday School occasionally with a burning heart message and who in the pulpit fails to magnify the mission of the Sunday School is missing the greatest opportunity of his pastorate.

2. See that spiritual teachers are elected to teach in the Sunday School, especially in classes of boys and girls from eight to thirteen years old.

3. In your teachers' meetings emphasize soul winning. Let the teachers speak freely about the unsaved of their classes and have special prayers for them.

4. Then have evangelistic days in the Sunday School, or decision day as Sunday School specialists call them. For further treatment of this subject see Torrey, "How to Promote and Conduct a Successful Revival", pages 76-93. In Iowa on one Sunday in 1900 one hundred and seventy two schools observed decision day and reported 3,476 conversions in the Sunday School. In Philadelphia recently three hundred schools observed decision day and 5,000 were converted that day. How observe this day?

1. Do not announce it publically in the Sunday School. During the week before speak to the parents, deacons, officers, and teachers of the Sunday School and ask them to pray for conversions next Sunday.
2. On Saturday afternoon, or Saturday night, have a spiritual teachers' meeting, getting the teachers to pray for individuals

lost in their classes. Lay upon your teachers' hearts the worth of the souls of their pupils.

3. Have your teachers to lay aside the regular lessons for that day, unless it can be turned to practical evangelistic ends. At any rate, have them talk to their pupils on sin and its awful results, on Christ the only Savior, and urge the lost to be saved at once.
4. After closing the teaching session a few minutes early, have two or three great evangelistic songs and then preach a fifteen minute loving sermon urging the lost to be saved this very hour by turning from sin to Christ. Dr. Broughton, Atlanta, Ga.,¹⁰ says: "It is an easy thing to have a revival in our church. We have the folks and they are in our Sunday School. We have enough unsaved folks in our Sunday School to run a revival service a month and not exhaust our material."

Why Have Evangelistic Services in the Sunday School?

1. For the sake of the large number of souls that are to be saved. Eighty-seven percent of modern converts come from the Sunday School.

2. Because it is easier to reach them at this age than at any other time.

Only a small percent of those that pass the twentieth year are ever saved.

3. Evangelization in the Sunday School will tend to quicken the evangelistic and missionary spirit in the whole church.

4. Because every boy and girl saved in the Sunday School may and can mean a new force to win other souls to Christ. John Wanamake a great Sunday School man, once said: "A man converted is a unit, a child converted is a multiplication table." If you save the gray haired sinner you save only one soul. If you save the bright boy you save a life that may mean thousands of souls. In the protracted meeting in which Robert Moffatt as a small boy was converted he was the only convert and his pastor felt that his meeting was a failure, but the tremendous work of Moffatt on the mission field afterward in winning the lost shows how significant is the winning of a young boy to Christ.

VIII. Sunday School Libraries

By all means have as large a library as possible. Cicero once said, "Books are food to the youth." Over the entrance to the library in Thebes was this motto: "Medicine for the Soul." None but God can compute the power of good books.

J. V. Hall, a converted drunkard, wrote the *Sinner's Friend*. It has been translated into twenty languages and over one thousand of the vilest sinners have been led to Christ by reading this. William Reid wrote *The Blood of Jesus* which has led thousands to Christ. Hon. C. G. Edwards, late Lieutenant Governor of Illinois, was saved by reading this book and afterwards

¹⁰Carroll Note: "Now of London, England"

gave thirty thousand dollars to Shurtleff College. In Iowa a Colporteur gave *The Blood of Jesus* to a boy who took it home. He was converted and all the family. The neighbors read it and were converted and a church was organized. General A. T. Hawthorne was converted by reading the same book. Dr. Geo. C. Lorimer was converted by reading a tract and he became one of America's greatest pulpit orators. Richard Baxter wrote his *Call to the Unconverted*. Philip Doddridge read it, was converted, and became one of the world's greatest preachers. Doddridge wrote *The Rise and Progress of Religion in the Soul*. William Wilberforce read it, was saved and became the Christian statesman who broke up the traffic of African slavery. Wilberforce wrote *A Practical View of Christianity* which led Lege Richmond to Christ. Lege Richmond wrote his *Dairyman's Daughter*, five million copies of which have been circulated and resulted in the salvation of thousands of souls—it is estimated at least a hundred thousand.

William Carey in his shoe shop read *Cook's Voyages* and studied his rude maps which inspired his young soul with love for the lost world and led him to inaugurate the modern world-wide missionary movement. [Adoniram] Judson read [Claudius] Buchanan's *Star in the East*, and by it was led to be a missionary.

Some Suggestions As to The Kind of Books in the Library

1. Have only good books in the Sunday School library, none of questionable teachings or morals.
2. Have plenty of books of travel and adventure.
3. Have plenty of biographies, especially of great philanthropists, preachers, and missionaries.
4. Have a few books on general and church history, especially a brief history of your denomination.
5. Have books which help in Bible study: Lives of Christ, Lives of Paul, Biblical Geography and history, a harmony of the Gospels, Bible dictionaries and concordances.
6. Have a few religious novels.

IX. Sunday School Rooms

All modern buildings must have convenience for the Sunday School if it is to achieve its highest mission.

1. There should be a separate apartment for the primary department. This can be secured in various ways according to the size of the church and the demand of the primary department.

2. Every modern church building costing over three thousand (\$3,000.00) should have six to ten, or more, teaching rooms according to the demand of the local Sunday School. No teacher can hold the attention of his class without isolation from all classes around.

3. The supreme mission of the Sunday School depends on the proper equipment as to rooms.

4. The supreme mission of the Sunday School demands this outlay, even if it should entail a tremendous expense. Are not souls, character, and spiritual living more valuable than the greatest expense that could be entailed in these matters?

X. Young Men in the Sunday School

It is now the general rule for boys of 17 or 18 years of age to begin to drift out of the Sunday School. They have outgrown it. Is this right? We suggest:

1. That the pastor make it a prime teaching in the pulpit and in the Sunday School that the Sunday School exists not only for children but for men, the strongest and bravest.

2. Have a first class, friendly, manly, sacrificing teacher for a young men's class. If a lady teaches young men (which is usually not best) she must be tactful and gifted in administration as well as a skilful teacher and sympathetic friend.

3. In this class let the young men do original work—assign them outside reading and personal investigation on subjects of interest to them.

4. Let the young men's classes have their own organization. You may call it the Baraca, or you may select your own name. The Baraca idea is excellent. Have distinct courses of study on a lofty scale. Let the class elect its own officers, president, vice-president, secretary, treasurer, and teacher (with the approval of the church).

5. Above all let such classes have committees on which every member of the class shall be appointed. There may be a library committee to suggest books for general reading in the class; a visiting committee to look after the sick members; a recruiting committee to enlist new members; a missionary committee to arrange for missionary programs occasionally; perhaps, a prohibition committee, and even other committees according to local needs. The point is young men must have something to do, or they will quit the Sunday School.

XI. Older Men and Women in the Sunday School

By all means let the older people from thirty to eighty, or older, feel that the Sunday School is a spiritual school in which they can feast on the Word of God. Let them have their special classes with special organization if feasible. Dr. Green, Washington City, has 600 to 800 pupils in the adult department of his Sunday School. He has made a specialty of this department—he has preached it, talked it, prayed for it, and brought it to pass. But he has about 2,500 pupils in his whole Sunday School. So you see he has not neglected the other departments but has succeeded in the older people's department.

XII. The Home Department

The most of our modern churches should have home department's in the Sunday School, because

1. It helps some, invalids, mothers, servants, and others, to study God's word, who could not otherwise do so systematically.
2. It gives an opportunity to develop some idle church members.
3. It often recovers back sliders.
4. It gives the pastor information as to his people and increases his influence.
5. It increases the regular Sunday School and church attendance.

XIII. The Cradle Roll

Most of our largest churches today should have a cradle roll department, because,

1. It enlists the parent's sympathy and respect for the Sunday School and church, even though they may not be members. An old Scotch divine once said to a young preacher, "Remember the shortest road to the parent's heart is by way of the child."
2. It reaches the child at the right time. The Catholics, Episcopalians, and Methodists have always emphasized the importance of the little child. It is time that all Christians should do the same.
3. Have a separate organization for this department.

CHAPTER XIV

THE PASTOR AND HIS YOUNG PEOPLE¹¹

The Sunday School is not the only organization to be used by the pastor in dealing with the young.

As early as 1815, in Germany there seems to have been started a Young men's Christian Association. But nothing came of it, so the founding of the Young Men's Christian Association is usually referred to George Williams who founded the first Association in London. One of the last acts of Queen Victoria was to knight this good man in appreciation of his service to young men. In many cities the Young Men's Christian Associations have gymnasiums, reading rooms and libraries, educational clubs, and lecture courses, as well as Bible classes. There are between 6,000 and 7,000 Young Men's

¹¹Collateral Reading: Gladden, Chapter 14 (Good, Except that it omits the B.Y.P.U.); F. G. Creassy, *The Church and Young Men*; Vedder, *History of the Baptists*, pages 266-268. *New Schaff-Herzog Encyclopedia*, Art. *Young People's Societies*.

Christian Associations in all parts of the world. Modern pastors can reach a certain class of young men through these associations whom they could scarcely ever reach through any other channel.

In 1881, in Portland, Maine, the first society of Christian Endeavor was organized by a Congregational pastor in a Congregational church. There are now in the world over 25,000 Christian Endeavor societies representing 30 different denominations.

Out of the Christian Endeavor Society grew the Methodist Epworth League which has over 18,000 chapters (societies) and over 1,000,000 members. While the Christian Endeavor is interdenominational, the Epworth [League] is strictly denominational.

The Protestant Episcopal church of the United States has its Brotherhood of St. Andrew, organized in 1890, and now numbering 1,500 chapters. This brotherhood is strictly sectarian as none but Episcopalians can be members. It took its name from John 1:40–42, and its leading motive is to do personal work among young men.

The Free Church of Scotland has its young peoples' Guilds, founded in 1897. There is a National Guild coterminus with the church in Scotland. This is composed of local Guilds from all parts of the country. Its purpose is "Promoting spiritual and intellectual life of young men."

In 1889, the first convention of the Baptist Young People was organized at the regular Nebraska State convention. In 1891, the American Baptist Publication Society called a conference of friends to this work in Philadelphia, which conference recommended an organization of a National Baptist Young People's Union. This was organized July 8, 1891, in Chicago. Now there are local Baptist Young People's Unions in all the states of the Union and State Conventions in almost all the states.

The Relation of the B.Y.P.U. to the Church

1. It must be emphasized that the Young People's Union is not a separate organization, but is a sub-organization inside the church.
2. Therefore the church should lend it a helping hand and cheering words.
3. The Union should always cooperate with the church in all its work.

The Pastor's Relation to the B.Y.P.U.

1. As pastor he is its real head.
2. He should meet with his B.Y.P.U. as often as possible. He should not assume the position of dictator to the B.Y.P.U. any more than he does to other departments of his church work.
3. The wise pastor will use his B.Y.P.U. for accomplishing the various work of the church, evangelistic, missionary, the visiting of the sick, etc.

The Work of the B.Y.P.U.

1. The main work of the B.Y.P.U. hitherto has been educational. That is, it has tried to awaken the young people in our Baptist churches to an interest in Bible study, soul winning, and world-wide evangelization. Though this phase of the B.Y.P.U. work is not so important now yet it will always remain a significant phase of the B.Y.P.U. work.

2. The B.Y.P.U. has also been an evangelistic power. In the B.Y.P.U. many young people have been trained to feel the worth of a soul and to become successful personal workers in their church revivals. The story of the young lady who won her young gentleman friend to Christ on the way home from church might be multiplied many times over from the records of our modern B.Y.P.U.

3. To some extent the B.Y.P.U. has been missionary. The Missionary spirit is growing in this Young People's organization. This is prominent in the B.Y.P.U. State Convention of Texas. Under the spiritual power of great preachers, at nearly every one of our state conventions, young men and young women dedicate themselves to the foreign missionary enterprise.

4. The B.Y.P.U. also has as its aim the cultivation and consecration of the social life of our Baptist young people. Young people, like sheep, are gregarious animals. They will associate with one another for diverse purposes. Why should not the wise pastor consecrate this social power and talent to Christ?

The Organization of the Local B.Y.P.U.

In all our larger churches the pastor should have two unions, Junior and Senior. The former is composed of boys and girls from nine to sixteen (thereabout). The pastor should see to it that a cultured, practical, consecrated woman be made president, while all the other offices should be given to the boys and girls. By all means the members of this union should have something to do.

The senior union is composed of all young men and women of the church over sixteen or seventeen. How can the Senior union be made successful?

1. Elect an influential, consecrated young man (sometimes a youthful middle aged man) as president. Much depends on the leader of young people.

2. Wisely select three vice-presidents and have a program committee, social committee, membership committee, library committee, missionary committee, and sometimes other committees. Always select stayed, energetic chairmen.
3. Have regular courses of Bible study and if possible have some good practical work to do all the time.

CHAPTER XV THE PASTOR AND WOMEN'S WORK¹²

Woman has received the greatest blessings from Christianity and she in turn has been its greatest friend and advocate. She administered to the Savior while on earth and to his apostles and church after His ascension. See Luke 7:36–50; 8:1–3; 10:38–40; John 12:1–8; 21:2; 20:11–19; Acts 1:14; 9:26ff; 16:14–15; 18:26; Romans 16:1–6, 12, 15; Philippians 4:3. Woman not only gave us by birth the incarnate Son of God but with her own hands, voice, and money helped to establish the kingdom in Christ's day; yea, Paul found "Laborers in the gospel" among the women. All down the ages women have been first in devotion to Christ and to his church, many of them in the first century sealing their faith with their blood.

What Can Women Do?

1. They are not to preach (1 Cor 14:24, 35; 1 Tim 2:12). According to most exegetes the apostle forbids the public proclamation of the gospel by women. Gladden, in *The Christian Pastor*, following some New Testament specialists, claims that Paul is here dealing with specific environment and now these heathen practices and customs have passed away women may preach from the pulpit like men. The Quakers, Methodists, Sanctifications, and a few others, allow their women to preach. We are reminded of a story of Boswell and Johnson. Johnson had been to hear a woman preach and Boswell asked him how he liked her preaching. Johnson replied that he always thought of a hen's trying to crow when he thought of a woman's trying to preach: "the hen might crow but could not do it well." At any rate Paul seems to have felt that there was a certain unfitness for women to preach.

2. Pastors should emphasize the home as the true sphere of woman's usefulness. First, as a wife. God gave Eve to Adam to be "a helpmeet" for him. We are told by English etymologists that the word wife is thought to be derived from an old Anglo-Saxon word which means to weave. Possibly the early Anglo-Saxon word was thus used because woman wove the fabrics of the home. But in a far higher sense she weaves the destiny of her husband and the children. She is pre-eminently the weaver.

Again, especially as a mother. Samuel had a good mother who gave him to the Lord when he was a small child. John the Baptist likewise and

¹²Collateral Reading: Gladden, Chapter 13; New Schaff-Herzog Encyclopedia, Art. Women's Work in the Church.

Jesus and Timothy and thousands of others have had good mothers who at birth consecrated them to the Lord, so far as they could. When Timothy Dwight, once president of Yale, was asked the secret of his success he replied, "I had the right mother." It seems not to be accidental but providential that Moses' mother should be called to care for the little boy taken by the princess from the river bank. That the mother should train him is part of the Divine plan. Pastors should often preach on home religion and family prayers and show the women that it lies in their power to make godly spiritual homes. There are not many instances where consecrated wives need fail in leading their husbands to Christ.

3. Impress your women that the Sunday School is a broad field of unspeakable usefulness for them. They make the best religious teachers because they are sympathetic, loving, earnest, and zealous, and so can influence the young as teachers. Especially are women fitted to be teachers in the primary, intermediate, and home department.

4. As soul winners women may be specially useful. All pastors should train their most devoted women for this greatest of all human service. We have known many good women who scarcely ever failed to land with the gospel net the soul after which they went. Pastors should organize and train a large group of women fitted for this service and thus utilize their highest power in fishing for the souls of the lost.

5. As trained nurses. Women are especially adapted both by nature and grace to nurse the sick and soothe the dying. The names of Dorothy Dix of New York, Florence Nightingale, and Clara Barton (who has recently gone to her reward in the good old age of 91) are famous the world over as nurses of soldiers on the fields of battle. Florence Nightingale was loved by the soldiers in the Crimean camp as perhaps no other philanthropist has ever been loved by suffering men. It is said that the soldiers in the camp would drag their heads off the pillows that the shadow of the good woman might rest upon them, or if impossible to have her shadow reach them, would throw kisses at it on the wall. Clara Barton made herself famous in caring for the suffering and dying soldiers in the Spanish-American and other late wars. There is a great demand now for more trained nurses, not because there are more wars and so more dying soldiers to nurse, but because there are so many more hospitals and since medicine and surgery are so fully fitted to deal with almost every form of human disease. The skillful surgeon must be supplemented by the trained nurse.

6. As charity workers. Some think that Phoebe was a deaconess, according to Romans 16:2, and that Paul provided for deaconesses in 1 Timothy 3:11. It is probable that the Greek word in this passage should be translated female deacons and not "wives." If this be true the apostle felt that deaconesses were as necessary in the early churches as deacons. However this may be, in post-apostolic churches there were evidently deaconesses, for the church fathers refer to them. They were usually widows, who had been

married once or maidens. The custom to have deaconesses ceased in the 6th century in the Latin Church, in the 12th century in the Greek church.

The church of Rome allowed the position of deaconesses to disappear, but in 1617 the order of the daughters of Charity (official title being, "Daughters of Christian Love") was founded by St. Vincent de Paul and Madam Louise Morillac le Gras a widow. The purpose of this order was the visitation and care of the sick. This order has been perpetuated in the Catholic church in every land. Sisters of Charity are conspicuous not only for their well known uniform but also for their loving Christian service.

The Church of England and the protestant Episcopal church in the United States have also revived the order of deaconesses. The Methodists also have them in modern times. Even some Congregationalists have them but not in the official sense. Pastors can profitably use consecrated, sympathetic women for visiting the sick and the poor, and for raising funds for orphanages and other charitable institutions.

7. Mission work. All pastors should organize their women (as many as will be thus organized) into missionary Unions or societies. They should give them courses of Bible study on the principals of missions and the various mission fields of the world. Then the pastor should give his women something practical to do along the line of missionary endeavor.

The Women's Missionary Union of the South was organized in 1888, in Richmond, Va. In the first seventeen years of their history they raised over one million dollars for missionary purposes, not counting hundreds of missionary boxes sent to missionaries on the frontier. Our organized Women's Missionary Societies of the Southern Baptist Convention are now giving \$115,000.00 annually. In North Carolina the Women's Missionary Union of that state supports two missionaries, T. C. Brittian and wife, who are called the Yates Memorial Missionaries.

The Women's Missionary Society may be made a productive field for growing missionary recruits. Many a young woman will be impressed to go out as a missionary to some foreign land because of the work done by a faithful Women's Missionary Society. In large churches it is better to have the young unmarried women organized into a special Missionary Society for them.

CHAPTER XVI THE PASTOR AS A VISITOR¹³

The pastor has not completed his work when he has finished his sermon on the Lord's day. Preaching the word is but the broadcast sowing of the truth, while pastoral visitation tills the soil of the heart and brings to fruitage the seed sown on the Lord's day. As Dr. W. M. Taylor of New York said to the New Haven Seminary students, "You will make a great mistake, if

¹³Collateral Reading: Gladden, Chapter 7; Vinet, Pastoral Theology, 247-250; Plumer, Chapter 23-25

you underestimate the visitation of your people. The pulpit is your throne, no doubt, but then a throne is stable as it rests on the affections of the people, and to get their affections you must visit them in their dwellings.”

I. The Time to Visit.

The time to visit is usually in the afternoon, though occasionally morning visits are necessary. The pastor had better spend his mornings in the study and his afternoons in visiting the homes of his flock. Every pastor should put in at least four solid afternoons in pastoral visitation. If your church is large you will need more time for visitation. Besides this regular afternoon visitation the pastor may easily and profitably spend at least an hour each morning (occasionally more) in the stores and shops and offices talking with the men and thus winning their good will and getting into their affections. Ordinarily the pastor should not visit on Mondays or Saturdays except in cases of sickness. The pastor needs Monday to rest from Sunday's strain, the house keepers need Saturday to prepare for Sunday. Of course, student pastors will often have to do their regular pastoral visiting on Saturdays and Mondays, but in these instances the people understand why it is necessary.

II. The Nature of the Pastoral Visit.

1. It is not a purely social call. The pastor must not approach his people as a social caller. He cannot afford to identify.

Be sunny and hopeful and joyful in the chamber of the sick. Lead them to forget their pains if possible. If the patient is very sick and liable to die, lead him to introduce the subject of death. Be cautious in dealing with the unsaved dying. Do not let them know you think they are bound to die soon, unless this be your only chance to arouse them and reach their souls. Help the physician, stay in close touch with the family. Be ready to serve in any way. Make yourself free and easy and a ready servant in the sick room.

2. The bereaved. When death visits any home represented in your membership be sure to visit the bereaved at once, pray with them, read the Bible with them, and lead them to trust in the bright promises of God's Word. A well known pastor once married a rich young couple neither of whom was a Christian. At the close of the wedding festivities the pastor invited the young couple to visit his church. They never came. As the years went by their little boy became very sick and was at the point of death. The pastor saw his opportunity, visited the home every day, served the young father and mother in every possible way. When death claimed his own he buried the little child, comforted the broken hearted father and mother, then invited them to come to his church again. They never came. A few years later the same experience was repeated in the loss of their little girl. On leaving the grave, after comforting the sad father and mother, the pastor again invited the stricken pair to come to his church. They came, heard the gospel of grace and comfort, were saved, and began to live beautiful lives of consecration.

3. The calamity stricken. Visit those with reverses in business, and especially the homes of those whose sons or daughters may have disappointed loving parents. In any ordinary pastorate the pastor will have many occasions to take a broken hearted father or mother by the hand and seek to cheer them with the promises of God.

4. The indifferent and the backslider. Lay upon their hearts your own heart of love and friendship. Show them God's love for them and their obligation to love and serve such a gracious Heavenly Father. It is good to read the Bible and pray with this class. Get at the cause of their indifference or backsliding. Help them remove it by bringing in the promises of the Bible and showing them the obligation of redeemed men to live good, consecrated lives.

5. The skeptic. Do not leave him out. If possible in ordinary social relations win his heart and confidence. Then show him Christ and in your own life the duty the Christian life. Do not ever argue with him publicly. Show him privately from the Word of God how illogical are his objections to Christ and Christianity. Many a skeptic has been led to Christ and made a great leader in the onward movements of Christianity.

6. Those under conviction for sin. If a man or woman, boy or girl asks for prayer on Sunday the pastor should follow up this interest in person by a visit to the home. Read the Bible and pray with such a one. Often the pastor has his greatest opportunity to lead a soul to Christ in wise pastoral visiting after the public preaching has produced conviction in the heart.

7. The new convert especially. Do not neglect the little lambs of the flock. Jesus said to Peter, "Feed my lambs" (John 21:17). Our Lord says to every pastor, "Feed my lambs." At this point more pastors fail than at almost any other point. At this point the wreck of Christian living is often begun. The pastor should give his new converts somethings to do at once in the church work. These new converts love the pastor and if he shows himself a true friend in these early years of Christian experience, he can lead them to be faithful Christians. Help them study the Bible. Teach them to pray and show them how they can serve their fellowman in a thousand ways.

8. By all means visit the poor. They are always with us as Jesus said (John 12:8). Visit the poor of your own church. They are often sensitive. The pastor should be at home with them. Be free and easy in their home circle although it may not be comparable to your own or that of your rich members. Do not neglect your rich members, but be sure to give the gospel to the poor. Also visit the poor in the neighborhood of your church whether they are members or not. Many of them are without the gospel and also need material help. This visitation of the poor is also a means of evangelization. Through reaching the bodies of the poor we often reach their souls. This was Jesus' method. Let it be the modern pastor's method.

CHAPTER XVII THE PASTOR AND PULPIT ADMINISTRATION¹⁴

There are two extremes in worship, the purely liturgical form of the Catholics and Episcopalians and that of the Quakers who have no form. Neither is altogether the correct mode of worship. To get at the truth we ask

I. What is the Prime Purpose of Worship?

1. It is not primarily to give instruction. The didactic design of public worship is not to be minimized, but it is not the primary purpose. The preacher ought to tell his people facts and truths which the most of them do not know, but to instruct the church attendants is not the main object of worship. Hence, if the intellectual essay is the main feature of the service, it is in vain.

2. It is not entertaining. The preacher who makes his sermon and prayers the minor features of the service and the operatic musical performances the chief attraction will be a failure as a pulpit administrator. We would not forbid good singing by trained soloists, but the pastor should only have spiritual music rendered by such musical specialists.

3. The main purpose of worship is to get a fresh consciousness of God's presence, to get a new vision of the Father and the Son and to feel the quickening power of the Holy Spirit. "Where two or three are gathered together there am I in the midst of you," Jesus promised. (Matthew 18:20) The prime purpose of worship is to realize the Divine presence so as to lift the soul into the highest fellowship with God.

The old Scotch sister who did not like her pastor, when asked why she went to church at every service, replied, "I do not go to church to meet my pastor but to meet my Savior and commune with Him." This is the key note of all true worship. We worship to seek God, Christ, and the Spirit better, to make more real our fellowship with God in Christ through the Spirit. Hence all didactic and entertaining elements in the service are to be made subordinate and instrumental in the bringing about of this higher spiritual fellowship.

II. The Pastor's Preparation for Pulpit Administration

1. He must have an adequate conception of the prime purpose of pulpit administration as set forth above.

2. He must be conscious of his responsibility as the Divinely appointed leader in bringing the congregation into this adoring fellowship with God.

3. He must pray much and never enter his pulpit service until he is in conscious fellowship with God through the Holy Spirit. The old Scotch preacher failed to appear in the pulpit at the usual time for service. When one of the deacons went to his private room to see what was the matter, he

¹⁴Collateral Reading: Gladden, pages 134–155; Dargan, Ecclesiology, pages 555–571; Vinet, pages 178–183. A. S. Hay, Public Worship for Non-liturgical Worshipers.

heard the old preacher praying, "I will not go except Thou go with me." This should be the attitude of every preacher in the few hours preceding his pulpit administration. That preacher is guilty of sacrilege who goes into the pulpit not in conscious fellowship with God and in the power of the Spirit. John the Revelator was "in the Spirit" on the Lord's day, and likewise should the modern pastor be "in the Spirit" as he enters his pulpit to lead the people in spiritual worship.

4. Have a definite program well planned and thoroughly pondered. However, it should not be a cut and dried program. The pastor should be open to the impressions of the Spirit, but at the same time in a general way he should be able to see the whole service from beginning to end. This will tend to keep the Sunday services out of the old ruts so disastrous to real spiritual worship.

5. Boil down and abbreviate all public statements and announcements. Do not take up ten minutes in making the week's announcements. Let everything move in ease, not in stiffness. If possible have no abrupt breaks in the services.

6. Try to train your leading members to meet you in a prayer service for ten minutes before the regular congregational worship. Spurgeon worked thus rule to great profit in his Metropolitan Tabernacle. Our own beloved Geo. W. Truett has led his people to practise the same method of holding spiritual prayer meetings just before the regular services. These little prayer meetings bring the preacher closer to the throne and send him forth to the congregation with a live coal of spiritual power on his lips. They also give the congregation a nucleus of men and women whose souls are saturated with the Spirit of prayer and worship from the beginning of the regular service.

III. Some Features of the Public Service to be Emphasized

1. Let the pastor have his choir under control. A worldly, purposeless choir will cool the spiritual fervor of the warmest sermon and curb the spiritual power of the whole service. The chorister may know more about music than the pastor but the pastor knows better what hymns will produce the effect that will harmonize best with his purpose in that specific service. So the pastor should select his hymns, or at least indicate to the chorister the nature of hymns and so have the music harmonize with the sermon in bringing the spiritual flow of the meeting to a climax.

2. Have congregational singing. This was the rule in Spurgeon's Metropolitan Tabernacle. Our brethren who have gone abroad tell us that the most soul stirring scenes of their lives were those in Spurgeon's great church where from five to seven thousand voices joined in singing the grand old hymns of grace. The Welsh Revival a few years ago was accelerated by congregational spiritual singing. In fact, singing, testifying, and praying were the three main features of this famous revival. Ira D. Sankey used to lead congregational singing in the Moody revivals and Mr. Alexander did the same for years in the Torrey evangelistic campaigns. There seems to be a tendency

in modern times to let the choir to do the singing for the congregation. This tendency if unchecked will rob our churches of spiritual worship. Let all the people sing and praise God for His goodness.

3. The preacher's attitude in the pulpit. He should be dignified and solemn, but bright and joyful. When seated in the pulpit he should never assume the shape of the figure four. When on the floor he should stand straight with hands hanging freely by his side unless they easily find something to hold or rest upon.

4. Reading the Scripture in the pulpit. The preacher should carefully practise the reading of that selection of God's Word which he purposes to read before his congregation. Even if the passage is very familiar he should read it over carefully and get into the spirit of its teachings. Know its meaning and read it with such expression that the people can see the truth to be taught. Good reading of the Bible before the congregation is first rate exegesis. Be natural and do not assume the dramatic tones of the actor in the reading of the Holy Scripture.

5. Pulpit prayers. Victor Hugo once said, "The value of prayer depends on the amount of thinking put into it." This is certainly true of pulpit prayers. Let the pastor think through the general heads of his prayer. Let him saturate his soul with its central thoughts. Then forget the audience and talk with God, thus leading the congregation to lift the heart in thanksgiving and supplication. Dr. A. E. Owen of Virginia used to say: "I never think I am really praying until I forget that nobody is listening but God." The pastor should strive to realize this spirit in his pulpit prayers.

6. Delivery. In delivery of the sermon be natural and easy in posture, gestures, and general manner. Avoid ruts and repetitions. Mr. Spurgeon used to be fond of quoting,

Nothing in my hands I bring,
Simply to Thy Cross I cling.

One night as he ascended his pulpit he found a piece of paper on which was written anonymously, "We are sufficiently informed as to the vacuity of your hands." Mr. Spurgeon ceased quoting his familiar lines for a long time. Every preacher should avoid personal idiosyncrasies and literary repetitions in the pulpit.

7. As to administration of the ordinances of baptism the following points should be emphasized

1. Let God's word speak on the subject, design, and form of baptism on each occasion. The pastor need not preach or comment on this occasion. The proper administration of the ordinance is the most eloquent preacher. Good selections for reading are Matthew 3; Acts 8; Romans 6; etc.

4. Have solemnity in the audience and impress the candidates that the scene is that of a burial. Have no laughing, and keep little boys and girls quiet and out of the way.
2. Be sure to instruct the candidate and satisfy your mind that he or she is a fit person for baptism. Great caution should be used by the pastor in the case of very young children.
3. Have young lady candidates to weight their dresses or robes so that the administration may be performed “decently and in order.”
4. Instruct the candidates how to behave in the water to breathe regularly until the close of the ceremony then holing the breath, to stand with the feet firm on the bottom and the head held back a little, yielding the whole person to the movements of the administrator.
5. Baptize slowly and with ease. It does not represent a real burial if the pastor dashes the candidate into the water.
6. Keep officious deacons out of the way. If the number of candidates be large the pastor will need one or two deacons to help him. Let the pastor select whom he needs and let no one else be conspicuous in the administration of the ordinance.

8. As to Administering the Lord’s Supper

1. Let the pastor preside with gravity and grace on this solemn occasion.
2. Break the bread quietly and quickly.
3. Make the prayer accompanying this ordinance short, pointed, and spiritual, thus leading the worshippers to behold the sacrificed Lamb slain for the sins of the world.
5. If it is possible have the individual communion service for the wine. This is surely the safest way to take the wine. But it is not at all necessary and no hard feelings should be engendered by the pastor’s stickling for an innovation if the church opposes it.

CHAPTER XVIII

THE PASTOR AT THE FUNERAL AND THE WEDDING¹⁵

The funeral custom is borrowed from the heathens. The Greeks and Romans especially used to deliver funeral orations over their dead. Every college bred pastor remembers the funeral oration of Lysias in Greek. Mark Antony delivered the funeral oration over Julius Caesar.

¹⁵Collateral Reading: Gladden, 170–171; 192–194; Vinet, page 188.

The Nature of the Christian Funeral Service

1. The panegyric oration on the virtues and successes of the dead should not be delivered as a Christian funeral. This is not the spirit of Christianity and there is not an example or a commandment in the Bible to warrant such eulogistic orations over our dead. In some parts of the country it used to be (and still is the custom in some quarters) the custom to preach funeral sermons over those who have been dead one, two, three or more years.

Occasionally, if the deceased is a conspicuously consecrated Christian and universally loved and trusted; a talk or talks emphasizing his main virtues and chief work will be in place and will help the living to nobler lives. The writer has conducted funeral services over such Christian characters whose lives could be urged as examples to influence the living to greater service and consecration.

2. The nature of this service.

1. The funeral service is not for the dead but for the living, therefore, the pastor should use the occasion to turn the hearts of the living to Christ and Christian service.
2. It is usually well for the pastor to read a suitable selection (or several short selections) from the Scriptures. Portions of 1 Corinthians 15, 1 Thessalonians 4, John 14, 2 Corinthians 5, Romans 8, Psalm 16, Job 19, and many others, are peculiarly fitted for the funeral service.
3. Let the prayers be tender and comforting. Pray for the heart-broken and lead them by petition to Him who comforts with all comfort.
4. Usually it is best to have two or three hymns of soft music and sweet Christian sentiment on death, hope and heaven.

3. If the services are held at the home or in the church let the services at the grave be brief, consisting of only a few words of consolation, a prayer and a benediction.

4. The pastor dealing with the sorrow stricken family. To touch the shattered chords of bereaved hearts and to make the music of peace, submission, and consolation in the soul thus saddened requires the highest skill under heaven. Put your soul into the situation and be a real friend and sympathizer. "Weep with those that weep" (Romans 12:15).

5. Often this occasion gives the pastor his greatest opportunity to lead souls to Christ. You can often read the hearts, alienated to Christ prior to the entrance of death into the home, now mellowed by the touch of sorrow. Every great pastor has almost untold numbers of cases where he can thus be instrumental in leading souls to Christ.

The Pastor At The Wedding.

1. Let the pastor emphasize the sanctity of the marriage relation, that marriage is a Divine institution, and its ties are really formed in heaven.

2. Be thoroughly familiar with your ceremony.

3. Be calm and deliberate, and dignified.

4. Let your prayer accompanying the ceremony be short.

5. If the couple are Christians be sure to lead them in your prayer to think of Christian living and the obligation to spiritual service. If they are not Christians, then sagaciously draw their attention to the duty of starting their married life as Christians and making their home a Christian home from the beginning of their marital career.

6. Follow up the ceremony with most intimate religious relations, if it is possible. The pastor who marries the man and woman is usually their ideal preacher. Therefore, the pastor should use his influence for God and for their spiritual welfare.

Part III

The Pastor And His Relation To The World

CHAPTER XIX THE PASTOR AND NEW TESTAMENT EVANGELISM¹

The pastor's duties are only begun when he has cared for all the sheep of his own fold. He is Christ's special representative on earth to entreat men to be reconciled to God. He is the ambassador of the King to show the world His glory and lead men to be His subjects (2 Cor 5:18–20).

I. New Testament evangelism rests on the fact that men are lost in sin and utterly helpless to deliver themselves from its consequences. John the Baptist preached the doctrine of sin and the necessity of repentance. Jesus took up the same text, "Repent, for the Kingdom of heaven is at hand" [Matt 4:17]. "Except ye repent ye shall all likewise perish" [Luke 13:4]. "Except a man be born anew he cannot see the kingdom of God" (Luke 13:3; John 3:3). The apostle Peter also took for granted that men were sinners and so lost (Acts 2; 10). Stephen did the same in his address (Acts 7). Paul in Romans 1–3 and 5:12–21; 1 Corinthians 15; Galatians; and Ephesians 2:1ff., especially shows that men by nature are helpless sinners. The New Testament writers all write of salvation with the understanding that men are lost in sin and must be saved by the interposition of God's grace in His son Jesus Christ.

There are three theories of sin held in modern times:

1. The extreme evolution theory that sin is but a step to higher development; a necessary evil in the struggle for life and happiness; merely "good in the making." This theory was born of Darwinism, but it is just to say that it is not held by all scientific men. Many modern evolutionists believe in sin as an actual fact in the moral universe.
2. The Christian Scientist theory that sin is not a real fact, but an imaginary evil. All suffering and all sin, according to this theory, exists in the mind. This theory carries the Kantian and Hegelian idealism to fatal extremes.
3. The Biblical Theory that sin is the actual transgression of God's holy law and incurs the condemnation and wrath of God (John 3:18–36; Rom 1:18; Rom 3:21–26; 6:21, etc.). Edwards, Whitefield, Moody, Torrey, and all great

¹Collateral Reading: Dargan, *Ecclesiology*, pp. 456–457; W. B. Riley, *The Perennial Revival*, Chapters 1–4.

evangelists have put special emphasis upon the doctrine of sin. The modern pastor and the modern evangelist need to stress the fact that the world is lost in sin and thus bring about a keener consciousness in the church that evangelism is an absolute necessity.

II. New Testament evangelism offers as the only remedy for lost men the gospel of Christ's death and resurrection. If men are sinners lost and dead spiritually, they can be saved and made alive only by having sin atoned for by Christ's death for them and by receiving the New life in the ever living risen Christ. Christ's death was necessary to put away sin and Christ's resurrection is essential to give the sinner life eternal.

John the Baptist emphasizes the sacrificial side of Christ's career when he said to his disciples "Behold, the lamb of God that taketh away the sin of the world" (John 1:29). Jesus also emphasized the necessity of His death in the saving of men when He said, "The Son of man came not to be ministered unto but to minister and to give His life a ransom for many" (Matt 20:28). At the institution of the supper He also said, "This is my blood in the new covenant" [Matt 26:28]. Paul also emphasizes the fact that redemption is secured through the death of Christ (Rom 3:21-26; Eph 1-7; Col 1:14). The author of Hebrews also devotes the central chapters of this epistle to the theme of Christ our High Priest and the eternal efficacy of His sacrifice. Peter also teaches that man's redemption depends on the lamb of God (1 Pet 1:18-19). The apostle John brings up the rear in holding that men are cleansed from all sin in the blood of Jesus Christ (1 John 1:7). All great evangelists preach much on the cross. The death and resurrection of Christ constitute the heart of the gospel.

III. New Testament evangelism makes the individual its base of operation. In the Old Testament the nation is the honored center of divine thought. The Jews as a nation were God's chosen people. In the New Testament the individual becomes the center of attraction. John the Baptist, Peter, Stephen, and Paul all showed that not all the natural seed of Abraham were real Israel, but that each individual by a spiritual process becomes the actual Israelite.

Jesus taught that one man was worth more than a "whole world" (Mark 8:36). He taught that not society but the individual "must be born anew" (John 3:3). We should infer from this teaching that no work of modern social reform can hope to be successful, or can claim to be in accord with the New Testament, unless it starts with the individual and seeks to give him a new nature and a new life in Jesus Christ. New Testament evangelism seeks to reach society by making every member of society a "new creature in Christ Jesus" (Gal 5:6).

IV. Evangelization is the main mission of the church.

1. The evangelistic spirit is the natural impulse of the new convert to Christ. As soon as Andrew found the Messiah he hastened to find Simon his

brother, and he brought him to Christ. As soon as Philip found the Savior he brought Nathaniel to Him. As soon as Levi was converted he made a great feast for Jesus and invited his friends, many of whom were made disciples that night. Paul immediately after his conversion went into the synagogue at Damascus and preached Jesus that he might win his fellow countrymen to Him as the Messiah and Savior.

2. Evangelization is the end of the church's existence as Jesus saw it. Just before His crucifixion in the intercessory prayer (John 17) Christ prayed to the Father, "As thou didst send me, even so I send I them" [John 17:18]. After His resurrection he says to His apostles and disciples, "As my Father sent me even so send I you" [John 20:21]. In His last great commission He commanded, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit," (Matt 28:18-20).

The church does not exist merely for its own spiritual blessedness. The church that is centered in self and whose circumference does not reach beyond its own membership is not a New Testament church. Again, the church does not exist merely for the spiritual development of its own members. The church should nourish and cultivate its members in the graces of the higher life, but in order that these trained Christians may be workers to lead the lost of Christ. The Jerusalem church preached throughout Judea and won Jews to Christ. The church in Antioch (Syria) went in for an evangelistic campaign to win the great heathen city to Christ during the year of Barnabas and Saul's leadership. They then launched out to win the provinces beyond.

The Moody church of Chicago has for several years had an excellent Bible Institute and in this have been training its members, and others who come, in the higher graces, but especially that more laborers might be sent into the needy fields to organize new Sunday Schools and establish mission churches. A. J. Gordon emphasized spiritual culture, not as an end, but as a means for bringing Boston and the world to Christ. He used to say to His workers, "preach, or perish; evangelize, or fossilize."

3. The church is helpless to achieve its noble mission except through three agencies:

1. The Holy Spirit. The revival in Jerusalem did not come until the Holy Spirit had descended and filled the church in Jerusalem (Acts 3). Peter conducted the great revival in Caesarea because the Holy Spirit fell on him and his audience (Acts 10:1-11:18).
2. The word of God whose heart is the cross and the resurrection. Peter preached the true gospel on the day of Pentecost, the Holy Spirit, used it for bringing conviction and salvation.
3. Prayer alone brings in the Holy Spirit and makes the word of God "sharper than a two-edged sword." [Heb 4:12] All true revivals are born in the lap of prayer. Pentecost followed a ten day prayer meeting. The Edwardian revival was a result of

prayer. The great revival under the Wesleys was also started by the praying of a small faithful group. The Welsh revival followed the earnest praying of three months by Evan Roberts who rose three hours before day for his personal season of prayer. During the latter part of the three months many others had joined him. Torrey for three years prayed for a world-wide wave of evangelism to sweep the earth, and God seems to have called him to help start that wave to rolling. Let churches and pastors see and feel that evangelization is the chief end of their mission on earth. Let them pray and work, preach and plan for evangelization at home and the world around.

CHAPTER XX THE PASTOR AND SPECIAL REVIVALS IN HIS CHURCH²

In modern times there is some opposition to revivals. The objectors say that the reaction offsets the special activity and that the evil effects counter-balance the good. But as nature has its harvest time, it seems reasonable for churches to have started harvest times for the ingathering of souls.

I. Preparation for the Local Revival

1. The pastor himself must get ready. He must realize the greatness of his responsibility as a leader. He must get an estimate of the unsaved in the vicinity and get these lost souls on his hearts. He must by self surrender, prayer, and faith, be filled with the Holy Spirit and willing to undertake anything honorable to win souls and make the revival a success. If revivals fail it is often on account of the pastor's failure to make the necessary personal preparation in himself.

2. Preach it and talk it in and out of the pulpit for several weeks before the revival starts, and thus lay it on the hearts of your people. Lead the church to believe that evangelistic success depends largely on them and that God holds them responsible to expect, pray, and work for the salvation of souls.

3. Have a week or two of prayer just before the meeting starts. Enlist as large a number as possible in these prayer services. In these meetings deepen the life of the church, emphasize the worth of souls, the mission of the church to win the lost, the vastness, methods, and joy of soul-winning. Make the most of this special preparation in prayer service.

4. Get your Sunday School teachers and officers thoroughly aroused and enlisted for the revival. Do this in the teachers' meeting, or teachers' class, at two or three successive meetings just before the revival begins. Also talk

²Collateral Reading: Gladden, Chps. 18 & 19; Torrey, *How to Promote and Conduct a Successful Revival*, pp. 32-75; 145-206.

with your teachers privately and pray with them in their homes and show them how much hinges on their service and prayer in the coming meeting.

5. Thoroughly advertise the revival. Do this from the pulpit, in the papers, by posters, cards, runners, etc. Bring the meeting to the attention of every man, woman, and child within the reach of the meeting place. The writer has seen meetings begun in communities where a third of the members of the church did not know that they were to have this protracted meeting.

II. Conducting the Revival Services

1. Usually have a regular evangelist or brother pastor to do the preaching. Usually it is too heavy on the pastor to do the preaching and the necessary visiting and personal work in the meeting.

1. Get a level headed, sane evangelist if you have any at all. It will be hard for the pastor to carry forward the work, if the evangelist leads the church and community to great convulsions of excitement by sensational methods. In such cases the evil results sometimes outweigh the good.
2. Get a preacher who preaches the plain gospel of the Son of God and His death to lost sinners; one who will emphasize the basal doctrines, sin, repentance, faith, regeneration, consecration, sacrifice, etc.
3. Give your helper liberty to conduct the meeting as the Spirit may lead him, but have a helper who will make prominent the pastor, increase his power with the church and over the new converts. The evangelistic helper should always recognize that the pastor is the real human leader of the meeting, according to Divine appointment.

2. Singing in Revivals

1. Much depends on good, lively, soul stirring gospel singing. It lends power to the preacher and to the whole meeting.
2. Have a competent spiritual leader. When Mr. Alexander sang with Torrey he moved thousands with his singing, not simply with solos but also with the great congregational singing led by him.
3. Have your choir composed of the best voices of the most spiritual people obtainable for the occasion.
4. Have but little solo singing, unless it is done by consecrated Christians and rendered in a simple, Christian, unoperatic style. Real spiritual solo singing helps to impress and win the lost.
5. Have the leader insist on congregational singing. Scarcely anything so stirs the soul of men and women as good

congregational singing. This is one of the chief characteristics of the Welsh revival.

3. Have much praying from start to finish.

1. Start every service with several minutes of prayer—usually many, brief prayers.
2. As early as possible in the meeting get individual Christians to praying for individual lost sinners.
3. Have cottage prayer meetings throughout the town or in all the neighborhood. Have the unsaved invited to these.
4. Pray particularly for the Holy Spirit to endue the church with power, to lead the preacher, and to convict and regenerate the lost.

4. Personal Work.

1. Enlist as large a number as possible to do personal work—earnest women, devoted young men, deacons, husbands and wives, fathers and mothers, brothers and sisters.
2. Train these all you can in the use of the Scriptures in pointing sinners to Christ as their Savior. Have your personal workers provide themselves with a Workers Companion and train them in the use of them.
3. Thoroughly organize so as to find out all the lost in the community and be able to reach every home where lost men live. Let particular workers go after certain individuals as the Spirit may lead.

5. The Pastor's Part in the Revival (that is, if he does not do the preaching).

1. He is to superintend all the plans of the work.
2. He is to inspire the workers.
3. He must speak to, pray with all convicted souls, and lead them to Christ.

6. Pulling the Line and Landing the Souls.

1. Follow up every impression and expression with prayer and personal work. Get the name and address of every one asking for prayer. See them at once wherever it may be convenient and suitable.
2. Press the question of immediate decision for Christ. "Behold, now is the acceptable time; behold, now is the day of salvation" [2 Cor 6:2].

3. Insist on the new converts joining the church and giving their lives to Christ and His service.
4. Organize the new converts for Bible study and for actual Christian service.

CHAPTER XXI THE PASTOR AND THE PERENNIAL REVIVAL³

Spasmodic spiritual upheavals in our churches is not the highest or ideal condition. To have a revival all the year is the ideal. Is this possible?

1. The mother church in Jerusalem surely had a perennial revival for many years; at least, for some time after Pentecost. "And there were added unto them daily such as should be saved" (Acts 2:47). Also the Antioch church, during the year Barnabas and Paul preached there, seems to have had a perennial revival (Acts 20:22-26).

2. What is a perennial revival? It implies

1. Not necessarily that souls are saved at every service. Too much pressure must not be brought to bear in order to have results in every service.
2. But there is an intensely spiritual atmosphere in the church which is conducive to conversions at any time. A Christian woman once prayed, "O Lord, I would pray for souls to be saved in our church, but I hate to see little lambs cast into the snow heap." Souls cannot be saved in some conditions in some of our churches.
3. The conversion of souls at the ordinary service of the church is the usual and expected occurrence.

3. The Holy Spirit and the Perennial revival. What has the Holy Spirit to do with the production and promotion of the perennial revival?

1. The Holy Spirit must fill the pastor. There is no perennial revival without a perennially Spirit filled pastor: [C. H.] Spurgeon, A. J. Gordon, A. C. Dixon, Lem G. Broughton, W. B. Riley, and Geo. W. Truett are examples of spiritual pastors with perennial revivals in their churches.
2. The Spirit filled pastor must then preach, not merely evangelical but evangelistic sermons. The fundamental truths, sin, the judgment, eternal punishment, the love of God, salvation in Christ alone, the worth of souls, regeneration, and immediate decision for Christ and consecration, the work of the Holy Spirit on the sinner and in the believer, are doctrines

³Colateral Reading: Riley, *The Perennial Revival*, Ch. 5-7.

that must shine from the pulpit before the perennial revival breaks out in the pew.

3. The church must be filled, in as large numbers as possible, with the Holy Spirit. "And they were all filled with the Holy Spirit" (Acts 2:4). Modern pastors should preach much on the Holy Spirit. Lead your people, by degrees, to appreciate spiritual truths and spiritual sermons.

4. Show your people the worth of souls. Give them Jesus' estimate of a soul (Mark 8:36). Lay upon the hearts of your people that souls are worth more than mules and cattle, houses and lands, bonds and stocks, gold and silver.

5. Do not preach sensational sermons. These produce reactions against the perennial revival. You must not press the tension of any service too hard if you wish the effects to be constant. Human nature cannot and will not endure high pressure services all the time. Let me be understood. Make every service intensely spiritual but never sensational.

6. Have your church thoroughly organized and have the work distributed so that all, old and young, men and women, boys and girls, will have something to do. A church enlisted for service and endowed with power will enjoy a perennial revival. Unless the church is thoroughly organized and all have something to do, the church with new members coming in all the time will soon become an unweildy, untrained body and the revival spirit will cease.

7. No church can keep up the perennial revival without the regular development of its members, new as well as old, in Bible study and actual Christian service. Fruitage is the end of salvation: "we are saved to serve," or in the language of Paul, "We are created in Christ Jesus for good works" (Eph 2:10).

CHAPTER XXII

THE PASTOR AND EVANGELIZATION BEYOND THE IMMEDIATE BOUNDS OF HIS CHURCH⁴

No pastor belongs exclusively to the church that pays him. Churches however, often think so and must be educated to recognize that pastors are servants of Christ and "all the world is his parish," as John Wesley said of himself.

1. Pastors must lovingly and patiently teach their churches that they (pastors) do not belong exclusively to their local churches. A lady recently said to the preacher who supplied the pulpit in the absence of their pastor who was holding a great revival in a neighboring city, "Tell Brother _____ to come home and never leave again." This is not the right spirit for church

⁴Collateral Reading: Gladden, Ch. 11

members to cherish in regard to their pastor and the holding of meetings in other fields.

2. Yet, each pastor owes his first duty to his local church. They call him, they pay him, he is their leader, shepherd, and spiritual counsellor. He must be true to "the flock over which the Holy Spirit has made him overseer" [Acts 20:28].

3. City evangelization.

1. Most of our cities are only partially occupied by evangelical churches. Not only is this true of New York, Chicago, Philadelphia, Boston, Kansas City, St. Louis, Baltimore, Memphis, New Orleans, Nashville, and cities of their size, but also of smaller cities like Dallas, Ft. Worth, Houston, Galveston, San Antonio, and even of smaller cities the size of Temple, Sherman, Texarkana, Corsicana, etc.
2. Evangelical pastors should combine in their plans to reach the whole city and all its people with the gospel of grace. The day is past when Baptists can consistently hold aloof from other soul loving Christians who are trying to win the lost.
3. But this does not mean that what are commonly called union meetings for evangelistic purposes are the best. Sometimes these union campaigns work good and reach many souls, as did the one in Atlanta, Ga., 1904, and others later in Louisville, in Dallas, etc., But usually each denomination should hold its own meetings separately, there being no union in it except that of the pastors in an effort to reach all the people and win their souls. The greatest evil consequences connected with city union meetings of all denomination is the failure to emphasize church membership. They say, we must not preach our doctrines or try to get people into the church. That would not be fair. Let us just get them saved and leave them to do what they please about the matter of joining the church. This is catching the fish but letting them jump back into the water instead of stringing them for use. This is not the New Testament teaching. The same day or night people were baptized after believing and being saved in New Testament times.
4. Often it is profitable for evangelistic pastors to have a religious census taken throughout the city or town, and let each of them take his material and work in as for the salvation of the lost and the progress of his church.
5. Establish mission Sunday Schools in the poorer sections of the city and get good teachers to teach them. Many of our strongest churches today started from mission Sunday Schools.

6. Have mission stations in destitute portions of cities and large towns and preach the gospel to the people who will not regularly go to the churches.

4. County and Associational Evangelization

1. The pastor of every city, town, or village church is largely responsible for the salvation of people in the country around his city, town, or village. If there are no Baptist churches very near, let the pastor preach at the cross-roads or in the school houses on Saturday night or Sunday afternoon. If you have a good opportunity get your church to give you a Sunday night once in a while and take your singers and workers to some destitute part of the country and hold evangelistic services. A few churches in Texas and other states pay their pastors for all time, but give them one Sunday in each month to preach in the surrounding country.
2. The leading pastors of counties and associations should plan to have revivals in every portion of the county or association that all the people may have an opportunity to be saved.
3. Pastors should cooperate heartily with county and associational missionaries in this work. Let the associational missionaries and the local pastors often counsel together and plan regular evangelistic campaigns to reach every nook and corner of their territory.

5. The pastor holding meetings away from home.

1. Cultivate the evangelistic note in your preaching so you can conduct revival services when opportunity presents itself.
2. If God can use you to win the lost and quicken the churches go out in these special evangelistic campaigns and hold meetings in other churches.
3. Do not go too often. As hinted above your first duty is to your own church.
4. Never go without consulting your deacons and getting permission from your church. Have a definite understanding with your church in all such matters and keep the business machinery of the church running smoothly.
5. Always have someone to supply your pulpit when you are absent. Try to secure a good preacher and thus satisfy and edify your people in your absence.

CHAPTER XXIII THE PASTOR AND WORLD-WIDE EVANGELIZATION⁵

Evangelization extended to the whole world becomes world-wide missions. Missionary endeavor is the highest development of the evangelistic spirit. There is no difference in the *nature* of evangelization and missions; the only difference is one of *degree*. The Spirit that leads a saved father to labor for the salvation of his boy, if cultivated to the proper degree, leads him to give his money to missions and even that boy as a missionary to the heathen.

I. World-wide Evangelization the Spirit of Christianity

Though Jesus limited the first mission in His life time to “the lost sheep of the house of Israel” [Matt 10:6], yet he said that “many shall come from the east and the west, from the north and the south and shall sit down the Abraham, and Isaac, and Jacob in the kingdom” [Matt 8:11], and in the last commission he commanded, “Go ye into all the world, make disciples of all the nations, etc.”

Peter and John and others of the twelve did not entirely realize this universal spirit of Christianity. God, to carry out his universal purpose of world-wide missions, raised up Saul of Tarsus to be a “chosen vessel to bear His name to the Gentiles” [Acts 9:17]. Paul took the name of Christ to two continents—yea, to the capitol of the Roman world and from the Roman capitol seems to have planned a still more western missionary campaign (Rom 15:33).

II. The early church practised world-wide missions until the union of church and state eclipsed the evangelical spirit. According to Eusebius, contemporary of Constantine, the churches during the two and a half centuries from the death of Paul and Peter were aggressive in missionary endeavor. The gospel was preached and churches planted throughout Western Asia, Egypt, and along the northern coast of Africa and in most of known and civilized Europe. But when Constantine in 325 A.D. made Christianity the state religion the ardor of the missionary spirit was chilled.

III. The world-wide missionary enterprise was revived by the Moravians and William Carey in the eighteenth century. The Moravians, about a half century before Carey, caught the spirit of world-wide missions, but being a small and uninfluential body impressed the world but little until Carry went to India and thus began to unlock the nations for the entrance of Christ and salvation. A dozen years later [Robert] Morrison went to China and woke up the Methodists. Five years after Morrison went to China [Adoniram] Judson and [Luther] Rice started to India as Congregational missionaries but becoming Baptists on the way aroused two great denominations in

⁵Collateral Reading: Dennis, Centennial Survey of Foreign Missions; Mott, The Pastor and Modern Missions.

America, the Congregationalists and the Baptists. So for the last century the universal missionary spirit has been growing in all evangelical denominations.

IV. The World's Door in Open Today for the Gospel

Over six hundred explorers have died in Africa's jungles to explore its rivers, plant trading posts, and discover its treasures. Now missionaries can reach the heart of Africa from the east coast in sixty hours. It took Livingstone years. The railroad from Cairo to the cape will soon be finished. Africa is ready for the gospel. Brahmanism, Buddhism, and Confucianism have lost their grip on India, China, and Japan. Japan is in a crisis, throwing off Shintoism, Confucianism, and Buddhism, and so is ripe for the gospel. China is educating her sons in Japan, Europe, and the United States, and through them China can be reached not only with western civilization but with the gospel of Christ. The establishment of the Republic of China this year opens wider the door for the entrance of the gospel.

Evangelical denominations have 7,000 chief mission stations and 22,000 out stations, over 16,000 foreign missionaries and over 75,000 native pastors and teachers, nearly 2,000,000 members, and about 5,000,000 adherents. In 1854, there was not a missionary in Central China, but now 1,000 have followed since Hudson Taylor led the way. In 1874, in a 999 days trip of 7,000 miles [Henry] Stanley met not a single Christian in Africa, now there are hundreds of churches and schools and over 1,000,000 members in the heart of Africa. There are now 1,000 Christian high schools and colleges and over 25,000 lower schools with 500,000 pupils, in heathen lands; about 160 mission presses and 400 missionary periodicals; over 880 medical missionaries and 947 hospitals helping 2,500,000 patients annually. Commercially, politically, and religiously the world is ripe for the gospel.

V. Every church and evangelical pastor should have a part in this universal movement. God started the universal gospel movement. He is in it today, it will succeed and "the kingdoms of this world shall become the kingdoms of our Lord and His Christ" [Rev 11:15]. Every church and every pastor, even the little church with five members and the weak pastor with one talent, should have a part in this one sweeping movement for the gospel to every creature on this planet.

VI. The Pastor and Educational Factor in Missions

Modern churches are sadly ignorant on the subject of missions, the basis of the missionary enterprise, its modes, and its prosperity.

1. Hence, the need of information by the pastor. Your people must know that the gospel of Divine love and atonement is itself the basis of missions (1 John 2:2); that men who are saved are saved to help others; that Christ is "the propitiation for our sins and not for ours only, but also for those of the whole world." They need to know the fields, their destitution and their

hopelessness without Christ and the gospel (Rom 10:13–15). They must also know how God is prospering His works in mission fields. As Mott says, “It is impossible to create zeal for an object on which the people are ignorant.”

1. Our churches do not pray for missions and missionaries because they do not know their duty, the needs of the fields abroad, and the straits of the missionaries there.
2. Our churches do not give largely to missions because they do not know about missions. As Bishop Selwyn says, “The missionary duty is the circulation of the churches’ life blood which would lose its vital power if it never flowed forth to the extremities.”

2. How may the pastor educate his church on missions?

1. Through the pulpit. How often should the pastor preach on missions? G. Campbell Morgan recently decided to preach once a month on missions and his church in London decided to give one tenth of its income to foreign missions. Mr. Mott says that in twenty five leading missionary churches their pastors average five foreign mission sermons a year.

But is the special missionary sermon the best method of preaching missions? We think not. All our preaching should be missionary and lead our churches to feel their obligation to take the gospel to the whole world. “All preaching should bear on the world’s conquest.”⁶ But occasionally the pastor should preach on the Biblical basis of missions, the lost condition of the heathen without the gospel, the obligation of the churches at home to take the gospel to the nations, and illustrate these messages by thrilling scenes from the lives of living missionaries.

2. Have missionary maps and charts in your churches usually hanging over the pulpit. These preach through the eye. Occasionally explain them and show the large proportion of the world still in the shadow of sin and death.
3. Get your people to read missionary magazines and journals. Men and women who read of the toils and struggles of the missionaries abroad will give to support missions. Mrs. Asa Otis, Connecticut, was a constant reader of the *Missionary Herald* and at last gave a million dollars to the missionary enterprise. Mr. R. Arthington by reading a table of statistics on British Missions was led to give \$2,600,000 to foreign missions.

⁶Carroll Note: “Mott, 68.”

4. Use missionary tracts and pamphlets. The reading of a missionary tract often stirs a man to give one hundred, five hundred, one thousand, or five thousand, dollars to foreign missions. Moreover, the reading of [Claudius] Buchanan's *Star in the East* led Judson to go to Burma.
 5. Have mission rallies. Invite speakers full of the missionary spirit, secretaries, missionaries, and others in order to train your church in the missionary spirit. A. J. Gordon never let a returned missionary go by without having him speak to his people.
 6. Have regular missionary meeting in your church, at least once a month.
 7. Cultivate the missionary spirit in the Sunday School and Young People's societies.
3. Requisites for the pastor who successfully educates his church in missions
1. He must be intensely missionary himself. Every drop of his blood must be missionary blood.
 2. He must be well informed on missions. To this end he should provide a good missionary library and missionary journals. The pastor cannot teach his church what he does not know himself.
 3. Study each year some particular phase of missionary work.
 4. Make the New Testament your guide book in missions. Absorb its spirit and you will be a missionary. Study the missionary methods and missionary spirit as illustrated in the book of Acts.

VII. The Pastor A Financial Force in Missions

Though money cannot bring happiness or buy heaven, it can publish Bibles and pay colporteurs to scatter them, and missionaries to preach them to the ends of the earth. Money builds colleges, universities, and seminaries where preachers, evangelists, and missionaries are educated and inspired to give the gospel to the lost world? Money feeds and clothes and shelters the missionaries so that they may tell the story of redemption.

1. Christians have plenty of money speedily to evangelize the world. This is a money making age. The wealth of the United States has increased fourteen fold in fifty years, while the population has increased only three and one half fold. The exports from the United States exceeded the imports in value by \$2,500,000,000 during 1899–1903. At the end of 1903 the total deposits in the savings banks in the United States equaled \$2,935,204,000. In 1900, the members of Protestant churches in the United States were worth \$22,660,317,000.00 and were increasing at the rate of nearly \$700,000,000

per year. If all the Christians in the United States gave one tenth of their income we would be giving 1,252 times what was given in 1900.⁷

The world spends its money in vast sums where it wishes to do so. Russia had spent \$500,000,000.00 on the Siberian railroad up to 1904. The United States and England spent enough money on the South African and Spanish American wars to support 20,000 missionaries for more than a generation. Men are giving largely to other good causes. Mr. Alfred Nobel, Norway, gave \$10,000,000.00 to stimulate research and literary study. Cecil Rhodes gave \$3,000,000.00 to found the Oxford Scholarship for American colleges and universities. Rockefeller gave \$70,000,000.00 to found and equip the University of Chicago. Carnegie has given over \$100,000,000.00 to found free libraries. Why should not some man give their millions to send out from ten to twenty thousand missionaries to preach the gospel in all the nations?

2. Why Pastors Should Arouse the Churches to Give for Worldwide Evangelization.

1. So few Christians are now giving to missions. From the statistics it is found that only forty per cent of the members of all evangelical churches in North America give at all for foreign missions. The five chief denominations give on an average per member only one cent per week for foreign missions. Twelve thousand churches in four leading denominations in the United States gave not a cent according to reports in 1901.
2. (Churches and individuals are giving so much less to foreign missions than to expenses for the home work. In 1902 in eleven representative denominations the churches gave \$45,700,000.00 for church expenses, \$5,138,000.00 for home missions, and only \$2,442,000.00 for foreign missions, that is, only one twentieth as much was given for the world at large as for the expenses at home.
3. (The needs of the world are appallingly great. Millions are dying without Christ and without hope of eternal life.

3. Some Fundamental Principles in Giving to Missions

1. Let the pastor emphasize that giving is the heart of the gospel. God gave His Son, the Son gave His life, the sinner gives up all to Christ to be saved, and the Christian continues to give himself and his life to help save the world.

⁷Carroll Note: "See Dennis, Centennial Survey of Foreign Missions, for more startling figures." [James S. Dennis, *Centennial Survey of Foreign Missions*. New York: Fleming H Revell, 1902.]

2. Giving to missions is based on the Divine ownership of the Christian. Every believer is a bond servant of Christ. Because he is bought by his precious blood he is not his own (1 Cor 6:19–20).
3. What the Christian has is held in stewardship for his Lord.
4. Giving is a grace; it enlarges the soul and increases its joys (2 Cor 8:7).
5. Giving should be systematic and proportionate to prosperity (1 Cor 16:1–2).

4. How to Raise Money for Missions

1. Preach and emphasize the above fundamental principles as to stewardship consecration, etc.
2. Have a comprehensive plan for reaching every member of your church for missions. Have committees with good and wise chairmen to lead in this work.
3. If you take one great collection, preach on spiritual themes for several weeks preparatory to the climax. Let the pastor himself give largely and urge his members to do likewise.
4. Divide out the roll of those not subscribing in the great public collection and have every one seen and urged to contribute.
5. But a better plan still is to have regular systematic giving each month or week to each object. The adoption of this plan in three thousand Southern Presbyterians churches in 1903 raised the per capita amount from sixty cents to over one dollar. The Haskell Avenue Church, Dallas, Texas, practises systematic, proportionate giving and is prosperous.
6. Undertake something definite. If your church can, have it support a missionary; if not, a native worker.

VIII. The Pastor A Recruiting Force in World-wide Evangelization.

Representatives of Foreign Mission boards in the United States and Canada, in New York in 1901, said, "The regular ministry of the church is charged with a responsibility of raising up under the spirit of God the candidates for missionary service."

1. The need of recruits should be emphasized by the pastor.

1. The countries already entered by our foreign missionaries need more men and women to help the missionaries there. Constantly the missionaries, in China, Japan, Mexico, and other lands, through religious papers and journals, personal letters and appeals, are calling for more laborers, to help them gather the whitened harvest in heathen lands. Since China has become a Republic there is great demand on Christian

countries now to send to that country alone from five hundred to a thousand missionaries as soon as possible.

2. New fields are opening today but no missionaries have as yet entered. Only two or three of the South American countries have been entered by the Baptists. Manchuria, and many countries in Central Asia, besides many great Islands in the Pacific, have never yet heard that Jesus lived and died, it has been computed that at least one missionary to every twenty five thousand people is now needed to heathen lands. This would mean forty thousand missionaries, twenty five thousand more than we now have. Think of it for a moment! We now have only one missionary to about seventy thousand people in the heathen lands!
3. The churches can supply this need of men and women. The Moravians in 1908 had one missionary to every sixty four home members. The evangelical churches in North America have only one missionary to four thousand members. It is good to note that one out of every twenty five graduates of the Wesleyan University of Ohio, one out of eighteen of Mt Holyoke College, one out of eight of Wycliffe College, Toronto, have become missionaries. Cambridge University has sent out four hundred and fifty missionaries since the going out of Henry Martyn. Why should not many thousands more of our best and bravest young men and women give their lives to the missionary enterprise? Four thousand men gave their lives to build the Congo railroad. Why should not a hundred times four thousand surrender to give their lives to evangelize the dark continent and the rest of the world?

2. Some Difficulties that Pastors must Overcome to make Missionary Recruits

1. The materialistic spirit of this age. If men can die for dollars why not for souls and the glory of God? Livingstone said that if the traders could imperil their lives in the jungles of Africa to make money surely he should do so for the love of Christ.
2. Prejudices and misunderstandings as to the missionary life. It has its sunny side as do nearly all phases of human life.
3. The opposition of parents and relatives. Generally fathers and mothers do not want to give up their sons and daughters to foreign lands. On the other hand, some good mothers encourage their children and other loved ones to become missionaries. Dr. Jacob Chamberlain said his mother led eleven relatives to be missionaries.

How to Overcome These Difficulties in Making Missionary Recruits

1. Pastors themselves must be missionary men, head and heart, from center to circumference. The true pastor in Texas is as much a missionary as [Hudson] Taylor or [Wiley] Glass in China.
2. In preaching on missions emphasize the Spirit's call for young men and women to go. Sometimes press home to their hearts the matter of decision. Bishop Selwyn in one sermon induced three young people to surrender as missionaries. Our own beloved Geo. W. Truett has been instrumental in his great addressee in our Young People's Conventions to lead many bright young men and young women to the point of decision for the missionary career.
3. Exalt in the pulpit the dignity of sacrifice on the foreign field. Hold up before the young people the heroic side of the missionary career. They tell us that the boys of England are led to be great warriors being told the stories of Wellington and Nelson.
4. Help make the home life of your church members favorable to surrender to the missionary life. Help the parents to encourage their sons and daughters to go out as missionaries. In a large list of missionaries on the field it was recently found that thirty two out of forty came from homes with an intensely missionary spirit.
5. Encourage the brightest and best of your young people to go. John G. Patton's pastor advised him not to go to the Hebrides, for fear the cannibals would eat him.
6. Have returned missionaries to address your people. Bishop Patteson was induced to go out as a missionary by two visits of Bishop Selwyn.
7. Put missionary literature, tracts, pamphlets, and magazines, into the hands of your young people who might be called as missionaries. Missionary Lowe once told of a pastor and his wife who were afraid to read the *Foreign Mission Journal* lest they should have to go out as missionaries. Many of our young people would be led to the missionary life if the best missionary literature was put into their hands. The reading of the life of David Brainard led Henry Martyn to Africa. Reading the life of Martyn led Bishop Heber to become a missionary.
8. Have the names of missionaries who have gone out from your church, or association, or state, on a tablet of honor in the church.

9. Have private conversations with any young people you may think are in a struggle to settle the missionary call. What a delicate task the pastor has in helping a brilliant young man to settle which way his life should go!
10. Pastors should be willing to give their own children and dear ones if called. They should not be like the old deacon who prayed, "O, Lord, send out more missionaries," but when his own son presented himself as an applicant to foreign mission work, replied "Oh, I didn't mean you my boy." Dr. [Brooke] Westcott gave four sons to be missionaries. Dr. [Edward] Noyes, Seville, Ohio, gave three children. Dr. [Robert] Willingham has given his son to Japan, President B. H. Carroll, his daughter to Brazil.
11. Be so intensely missionary, young pastors, that if called yourselves you would immediately surrender and go.

Part IV

Some Special Pastoral Problems

CHAPTER XXIV THE PASTOR AND SOCIAL PROBLEMS¹

The individual is the unit of church work. Society must be reached by the church through the individual.

I. What is Society?

1. As to formation it is the aggregation of human beings viewed in certain relations to each other. Sociology is the science of society; the study of its needs, interests, occupations, etc. Modern pastors must study sociology if they are to lead their churches in the alleviation of the sufferings and the solution of the problems of twentieth century society.

2. As to organization it is not strictly an organism like the human body with its related members, but still it is an aggregation of human beings sustaining real relations to one another. Hence, it is proper to speak of individuals in society as “members one of another.”

1. The family is a unit of society. All society is built upon this first social group, the family, as the key stone of the arch.
2. Going up from the family we find various associations of men, villages, towns, cities, counties, states, lodges, schools, and churches.
3. The highest form of organized society (excluding for the moment the religious groups) is the nation. Our nation of ninety million of inhabitants, composed of various races, the white, the black, the red, and the yellow, is the social wonder of the world. Such a complex society American pastors must study, its sufferings [to] relieve, its tone [to] elevate, its individuals [to] save for God and righteousness.

II. Societies Needs

1. Sin is the cause of all social woes. It is the function of the pastor to diminish the sin power in individuals and society. Sin is the cause of all domestic, social, economic, and moral suffering.

¹Collateral Reading: Gladden, pp. 44–48, 448–475; Dargan, Ecclesiology, Part 3, Chapters 1–4; Brown, The Social Message of the Modern Pulpit; Henderson, Social Duties from the Christian Point of View; Mathews, The Social Gospel.

1. Let the pastor remember first of all that sin must be dealt with as against God; it is the transgression of the Divine law.
 2. It must be dealt with as primarily located in the individual. Society is sinful only as the individuals composing the society are sinful.
 3. Yet sin in our present state must be dealt with as also a civil matter. Pastors and their churches should help in making such individuals in society as will give a resultant public opinion which will condemn and eradicate sin.
2. Suffering in all its forms must be studied and relieved by the pastor and his church.
1. Disease and death. Hospitals and sanitariums are the crystallization of Jesus' spirit of compassion for the deaf and dumb, blind and lame, discouraged and dying. Although the pastor cannot *prevent* death, he can, by his message of life and love, prepare the patient for it and mitigate its pain.
 2. Poverty. "The poor ye have with you always" [Mark 14:7], truly spoke Jesus. One of our greatest problems today is to reconcile extreme poverty and extreme riches. In proportion to its population no country on earth had more millionaires and at the same time more paupers than the United States. Alms houses, orphan asylums, and other eleemosynary institutions express the spirit of Him who said, "Give ye them to eat" [Matt 14:16].

III. Some of the World's Remedies for Social Ills

1. Anarchy. In Russia it is called Nihilism, the reduction of all things to nothing. Its basal principle is the abolition of all government and the allowing of each man to be a law unto himself. Of course, this would destroy society, its government, its joys, and its blessings.
2. Socialism so called. There are two grades of socialism:
 1. Communism which means the destruction of private property. All property is to be owned by society and all are to share in its benefits miscellaneously without respect to labor or merit.
 2. Nationalism, which means that the government is to own everything and through its representatives is to administer all public affairs for the good of the people. Gas systems, electric systems, water systems, street railways, railroads, post offices, telephone and telegraph lines, and all other economic institutions, are to be owned and operated by the government. Some such fascinating theory as this is held by Edward Bellamy in his little book called *Looking Backward*, and also

by Henry George who advocates what he calls the Single Land Tax.

3. Humanitarianism.

1. The principle by which humanitarianism seeks to relieve modern society or sympathy, altruism, co-operation, culture, and a conviction that evil in human society can be removed by human effort alone without the special interposition of Divine help.
2. Its methods are varied: sanitation, industrial reform, labor unions, political reforms, moral reforms, education and general culture.

4. God's Remedy for Society's Sufferings.

1. Christ and Christianity are society's greatest needs. Only Christ can take away the sin of the individual, stimulate him to live the highest social and moral life, and thus produce the purest and most elevated society.
2. It may be justly claimed that most of the social reforms of the last fifty years have grown out of Christian teachings. Christianity teaches that all men were made by one God and should be brothers with one common Father and the Maker of all. Its founder, Jesus Christ, is at once the world's greatest social reformer and yet not a social reformer at all in the modern sense of the term. That is, Jesus did not seek directly to overturn society as He found it and eradicate by revolution all its ills, but He taught universal principles, love, brotherhood, forgiveness, etc., on which all social reforms must be built if lasting.
3. All social reform should emphasize the fact that man is more than an animal; that he is an immortal spirit, and must be cared for spiritually as well as physically.
4. But all modern pastors, with their churches should foster asylums and sanitariums for the unfortunates, the diseased and other sufferers. In doing this we follow the example of Jesus who won men's souls by healing their bodies and helping them materially.
5. Let modern pastors and churches support as many charitable institutions as possible, orphanages, alms houses, social settlements, etc.
6. Especially should modern pastors and churches show the laboring man that they love him by trying to solve his problems with capital. The laboring men in the twentieth century is, to a large extent, estranged from the church and organized

Christianity. Modern pastors have great problems on their hands in bringing laboring men to feel that our churches love them and want to improve their material, intellectual, and social conditions, as well as prepare their souls for eternal bliss in heaven.

CHAPTER XXV THE PASTOR AND POLITICS

The Century Dictionary gives the following definition of politics: "Politics is the science and art of government . . . In other words it is the theory and practise of obtaining the ends of civil society as perfectly as possible." Then if the church of God led by its pastor seeks to make society what it ought to be must not government be one of the indispensable means? We must remember that Paul directly teaches and Jesus implies that the institution of human government is from God (See Rom 13; Matt 22:21), that is, human government is an institution of God to help in restraining of evil and the promotion of good in men's social relations with one another.

I. The Pastor is a Citizen as Sell as a Preacher.

1. He pays his taxes and votes like other men. Moreover, voting is his duty as well as his privilege while paying his taxes should be a privilege as well as a duty.

2. The pastor is an influential citizen. No other man in all the community, ordinarily, weilds a greater influence than a loyal, intelligent, self-sacrificing pastor. His influence counts for all measures that are for the elevation of the community, socially, intellectually, morally, and religiously.

3. He ought to be an intelligent citizen. Modern pastors should read enough in secular and political papers to know what their state and country need in a general way. Of course, the pastor has not time to study political questions in detail and be a master political economist. But he should know well the great issues before the various political parties and be able to see what issues are for the elevation of his people, socially, economically, and morally.

4. The pastor should seek to be a good and faithful citizen. In our Revolutionary War many pastors volunteered for service to gain freedom and independence for our country. Many good and brave preachers fought for their country in the 60's, both under the blue and the gray. If the pastors are patriotic in war should they not be as loyal to their country in peace? As a moral and religious leader in his community the pastor is under obligations to vote, plan, preach, and live for the true progress and greatness of his country. As a class pastors have always been true patriots, but they have not always been as loyal citizens as they might have been because of their views that politics and religion must be kept separate. Undoubtedly we need more

morality and religion in modern politics. Therefore, the pastor cannot afford to ignore his duties as an influential citizen.

II. How May a Pastor Serve His Country Best?

1. By living the life of a clean and blameless citizen.
2. By voting intelligently and for the good of his fellow citizens and the glory of God. The pastor should pray for the Holy Spirit to lead him in the casting of his ballot as well as in the preaching of the gospel.
3. By publicly and privately advocating the highest laws of equity and morality laws which approach as nearly as possible the great social and moral principles of the Bible.
4. By standing for the better education of the masses of the people. Nearly all of our statesmen; from Jefferson on, have felt the need of educating the masses, in order that our Republic may fulfil its highest mission in the progress and enlightenment of the world. It is good for us in Texas to remember that General Sam Houston advocated better education for the people in Texas. So did Judge Baylor, a pioneer preacher, President Burleson and hundreds of other pioneer preachers. It is a fact that Dr. Burleson and a few other preachers in Texas are directly responsible for the establishment of higher state education in Texas and for the perfections of the public school system.
5. The pastor must stand for political reforms that are equitable and feasible. No city pastor should presume that it is his function to manage the mayor, aldermen, commissioners, and Board of Trade of his city. And yet in a quiet but firm manner he is to advocate the highest principles of righteousness in the administration of municipal, state, and national affairs. In the last few years many pastors in St. Louis and Philadelphia, especially Dr. C. H. Parkhurst and others in New York City have stood for political reforms that meant righteousness for these great cities, and the social and moral elevation of the people. Governor Folk of Missouri, Mayor Weaver and Attorney Jerome of New York, have not been more distinguished for their demands for an equitable, political reforms than have many consecrated pastors in several of our leading cities. If government as a principle is from God, the devil and his emissaries ought not to manage it. Therefore, good men ought to fill offices, but this will be impossible unless good men do their duty in voting for and electing such men to office. Hence: the obligation of our preachers as moral and social leaders to preach on righteousness in the administration of all civil affairs and stand for every political reform that means the elevation of our cities, states and, nation in righteousness and honor.

III. Some Cautions for Pastors in Their Relation to Politics

1. The pastor must not be a partisan. It is not platforms but principles, not party measures but pure men, for whom the pastor must stand. In many parts of the country the pastor's congregation is almost equally divided. For the pastor to be an out and out partisan would lessen his influence.

2. The pastor should not play the demagogue. Because he is a man of great moral influence over men he should not take advantage of his position and seek to drive men into his political views. The political demagogue is hateful anywhere, but the preacher demagogue is most despicable. The writer knows of several pastors who blighted their religious careers in some of our Southern States a few years ago when the Populist party was measuring swords with Southern Democrats.

3. Usually the pastor should not run for office.

1. The holding of office by a preacher lowers the dignity of his calling. A few years ago an Arkansas preacher was running for office and the secular papers were full of cartoons ridiculing the entrance of a preacher into politics.
2. There is too much corruption in partisan politics. To enter a campaign and compete for an office publically ordinarily sullies the character and soils the reputation of even the best men. Character and reputation are the preacher's chief assets for usefulness among his fellow men.
3. In only a few instances have preachers made great political leaders and done their county or state a lasting service by holding office. Two of the most conspicuous examples are, perhaps those of Governor Eagle of Arkansas and Governor Hoke Smith of Georgia. But even in instances of this kind it is questionable whether or not these men might not have been more influential for civic righteousness if they had merely occupied the pulpit and never filled the politician's chair.

CHAPTER XXVI THE PASTOR AND PROHIBITION

There is no question that has so rapidly thrust itself upon the American people for settlement as has the question concerning the saloon. What is the relation of the pastor and his church to this question?

I. Modern Pastors and Churches Should Take a Firm Stand Against the Saloon and Liquor Business. Why?

1. Because the Bible is against the liquor business. See the following passages: Genesis 9:31-24; 19:32-36; Leviticus 10:9-11; Numbers 6:3-20; Judges 13:4-14; Isaiah 5:11-22; 28:1f; Habakkuk 2:15; Joel 1:5; Proverbs 20:21; 23:20; 23:30, 31, 32; Daniel 1:5, 8; 5:1f; Luke 1:15; 21:34; Romans 13:13; 14:29; Ephesians 5:18; Galatians 5:21; 1 Corinthians 6:10, etc.

2. Psychology and physiology are both against the effect of alcoholic drinks upon the human system. Physiology teaches us that alcohol burns out the brain and perverts thought; destroys the nerves, muscles, and all the vital organs of the body. Explorers in the cold regions of the North and South

poles have testified that alcoholic drinks are not of lasting benefit in the production of heat and strength. Modern physicians, acquainted with chemistry and the various combinations of the elements of nature, are usually against the use of alcoholic drinks. The physician knows that if a drunkard contracts pneumonia he has only one chance out of a hundred to recover.

3. Moral philosophy is against alcohol. Alcoholic drink so abnormally stimulates that it perverts the judgment, sears and burns out the conscience, so that the man thus afflicted cannot see the difference between right and wrong. Therefore, the saloon is an enemy of conscience and morality.

4. Even skeptics and infidels are against alcohol and its destructive affects in human life. Robert Ingersol has as fine a speech on intemperance and the evils of the liquor business as has ever been composed in the English tongue. Surely no modern pastor can afford to let an infidel take a stand on a moral question that he cannot afford to take.

5. The saloon is against the church and the pastor's ministry to save the lost.

6. The saloon is against humanity's highest interests. The saloon takes the poor man's money, gives him back no meat and bread and no cloths or books and other comforts for his home, but gives him disease, shame, dishonor, debt, poverty, ostracism, and anguish, despair, and death.

7. The liquor business is against the happiness and prosperity of the home, the bed rock institution of Christian civilization and the crowning glory of Christian morality. No land is greater than its home. Greece and Rome fell when their homes became corrupted and the family fell into disunion and all sorts of vices.

8. The liquor business is against the economic and moral interests of the country. A short time ago the *New York Tribune* said, "The country pays more for liquor than every function of every kind of government." Moreover, it is estimated by students in criminology that 90% of all crimes are caused, directly or indirectly, by the improper use of alcoholic drinks. It is also claimed by students in sociology that about three fourths of modern poverty may be traced, directly or indirectly, to excessive use of strong drink. It is also estimated that one million drunkards die annually in the United States. Recently statistics gathered from 75 of the chief American cities show that over 40% of the crimes and arrests in said cities are due to drunkenness. Who then can deny deny that the saloon is our country's dangerous, destructive foe?

9. The saloon is an enemy to the young man, the hope of our country and of future Christianity. How many of the brightest and best youths of the land are each year blighted and ruined by the curse of alcoholic drinks!

II. The Pastor's Duty Concerning the Liquor Business

1. Every modern pastor should inform himself and have definite convictions as to the destructive power of the modern saloon. It is scarcely possible for the modern pastor not to take a side on this great moral issue.

2. The pastor should preach occasionally on the evils of intemperance and the beauty of the life of sobriety and self denial; that all his young men should seek to shun the saloon and practise temperance in all phases of their lives.

3. The pastor should vote against the saloon on every opportunity to do so. If any modern pastors have not yet reached definite conclusions on the saloon question, they should so study the question and so educate their conscience as to be able to see the vice and immoral effects of the liquor business.

4. The pastor should encourage his people to vote against it. Of course, the pastor should never use any violent means in his influence over other men in the exercise of their moral and social privileges.

5. In local option campaigns usually the pastor should take a decided stand for prohibition, or local option. He should speak, write, and plead for law, order, home, society, souls, church, and human happiness.

6. The pastor should also use his moral influence to make prohibition sentiment in the political leaders of his town, city, county, and state. He should encourage the best men, both in his church and out, to stand for this measure and vote for pure, competent, intelligent, temperate men to make out laws, execute them, and see that the violators of these laws be properly punished.

7. The pastor should join all good citizens in insisting on the enforcement of local option or prohibition laws, in order that the will of the people may be carried out whenever voted at the ballot.

CHAPTER XXVII THE PASTOR AND MONEY

This is one of the most significant questions concerning the pastor's life and work, yet it is not treated in any work on Pastoral Theology. Many otherwise excellent pastors have had the wings of their influence slipped, a few their whole ministry blighted, by improper financial relations.

I. Should the Pastor be a Money Maker?

1. Of course, all would say that the pastor is prohibited from being a speculator. Ordinarily the pastor should not make it a business to accumulate property. He has not time to be trading and investing in any enterprise for the purpose of making money.

2. Ordinarily it is better for the pastor not to own even his home. Some leading pastors in Texas have not the greatest influence over their people because they own a home or a farm. Usually the people will not pay such a pastor as much as they would if he had no property. Or, if they do pay him as much they do it so grudgingly and complainingly. Moreover, the people fail to make little donations to the pastor, if they feel that he is independent as to financial matters, and thus there arises a coldness between the pastor and the people which robs the pastor of his power.

On the other hand, after the pastor has passed middle life (say from 45 to 50 years age) it seems to be a matter of wisdom for the pastor to secure a home for himself and his family, if he can possibly save enough out of his salary to do so.

3. The money motive must not govern a pastor in making or breaking any of his pastoral relations. It makes no difference how much more money the new church offers him he should not accept the call simply because there is more money in it. Of course, there may be other conditions in the new field that would make it better for him to change, but the money motive must not be the predominant motive in pastoral changes. It is good to reflect on the fact that most of our noble pastors have sometimes declined churches offering much larger salaries because they felt they could do more good in the field that offered the small salary.

4. The pastor may consider the money motive only in so far as he has needs for his family, personal development, and personal benevolence. For instance, it is right for a pastor to have a good working library, and his salary ought to be large enough to enable him to purchase the books and periodicals needed. Every pastor ought to educate his children and train them for the greatest usefulness in life. Therefore, he is justifiable in looking to his finances so as to have funds to do these things without crippling his influence. Moreover, every pastor should lead his people in giving to charity, education and missions. In order to do this he must have a sufficient salary to have something above necessary expenses for himself and family.

II. Why the Pastor Should not be a Money Maker

1. The Bible seems to demand that he should not be (1 Tim 3:3). The apostle says that the bishop must not be "greedy of filthy lucre;" "not a lover of money." This text goes to the root of the matter, the desire and longing love for possessions. Such a desire must not characterize the pastor. He must not only not be covetous he must not be a "lover of money."

2. "The love no money is the root of all evil" (1 Tim 6:10). The man whose heart is set on getting money will stoop to any kind of sin to gain his end; he will break every command in the Decalogue. We have seen this illustrated with examples coming under our own observation in the last twenty years. There is no doubt about what Paul means in the above sentence.

3. Making and hoarding property saps the spirituality of the pastor. A short time ago we were talking with a pastor who told us that he was going to resign his field (a needy, promising one) and buy a farm of rich black land. We heard a familiar friend of ours say recently that a certain pastor in an important field in Texas could not talk anything except ranches and cattle. The next thing we heard about him was that he was leaving his church.

This is a vital question in the West where land is still cheap and speculation is fascinating. In such conditions making money is an easy matter, but the pastor must have enough grace to resist such temptations.

4. Logically the money loving pastor has not the influence over his people that a pastor ought to exert. The people usually look upon the pastor as a representative of Christ "who had not where to lay His head." The poorer and more dependent the pastor is, the other things being equal, the better people love him, and therefore the greater his influence for good.

III. The Pastor and His Debts

1. The pastor should follow Spurgeon's rule and not make debts if it is possible. If the pastor must make debts he should make them small and always see a prospect ahead for settlement. "Debt is the hardest master." This was a favorite saying with Spurgeon. In his early experiences he learned bitter lessons about going in debt. The wise pastor should profit by other great pastors' experiences.

2. If the pastor has to make any debts he should always pay them promptly and never let his word suffer. The pastor's word is his bond and honor.

The pastor should not usually run long standing accounts with town merchants.

1. Because he will thus spend more than he would if he paid for it with cash. Perhaps, some might even mispend their money.
2. Sometimes men have to pay twice for things that are charged.
3. In the settlement of accounts of long standing there is often misunderstanding between the pastor and his creditor. This will cripple the pastor's influence. The writer knew of a poor pastor who traded with a deacon. The account ran for some months and became very large. At the final settlement the pastor claimed to have paid twenty dollars on the account for which there was no credit. The merchant affirmed that he had never paid it, and threatened to sue the preacher. Such difficulties ought to be avoided in the life of the preacher.

IV. The Pastor and Benevolence

1. The pastor must not be stingy but lead his people in the giving of his money to all good enterprises. If the pastor gives sparingly the most of his people will do likewise; but if the pastor gives largely and liberally according to his ability, many of his people will follow his example.

2. No pastor should give less than a tenth of his income. John Wesley gave one tenth of his salary when it was only \$150.00 a year and lived on the other \$135.00. Usually the pastor should give more than a tenth of his income. William Carey, when his salary was \$500.00, gave to the Lord one half and lived on the other half. Later in life when his salary was \$7,600 as a government official in addition to his missionary duty, he gave it all to educational missionary enterprises excepting the \$250.00 on which he still lived.

3. The pastor should exercise wisdom in giving. He should not make his family suffer because of excessive benevolence nor should he give all of his donations to one object and have nothing to give to other worthy objects.

CHAPTER XXVIII THE PASTOR AND WOMEN

Women, though not the cause, have often been the occasion of the downfall of many great and influential men. Women have figured largely as occasions if not the causes of many of the great disasters that have occurred in the history of the world. A woman seems to have been the occasion if not the cause of the Trojan war. A woman robbed Samson of his power and thus brought the cause of Jehovah to defeat and shame. A woman led astray the wisest of men and induced King Solomon to build altars to false gods. A woman was also the cause of the downfall of King David. A good woman is the best thing in the world, but a bad woman is the worst.

I. There is Usually a Strong Tie That Binds the Pastor and His Women to One Another.

1. The women love him because they esteem him as a model man.
2. They love him because of his position as a representative of their Savior on earth.
3. They love him because he is their spiritual counsellor. The old women love him because he married their sons and daughters and buries their dead, bringing comfort in sadness and increasing their joys in gladness.
4. The pastor therefore reciprocates this feeling and usually highly esteems his women, because he is ordinarily a gallant man.
5. The pastor also highly esteems his women because they are loyal to Christ, faithful to the church, and true to the pastor. So in the church life there is a normal tie of close friendship and esteem between the pastor and his noble women.

II. Some Dangers Incident to this Relation

1. The pastor, even if a married man, is sometimes liable unconsciously to be partial in his esteem of some elegant, competent, lovable woman. There may be no improper motives or intentions on his part, but there may be some silent force that may lead him to assume a relation that will cripple his influence and cause comment on the part of others.
2. Even noble virtuous women are sometimes liable, all unconsciously to themselves, to pay too much attention to their married pastor. This will cause unkind comments and injure the good name of the pastor, although he may be perfectly innocent.
3. Most women love to be loved and honored and especially do they set themselves to be an object of an influential man's esteem. In this the poor preacher is sometimes ensnared into improper relations towards a noble

lovable woman, even though he may be personally pure and entirely innocent of anything immoral.

III. Some Cautions

1. The pastor should never take any liberty with any woman which he would not be willing for another man to take with his sister or his wife.

2. He should not be too free with young unmarried ladies in the social circles. This excessive freedom on the part of the pastor, whether married or unmarried, will lessen his influence. Even the unmarried preacher must be cautious as to his relation to young ladies; if not he will lose his influence over his young men. The writer has known several unmarried pastors who have thus thrown away great opportunities in leading pastorates. They would have a good time with their young lady friends, often showing great partiality, the people were watching and especially the young men close, and began to criticize the young preacher.

3. The pastor should especially be cautious in dealing with his organist, if she is a beautiful and unmarried woman. The pastor may be as innocent as a new born babe and yet people may speak evil of him if he is too fond of his organist.

4. The pastor should always be careful in his relations to young ladies in the choir, or even with elegant married women in the choir. Somebody may be jealous of certain ladies and watching you in such circumstances.

5. The unmarried pastor should never be engaged to but one woman at a time. For the man of God thus to tamper with woman's affections and so disregard the sacredness of his word is to sin against heaven, against himself, against the woman he really intends to marry, and against the woman he deceives.

6. The pastor should be careful in visiting homes where young ladies live. He should not allow himself with them alone long at a time unless the circumstances are unquestionably above suspicion. These occurrences should never be repeated but should always be incidental.

7. The pastor should be wary of engagements to meet women for private interviews even on religion. There have been a few cases where unwary preachers have been thus entrapped by shrewd, unprincipled women. If the pastor be a married man he should usually take his wife when he visits women. If the pastor is unmarried he should take some middle aged influential lady member of his church. In this way the pastor can always be far above any suspicion, and never be the target of cruel criticism.

CHAPTER XXIX LONGER PASTORATES

One of the greatest evils connected with changes among the Baptists is the short pastorate. In scores of our smaller churches a new pastor each

year leads the flock. On the other hand, there are objections made to longer pastorates.

I. Let Us Consider Some of These Objections.

1. So many pastors are not fitted to work successfully in the same field for several years. This is granted, but it is not our duty to make public opinion, both in the ministry and among the laity, that the young preacher called of God to preach and be the pastor over Christ's church ought to train himself so that he can do a progressive constructive work for several years on the same field? Our Seminaries can help in the fitting of young pastors for the longer pastorates. If the pastor lays a good foundation in Bible study and theology, evangelism and homiletics, he should be trained to think and prepare new sermons and to meet the rising emergencies of the growing pastorate.

2. The people like frequent changes. This is granted. The men and women of the twentieth century, like the Athenians of ancient times, are fond of new things—even new preachers. Again it is granted that we have the old saying, "a new broom sweeps clean." But should the church foster this popular craving for novelty in matters of religion, or should it seek to make sentiment for constructive progress in church work? Our duty in this matter seems perfectly clear.

3. The long pastorates would work a hardship on the Baptist church in a given community if the other churches changed pastors often. It is argued that if the Baptists retain the same old preacher for several years and the other churches have new pastors every few years the great mass of people will be attracted to the churches with the new preachers. In answer to this objection it can be said that there are many historical examples which refute this position. Spurgeon never lost his freshness and popularity though he remained for several decades in the same church. The same is true of Dr. R. S. McArthur, so long pastor of Calvary Baptist Church, New York City. It may be answered that these are extraordinary men. This is granted, but is it not the duty of seminaries and modern churches to develop a larger number of these extraordinary preachers and pastors? Furthermore, the pastor who stays and wears well and is loved by his people and is equipped to do a substantial, constructive pastoral work, has advantages over the ever shifting pastor. Of course, his church has equal advantages over those presided over by the numerous peripatetic pastors.

II. Some Advantages of the Longer Pastorate

1. For a pastor to take a church and feel that he must, if possible, remain for several years with the same people would help to cultivate some of the finer graces of character, patience, long suffering, and general consecration. If the pastor feels that should Deacon Smith get enraged with him, or Sister Brown should not be pleased with some course of his, he can resign and pass on to another field and work there while things are smooth and pass

on again, he is tempted to neglect some of the finer graces of self control and tactful wisdom in handling church problems.

2 The long pastorate stimulates the preacher to be a student. He must have fresh sermons. To do this he must be a systematic student. This will not only delight the people but will be a means of growth and development in the church. The peripatetic preacher who has about one hundred sermons in his barrel and is too lazy to get up more and better, and fresher sermons suited to the needs of his people is not worthy of even a short pastorate.

3. The longer pastorate affords opportunity for laying and executing broader plans for church work, educational, and missionary enterprises. Different pastors work along different lines and use different methods in achieving their purposes, and the ceaseless shifting of pastors leads to a perpetual starting but never finishing certain features of church and denominational work.

4. The longer pastorate would help to solve the problem of so many pastorless churches and churchless pastors for so many months in the year. This is a sore evil among the Baptists in the Southwest, an evil which ought to be overcome by all means in the near future. We shall never be able to enlist a large number of smaller churches and the larger percentage of the masses in these churches until we solve the problem of inducing our churches and pastors to insist on the longer pastorates.

5. The present system of rapid changes in the pastorate is partially responsible for the failure to organize and train the masses of church members. One pastor starts in the noble work, but leaves it in the initial stage. Another comes with new ideals and different methods, and so much of the progressive work of each predecessor is lost.

6. If the *teaching* function of the pastor is to be properly emphasized in modern times, the longer pastorate is a necessity. We must bring up the teaching flank of the ministerial forces. The change of pastors every year or two renders it impossible to have extended study courses in the Bible, missions, social needs, and other significant subjects.

III. The indefinite and not the annual call should be emphasized by both modern churches and pastors if we would secure longer pastorates.

There is not a shadow of a doubt that the annual call, so common in most of our Baptist churches, is the cause of so many short pastorates. Of course, no compulsion can be used among Baptist churches. Every church is free to have a different preacher each year or to keep one pastor for fifty, if it can prevail on a pastor to stay with them so long. But for the sake of the Kingdom and its highest interests we here plead and we feel that modern pastors and churches should plead for the longer pastorate, in order the above advantages may be secured both to the local church and general kingdom interests.

CHAPTER XXX THE PASTOR'S WIFE

Of course, the title of this chapter commits us to the proposition that the pastor should usually be a married man. We do not mean to say that this is or ought to be rigorously required.

I. The Relation of the Pastor's Wife to the Pastorate

1. She is not the pastor or an assistant pastor. Sometimes churches feel that the pastor's wife is a kind of assistant pastor. But it must be remembered that she is not paid, that she is not a salaried functionary of the church.

2. But the pastor's wife is, and ought always to be, a participant in the responsibilities and blessings of the pastorate. A large portion of the pastor's responsibilities is laid upon her. Likewise, the blessings of the pastorate are shared by the pastor's wife. She is loved and honored with her husband because she is the pastor's wife.

3. The pastor's wife is his private counsellor. In all the perplexing problems of the pastorate the pastor is sure to find one sympathetic heart to advise with him in the solution of intricate problems.

II. The Pastor's Wife's Influence

1. The pastor's wife is usually regarded as a model Christian by the lady members of the church. How great is her responsibility to measure up to this ideal for her as held by her sisters!

2. Her influence is usually great over the young people. This is true regarding both sexes, but especially is the pastor's wife influential with girls and young women.

3. The outside world in general looks upon the pastor's wife as a leader in personal religion and consecration. By virtue of her position as "helpmeet" to the pastor she justly wields a potent influence even on the external world and how careful she should be to make that influence wholesome and productive of higher moral and spiritual living!

III. The Pastor's Wife's Duties

1. Above all things else she is the intimate sympathizer with her pastor husband and should regard it as her highest duty to encourage him in all his noble plans for the progress of the church and advancement of the kingdom.

2. She should attend public worship as often as possible. Some pastors' wives, who are not invalids, absent themselves from the public worship and thus create unkind comments about their husbands.

3. The pastor's wife should see to it that no bad influence goes forth from her sons and daughters. Occasionally the pastor's influence is curbed by the unwholesome influence of his children. It is the business of the pastor's wife to have a well ordered, religious, and consecrated home.

4. If possible the pastor's wife should teach a class in Sunday School.

5. She should also be a personal worker, especially among the young, and seek to win as many as possible of the young people to Christ. She can at this point so effectively supplement the public ministrations of her pastor husband.

6. She should win the confidence of girls and young women and inspire them to Christian service and consecration. The writer has known many good wives of pastors who have won scores of young men and young women to the dedication of their lives to the ministry or to missionary endeavor. The pastor's wife should keep in close touch with the young people's societies.

7. Especially should she be a sympathetic helper of young preachers and missionaries. Many of these are diffident and need encouragement in their early years. The pastor's wife by virtue of her position can always be an inspiration to the young preachers.

IV. Some Cautions

1. Let not the pastor's wife forget her home duties for her church duties. Her first place for service to God and humanity is in her home.

2. Let not the pastor's wife criticise too severely her husband's mistakes. Often he will need criticism, because he is frail and imperfect. But the average pastor needs sympathy from his wife rather than too much criticism.

3. Let the church members remember that they do not pay the pastor's wife, and therefore they should not expect too much of her.

4. Let the lady members always love the pastor's wife and pray for her as frequently and as earnestly as they do for the pastor himself.

5. If the pastor's wife is an invalid or her household duties are very heavy, the church members should always be lenient toward her and never expect too great or too many duties at her hands.

END.

Book Reviews

Biblical Studies

***The Temple Administration and the Levites in Chronicles.* By Yeong Seon Kim. Washington, DC: Catholic Biblical Association of America, 2014. Catholic Biblical Quarterly Monograph Series, no. 51. 232 pages. Paperback. \$16.00**

Readers of the books of Chronicles have long noticed the prominence of the Levites in its pages, especially as one compares it to the books of Samuel and Kings. In particular, they play an important role in the management and worship of the temple. Yeong Seon Kim has examined how Chronicles portrays the role of the Levites within the temple administration, especially that of the first temple. She takes on one of the prevailing presuppositions of previous Chronicles scholarship on this issue: the presupposition that the portrait of Chronicles mainly reflects the administration of the temple of the author's own day, that is, the second temple.

Kim argues instead that the picture that the author of Chronicles (aka the Chronicler) paints about the past reflects neither the actual circumstances of the past nor of the present, but rather the way that the Chronicler wants things to be. The Chronicler desires that those who occupy offices within the temple administration be considered Levites and though these Levites serve functions distinct from and subordinate to the priests, they should nevertheless share in the contributions made to the temple. This desire motivates the Chronicler to establish "the legal grounds for the payment of the cultic personnel of the Jerusalem Temple, which was left without any royal sponsorship during the Persian period" (191). In order to demonstrate her claim, she has to reconstruct the Chronicler's portrait of the Levites in relation to the temple administration and compare it to descriptions of the temple administration in other contemporaneous literature.

Before she can establish the Chronicler's portrait of the Levites, she has to deal with another common presupposition of Chronicles research: that the block of texts within Chronicles that deal with the establishment of the priestly and levitical divisions (1 Chr 6:31–38; 9:17–32; 16:4–43; 23–26) are secondary to Chronicles itself. She entitles these texts the "Davidic Installation Blocks" and argues for their internal thematic unity based on their common conception of the levitical role in the temple administration and David's role as "the founder and guardian of the Jerusalem temple as an institution" (31). Generally in Old Testament studies, noticing blocks of texts dispersed through a book but united with distinctive themes is considered evidence of redactional activity. However, she further argues that the blocks are not secondary because the narratives in 2 Chronicles evaluate each king on the basis of their maintaining the roles of the Levites and priests as they are established by David within these blocks of text.

Having identified the blocks of text which she will analyze and demonstrated that they are part of the Chronicler's work, Kim uncovers Chronicles' portrait of the Levites within the temple administration. Within this portrait she emphasizes several points. First, Chronicles shows that the legitimacy of the temple administration is guaranteed by the authority of King David since he established it. Second, it

further legitimates the temple administration by drawing on the texts of Moses and establishing continuity between the tabernacle of the wilderness and the temple. The Chronicler accomplishes this task through genealogical connections to those serving in the wilderness tabernacle, using vocabulary associated with the tabernacle, and drawing on pentateuchal legislation. Third, besides the priests, Chronicles designates other members of the temple administration as Levites. Kim shows that Chronicles repeatedly mentions the levitical heritage of these members so that, as she argues, their heritage legitimizes their role in the temple. Fourth, she draws out the role that political and civil leaders play in supporting the temple, particularly in 2 Chronicles 24:5–11, the account of Joash's instructions in collecting funds for the upkeep of the temple and its administration.

Next Kim compares this portrait with that of other sources which precede or are contemporaneous with Chronicles and describe the temple administration. From this comparison she argues that little of the Chronicler's portrait clearly reflects the conditions of the Chronicler's context. At this point, her argument is particularly vulnerable because much of it comes from silence.

When she looks beyond the timeframe of Chronicles, she outlines a complicated picture regarding the Levites and their role in the temple. Based on the varieties of portraits, she concludes that "conflicts over the Levites' roles, whether as priests or as cultic functionaries, known from the exilic and post-exilic periods, continued into the late Second Temple period" (190). This continued conflict undergirds her argument that the Chronicler presented a picture of an ideal temple administration made up of priests, on the one hand, and Levites who perform various administrative functions, on the other.

Kim's work joins recent conversations regarding the picture of the priests and Levites, especially related to the Second Temple period. Her book also reflects another trend in recent scholarship, especially Chronicles scholarship: that Chronicles intends to portray what should be rather than what really was or is. Surprisingly, she does not interact directly with Schweitzer's work *Reading Utopia in Chronicles*, which has laid out many of the terms in the conversation. I suspect that for many readers Kim's most significant contribution is her description of the Chronicler's methods in depicting the Levites within the temple administration, in particular, her observations regarding the role of genealogy and the continuity established between the First Temple and pentateuchal narrative and legal texts through various means.

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***Reality, Grief, Hope: Three Urgent Prophetic Tasks.* By Walter Brueggemann. Grand Rapids: Eerdmans, 2014. 179 pages. Paperback, \$15.00.**

Walter Brueggemann is professor emeritus of Old Testament at Columbia Theological Seminary. He is widely known for his socio-rhetorical methodology for studying the Old Testament. Brueggemann has written many influential works including, *The Prophetic Imagination*, and *Theology of the Old Testament: Testimony, Dispute, Advocacy*. As the introduction to the book notes, *Reality, Grief, Hope* is vintage Brueggemann (xiii).

The intended audience of this book appears to be American clergy. However, it also appears to be aimed at students who are undergraduates (or even first year

seminary students). While the work contains sparse footnotes, the works which are cited are often weighty. The book begins (Introduction and Chapter one) with the suggestion that the social and ideological circumstances in Jerusalem after the destruction of 587 B.C. parallel the social and ideological circumstances in post 9/11 America. What he means is that the same sort of ideology is present in both situations. First, he points out a confidence in the ideology of exceptionalism. Second, he refers to a denial amid the crisis, that such ideology has failed and is not sustainable. Third, he sees despair once the denial is broken and reality is faced.

Yet, what Brueggemann asserts throughout the book is that the prophetic voice was something different from the voice of the Babylonian and Persian empires. Within biblical texts (especially Jeremiah and Lamentations) he finds several points of difference. First, he proposes as a difference the assertion of critical reality in the face of an ideology of chosenness. Second, he uncovers a voice of grief in the face of denial. Third, he sets up buoyant hope as a counter to despair (2).

In chapter two "Grief amid Denial," Brueggemann has incorporated citations from Amos, Psalms, and Jeremiah to make his point that those who adhered to an ideology of exceptionalism lived in denial about their approaching future. Second, based upon mainly Jeremiah, Psalms and Lamentations, he stresses that the prophetic counter to denial is to practice grief. Third, he alleges that "the U.S. political economy, abetted by reassuring religion, rests upon an ideology of exceptionalism that both fosters and requires denial" (71). Fourth, citing contemporary American poets, he claims that American churches should acknowledge loss and practice grief.

In chapter four "Hope amid Despair," Brueggemann contends that the generation of Israelites who experienced the destruction of Jerusalem looked back at that time with despair. Here he cites mainly Lamentations, Isaiah 40–66, and Jeremiah. Then, using Jeremiah and Isaiah 40–66, Brueggemann suggests that the prophetic task is to cast God's future in hopeful imagery despite the looming disappointment. Next, Brueggemann claims that "[n]ot unlike the society of ancient Jerusalem after the destruction and in the midst of the displacement, our contemporary U.S. society is at the brink of despair" (113). In light of that claim, he professes that the prophetic task for the contemporary church is "to articulate hope, the prospect of fresh historical possibility assured by God's good governance of the future" (119). In the fifth chapter "Living amid Empire as Neighborhood," Brueggemann has set forth what he has identified as two competing meta-narratives: "1) the totalizing narrative of the empire, and 2) the particularizing narrative of the neighborhood" (129).

One might consider Brueggemann's work to fit into the category of "Biblical Theology as Worldview-Story" (see Klink and Lockett's *Understanding Biblical Theology*, 93–107). At the same time, it could be said that Brueggemann's approach recognizes (rightly) the continuity between the Old and New Testaments. Furthermore, he reads the text as a story more than a description of historical event.

Brueggemann has written *Reality, Grief, Hope* as a way of understanding the rhetoric in 21st century America in comparison to the rhetoric of Israel living under empire. While he has presented a well-written and engaging discussion, there are several shortcomings. The most obvious issue is that the book contains no indices at all, so one cannot quickly find where Brueggemann addresses specific Scriptures. Also, Brueggemann tends to make broad claims that are not always substantiated. For example, he writes "U.S. military hegemony is gone! U.S. economic domination is gone! Preferred racial-ethnic singularity is gone! Simplistic moral certitudes are

gone!" but gives no citations of evidence to support his claims (82). Even if his assessment is correct in this case, Brueggemann tends to use rhetorical flourish rather than evidence in proving his claims. Readers may appreciate the fact that Brueggemann appeals to Scripture as evidence to prove his claims; however his incorporation of other poetic works in similar fashion leads one to wonder how much authority he ascribes to Scripture. Next, many readers may appreciate Brueggemann's critique of the current attitudes in government (132), but not his attitudes toward Zionism or conservative politics. When these weaknesses are recognized, the work still stands as an engaging representation of a socio-rhetorical approach to Jeremiah, Lamentations and Isaiah 40–66, and can be recommended as such.

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***A Concise Lexicon of Late Biblical Hebrew: Linguistic Innovations in the Writings of the Second Temple Period.* By Avi Hurvitz in collaboration with Leeor Gottlieb, Aaron Hornkohl and Emmanuel Mastéy. Leiden, Boston: Brill, 2014. Supplements to Vetus Testamentum, no. 160. 270 pages. Hardcover, \$128.00.**

The language of the Old Testament is widely known as Biblical Hebrew (BH), but this single designation for the entire literary corpus conceals its actual diversity in linguistic usage. Past research explained some of this diversity through chronological developments; that is, Biblical Hebrew reflects three different chronological phases: Archaic Biblical Hebrew (ABH), Standard Biblical Hebrew (SBH), and Late Biblical Hebrew (LBH).¹ Avi Hurvitz has been a leading voice in the diachronic study of BH for decades. He has been particularly involved in the development of the theoretical guidelines for discerning and analyzing LBH and their application to various texts of the Old Testament. This concise lexicon picks up and carries forward much of that work, especially relating to the Old Testament's vocabulary.

In the introduction to the lexicon, Hurvitz describes the historical and social developments that took place during the Persian period, the period in which LBH developed. He points out how the exile and return disrupted the normal, gradual development of BH and how Imperial Aramaic exercised a tremendous influence on the development of the language during that period. Then he places LBH in the context of all Biblical Hebrew, in particular, its relation to SBH. He discusses origins for the characteristic features of LBH, most of which are related to the historical and social circumstances of the Persian period: 1) Persian loanwords, 2) late Aramaic influence, 3) elements of BH that are absent from SBH but are characteristic of Rabbinic Hebrew, and 4) internal BH developments, which really is a category of features that cannot be explained, at this time, by the other factors, but nevertheless appears to represent LBH. The historical and social circumstances situate LBH between three different poles: SBH stands before it, Rabbinic Hebrew stands after it, and Imperial Aramaic stands beside it. Looking to each of these poles provides the basis for identifying and isolating LBH features.

Each entry of the lexicon reflects the guidelines that Hurvitz has developed for identifying a linguistic feature as LBH, based on the historical and social situation of the Second Temple Period. His first criterion for identifying a linguistic feature as

¹Other designations for these classifications are also used in scholarly literature, e.g. Standard Biblical Hebrew is also called Early Biblical Hebrew or Classical Biblical Hebrew (not to be confused with Classical Hebrew, another designation for Biblical Hebrew).

LBH is that the feature must occur exclusively or, at least, predominately in clearly late texts. Therefore, each entry begins with grammatical information regarding the lemma, its English definition, and its occurrences in clearly late biblical texts (e.g. Esther, Daniel, Ezra, Nehemiah, Chronicles). The occurrences are not necessarily all the occurrences of the particular lemma in the Old Testament, but only those occurrences that reflect the usage of the lemma in LBH. For instance, the root שרש occurs 165 times in the Old Testament, but Hurvitz records only six occurrences. These occurrences include those from Chronicles and Ezra, clearly late writings.

His second criterion is that the linguistic feature must have an alternative feature in SBH. He lists SBH alternatives and if available, parallel passages which clearly show the distinctive usage of SBH and LBH. A good example of such cases occurs in the entry for מְלִכְוִיָּה. In that entry he lists several parallels (2 Sam 7:12//1 Chr 17:11; 2 Sam 7:13//1 Chr 22:10; 2 Sam 7:16//1 Chr 17:14; 1 Kgs 9:5//2 Chr 7:18; etc.). The listing of such parallels helps clarify the distinctive usages of the terms in SBH over against LBH even if it does not provide a complete picture.

His third criterion is that extra-biblical texts from the Second Temple Period to the end of the Talmudic period should attest to the same linguistic feature. Therefore, he lists these passages organizing them into two categories: 1) renderings, glosses, or paraphrases of biblical texts and 2) texts which are not directly dependent upon a particular biblical passage. It should be noted that these passages are listed without any English translation, so those unfamiliar with the Dead Sea Scrolls texts, Aramaic Targummim, and early rabbinic writings may find it difficult to decipher the significance of the passages cited. Furthermore, in order to suggest possible lines of Aramaic influence on LBH, he lists the Biblical Aramaic cognate, when such exists.

After providing the evidence for each linguistic feature as LBH, each entry contains a number of comments, generally more comprehensive than those included in most lexica, mostly which address issues that would be of concern for the diachronic study of BH. For instance, some comments address passages in which the lemma may possibly preserve a LBH usage; some, possible origins; others, other comparative information with other Semitic languages; etc. Often, these comments are quotations from the scholarly literature regarding the particular linguistic feature. Finally, each entry closes with a bibliography for further research.

A lexicon such as this is a tremendous resource for philological study. Its appearance comes at a time in which the diachronic study of the Old Testament is in a state of flux. In the past decade, some scholars, notably Young, Rezetko, and Ehrens-värd, have challenged the idea that chronological factors account for the diversity of BH reflected in the Old Testament. Hurvitz acknowledges this situation in the introduction to the lexicon; however, as he states that since “the gulf between the two opposing parties is hardly bridgeable,” he decided “to refrain from futile polemics” (13). Therefore, the lexicon does not intend to be a defense of Hurvitz’s diachronic study of BH: it is a summary of it. At the same time, the lexicon presents, at least for many of the lemmas, a compelling case for a diachronic explanation of the data.

Finally, the greatest benefit of the lexicon for most exegetes will be the greater detail that it offers for individual terms that other lexica do not offer. Since other BH lexica, such as HALOT, treat each lemma exhaustively in the Old Testament literature, it is difficult for them to draw out the development of the lemma’s meaning

and how such development fits within the development of BH as a whole.² This lexicon accomplishes this task well.

This lexicon is a valuable resource for exegetes working with LBH texts and for those interested in the diachronic study of BH.

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***The Oxford Handbook of Apocalyptic Literature.* Edited by John J. Collins. New York: Oxford University Press, 2014. 564 pages. Hardcover, \$160.00.**

The present volume is a compendium of essays that survey the forefront of thinking and research on apocalyptic literature. It is not concerned with the genre of apocalypse “narrowly defined,” but with the “broader category of analogous literature” (6).

As mentioned in the preface, *The Oxford Handbook of Apocalyptic Literature* is not intended to replace the three volumes of *The Encyclopedia of Apocalypticism*, but should be viewed as a companion volume (ix). Whereas *The Encyclopedia* presents a historical and more descriptive overview of apocalypticism, *The Oxford Handbook* is more thematic and analytical. It focuses on various aspects of apocalyptic literature and the different ways it can be interpreted. *The Oxford Handbook* primarily limits its scope to ancient Judaism and Christianity.

Twenty-eight essays, which correspond to individual chapters, comprise *The Oxford Handbook* and are divided into five parts. Part one surveys the literary and phenomenological context of apocalyptic literature. The relationships between different genres such as apocalypse, prophecy, and wisdom are assessed. Although wisdom and prophetic literature may contain apocalyptic elements and conversely apocalyptic literature may have elements of wisdom and prophecy within it, apocalypse did evolve into a distinct genre. Further, apocalyptic literature used and adapted other contemporary phenomena such as Jewish mysticism, dreams, and visions.

Part two surveys the social function of apocalyptic literature. This section begins with an explanation of how social-scientific ideas and perspectives “have and will shed new light on apocalyptic texts” (124). Philip Esler concludes that most situations that gave rise to apocalyptic literature were negative (132). The remainder of part two focuses on specific social issues that potentially gave rise to apocalyptic literature and its use by those who wrote and read it.

Part three assesses the literary features of apocalyptic literature. This section focuses primarily on rhetorical analyses of Jewish and early Christian apocalyptic literature. It concludes with a chapter on deconstruction where Erin Runions suggests that the structure of the Revelation imitates the Roman Empire in contrast to the book’s critique of empire, which would have enabled it to be used by those within the empire (236).

Part four, the largest section of *The Oxford Handbook*, surveys apocalyptic theology. This section covers a wide range of topics from determinism and freewill to the use of already-established claims of Torah.

Part five surveys apocalypse in the present age. This section has two strands: essays that assess modern Jewish and Christian use of ancient apocalyptic texts and essays that assess the twenty-first century apocalyptic worldview that is not necessarily directly linked to ancient apocalyptic texts.

²Thanks go to my colleague Paul Hoskins for pointing out the value of the lexicon in these terms.

The critique of *The Oxford Handbook* will be limited to the book as a unified whole because it would be impossible to evaluate the arguments and claims of each essay within a brief review such as this. There are three major strengths, first, it brings the reader to the forefront of apocalyptic scholarship and thought. With the help of a bibliography at the end of each chapter, the reader may also easily continue his research on a particular topic of interest. Second, it is sure to stimulate more thought and publications on apocalyptic literature. Many articles raise good questions and areas of interest, but are not long enough for a thorough treatment. A good example is Matthias Henze's chapter on how the authors of apocalyptic literature related their work to the already-established claims of Torah (chapter 18). Henze only interacts with 1 Enoch, 4 Ezra, and 2 Baruch. His chapter leaves a need for others to pursue similar research on other apocalyptic literature. Third, part five of this book, which covers apocalypticism today, brings apocalyptic literature into the field of religious studies. This is an area that is often neglected. The study of apocalyptic literature is usually relegated to fields of biblical studies, literary studies, or theology. *The Oxford Handbook* should be commended for engaging in the field of religious studies.

While reading *The Oxford Handbook*, a number of weaknesses and needs for the field of apocalyptic literature made themselves evident. First, the section on the literary features of apocalyptic literature was surprisingly meager. Of the three chapters in this section, two were dedicated to rhetorical criticism and one to deconstruction. More chapters on other literary features of apocalyptic literature were needed, such as time and space, style and how the authors exploit the various linguistic possibilities, the roles of narration and dialogue, imagery, and repetition and recapitulation to name a few. The many areas of literary criticism available and the lack of chapters dedicated to it in *The Oxford Handbook* indicate the need for further research and study in the field of apocalyptic literary criticism. Second, a chapter on the effects of dating apocalyptic literature would have been helpful. Many chapters, such as chapter nine, assumed a late date for the book of Daniel (150). However, one wonders if the conclusions reached regarding literary context, phenomenological context, and social context would remain the same if the authors had taken a conservative date of Daniel. A chapter detailing the differences of interpretation based on date would have been helpful for the reader.

The Oxford Handbook of Apocalyptic Literature is a compendium of essays that survey the forefront of thinking and research on apocalyptic literature. The work demonstrates that research in the field of apocalyptic literature has come a long way in the past 35 years. However, it also indicates that there is much work to be done. This book is sure to be a useful resource for graduate students and scholars alike that will hopefully stimulate further research and insights into this fascinating field.

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***The Gospel of the Lord: How the Early Church Wrote the Story of Jesus.* By Michael F. Bird. Grand Rapids: Eerdmans, 2014. 408 pages. Paperback, \$30.00.**

Michael F. Bird is a prolific and excellent writer. He is lecturer in theology at Ridley Melbourne Mission and Ministry College in Australia. He has written on Historical Jesus studies, including a recent co-authored response to Bart Ehrman's claim that Christians made the man Jesus into a deity. In *The Gospel of the Lord*, Bird continues his outstanding scholarly writing with this excellent introduction to the

four canonical Gospels—Bird’s earliest area of scholarly interest and research (viii). He explores three main areas: (1) the formation of the Gospels, (2) Gospel genre, and (3) how the Gospels “relate to the Christian discourse about God (viii).”

The book has six chapters: (1) introduction, (2) Jesus tradition purpose and preservation, (3) Jesus tradition formation, (4) Gospel literary genetics, (5) Gospel genre and goal, and (6) the reason for four Gospels. Chapters two and three as well as an excursus have appeared in theological journals, but Bird says they “have been heavily revised for this book in light of recent research (ix).”

Remaining true to the original meaning of the biblical text is important to Bird and is a strength of this book. For instance, in regard to the preservation of the Jesus tradition, he notes the tradition was “preserved by believing communities and guided by eyewitnesses and teachers within that community. Important didactic figures were vital guarantors of the memory and traditions of Jesus (64).” However, Bird departs from the traditional authorship position in assigning much weight to the role of early Christian communities in shaping Gospel tradition (65–66) as well as questioning the traditional authorship of Matthew (“an open question,” 140) and John, who Bird believes was a Judean disciple of Jesus that led a Christian group at Ephesus, and his disciples later redacted his testimony into the Gospel of John (191).

The Synoptic Problem remains unresolved, and understanding the complicated landscape of possible solutions is critical in Gospel studies. Bird does an admirable job describing and critiquing the primary proposals. He gives diagrams when needed (e.g., 128, 187). Helpful harmony charts list the Gospel texts side by side in both English and Greek, and this practice allows the readers to better understand Bird’s explanations (e.g., 129–31, 135–37). Bird makes the case for the Holtzmann-Gundry hypothesis—a rather complex proposal that is also called the “three source theory” (156). This proposal includes Marcan priority, Q-lite (since Bird says 70% of the claims made for the non-extant Q document are “building castles in the air,” 165), and Luke’s use of Mark. Even though Bird does not ultimately prove his case, he does well illustrate the reality that the Synoptic Problem remains an intriguing and open question.

Bird writes in an engaging style. He is easy to understand, and he uses vivid analogies. Examples include the following: “Just like peeling an onion, watching a form critic cut and tear his way through the alleged layers of tradition in Gospels also makes one want to cry because it is so painful to watch (114).” “The ‘Holy Internet’ of the early Christian movement was composed of a myriad of churches who were in close and constant contact with each other (321).” “The ‘Other’ Gospels (the noncanonical Gospels) are typically anachronistic—like finding a document in which Napoleon discussed nuclear submarines and B52 bombers with his officers (296).” Also, Bird aptly says the “forty or fifty ‘other’ Gospels” were written either to supplement or to *supplant* the four canonical Gospels (281, 308).

The book ends with an informative excursus that is typical of the often conservative viewpoint of Bird in this book: giving reasonable answers to potentially destructive claims by critics. For instance, many critics claim the scribal copying of NT texts in the second century A.D. was fluid or free—supposedly demonstrating the unreliability of God’s Word. However, in this excursus Bird notes recent finds of second-century A.D. papyrus in Oxyrhynchus containing Gospel material help affirm that in the second-century the texts were copied by “strict” or “normal” standards (334–35).

The Gospel of the Lord is an excellent introduction to the origins, interrelatedness, and purpose of the four Gospels. It is balanced and comprehensive enough to be a student textbook on the undergraduate or masters level. Pastors will find it a helpful update on the state of Gospel origin research today.

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***Reading Backwards: Figural Christology and the Fourfold Gospel Witness.* By Richard B. Hays. Waco: Baylor University Press, 2014. xxii + 155 pages. Hardcover, \$34.95.**

Few sequels are as satisfying as their predecessors. However, Hays's *Reading Backwards: Figural Christology and the Fourfold Gospel Witness*—a “Gospel-focused sequel” to *Echoes of Scripture in the Letters of Paul* (1989)—does not disappoint. Perhaps, rather than a “sequel,” Hays's slim volume (a permutation of his Hulsean Lectures delivered at Cambridge) may be better described as a tempting *hors d'oeuvre* to whet the appetite in anticipation of a future, more “meaty” monograph (ix). Upon first glance of the enigmatic title, *Reading Backwards*, the trials and tribulations of learning Biblical Hebrew came to mind. While this work is, indeed, interested with “Israel's Scripture” (x), it is primarily focused on the Septuagint (not the Masoretic texts) as Hays notes: “the language of the Evangelists resonates most strongly with the language of the Old Greek versions of Israel's Scripture” (xiv).

In chapter 1, Hays (Dean of Duke Divinity School and George Washington Ivey Professor of New Testament) contends: “*the Gospels teach us how to read the OT, and—at the same time—the OT teaches us how to read the Gospels. . . . [W]e learn to read the OT by reading backwards from the Gospels, and—at the same time—we learn how to read the Gospels by reading forwards from the OT*” (4, emphasis original). Hays suggests a “Gospel-shaped” hermeneutic that “necessarily entails *reading backwards*, reinterpreting Israel's Scripture in light of the story of Jesus” (104, emphasis original). In chapter 2, Hays surveys Mark's Gospel through the hermeneutical lens of the “singular mystery” (μυστήριον) referenced in Mark 4:11 (31). For Hays, Mark 4:11 reveals that this “mystery” is none other than Christ, himself. Hays then switches his focus to Matthew in chapter 3. Here Hays contends that the “Torah has been transfigured” through Matthew 28:20 in Matthew's use of *metalepsis* (i.e., a poetic citation of a fragmentary phrase that implores New Testament readers to recover the original Old Testament subtext) via the repeated phraseology in Genesis 28:15, “Behold I am with you” (42, 50). According to Hays, Jesus is equated with the God of Israel at the end of Matthew's Gospel because Jesus is seen as standing in the same role as YHWH in Jacob's dream. Hays connects Luke 24:21 to a catena of Isaianic passages referring to YHWH as the “Redeemer of Israel” in chapter 4. Hence, through these *metalepses*, Luke depicts Jesus as “the One who redeems Israel” (74). In chapter 5, Hays depicts John as a “Baroque sign painter” employing “chiaroscuro” with words to illuminate Jesus as the “Temple transfigured” (78, 82). It is through John's “figural hermeneutic” (2) of Jesus as “Temple” that John's divine Christology reaches fulsome expression (91). Hays concludes his book in chapter 6 with a helpful list of ten ways the Evangelists inform the reading of Scripture (104–09).

Several strengths mark this work. First, Hays synthesizes a vast amount of data into a concise, well-written argument in which nearly every sentence serves to support his thesis. Second, Hays's commendation of the recovery of the Old Testament in ecclesiastical as well as scholarly circles is laudable (5). Identifying *metalepses* employed by the New Testament writers requires Christians to become

steeped in Scripture. Lastly, Hays is unafraid to swim against the currents of the scholarly consensus. Hays rejects the two-source hypothesis of the so-called “Synoptic Problem,” as well as New Testament scholars’ pervasive usage of the terms “high” and “low” Christology. Hays dispenses with “Q” (xiv), and rejects any *a priori* philosophical categorization of Christology utilizing such “thermometric” nomenclature (107–08). Hays also rejects the consensus view that the Christology in Luke’s Gospel is “primitive” (see Hays’s caustic critique on page 60), and contends for the converse—that for Luke, Jesus is “Israel’s God” (74).

But this work is not without its faults. First, chapter 6 is Hays’s weakest chapter due to Hays’s somewhat troubling, superfluous statements regarding the “weaknesses” and “drawbacks” evinced within the Evangelists’ hermeneutics and portraits of Jesus (96–102). Such language implicitly suggests that God’s Word (which is the resulting fruit of the Evangelists’ supposed “defective” depictions of the Old Testament and Christ) has “weaknesses” and “drawbacks.” This does much to denigrate the unity as well as the trustworthiness of the Fourfold Gospel in the hearts and minds of the students, pastors, and laity reading this work. Second, it seems as if Hays overstates his case as some of his apparent “allusions” could possibly be “illusions.” Hays appears to do lexical searches for what he considers to be *metalepses*—the lexical ciphers or “hermeneutical keys” that unlock the meaning of the gospel narratives (42, 86). This could lead down some problematic paths in that (like chiasmus) one could find “allusions” at every turn if he or she looked hard enough!

In sum, *Reading Backwards* is a thought-provoking work that strikes some pleasant chords as well as a few sour notes (especially in chapter 6). Regardless, Hays’s thesis is compelling, well-argued, and deserves a hearing from any serious student of the canonical gospels. Hays is attuned to the Evangelists’ “hermeneutical hindsight” in their various readings of the Old Testament and portraiture of Jesus, and urges his readers to read the gospels *backwards* as well (85).

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***The Other Gospels: Accounts of Jesus from Outside the New Testament.* Edited and Translated by Bart D. Ehrman and Zlatco Pleše. Oxford: Oxford University Press, 2014. 352 pages. Paperback, \$26.95.**

The Other Gospels is a valuable sourcebook of material most Christians never see—and for good reason. The material was either rejected long ago by the church as being noncanonical or it was written after the New Testament canon was closed. However, these writings are of interest to some lay people and students who are unable to read ancient languages, so Ehrman and Pleše do a real service in providing this unusual and often hard-to-find material.

Both men are professors at the University of North Carolina at Chapel Hill. Pleše is an authority on Gnostic literature. Ehrman is an expert on New Testament textual criticism, apocryphal writings, and the early church. He has written extensively on these subjects and is typically highly skeptical of the truth of Christianity.³ However, in this book he and Pleše simply present good descriptions and English translations of over forty ancient gospels and textual fragments. The book’s arrangement is by subject: (1) infancy gospels, (2) ministry gospels, (3) sayings gospels and

³See Bart Ehrman, *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew* (Oxford: University Press, 2003).

agrapha, and (4) passion, resurrection, and post-resurrection gospels (vii–ix). These writings are extant in at least one of three possible forms: (1) as a full or fragmentary physical text, (2) as a quotation in a Patristic writing, and/or (3) as a reference in a Patristic writing with no surviving quotation or text (322).

The definitions are quite helpful, such as the *agrapha* (literally “unwritten”) being alleged sayings of Jesus that were written elsewhere but do not appear in the four canonical Gospels (xv, 180). The background descriptions are short but accurate, such as observing when it is difficult to ascertain a writing’s original text (e.g., 3–4, 99, 127, 140, 254–55) and noting that many titles given to these writings are modern titles given after their rediscovery (4, 19, 37, 58). Also, citing the textual version upon which the English translation is based is beneficial, and the translation is often very similar to one already given by a prominent scholar associated with the text (7, 22, 40, 102). Whenever a writing has similar details to a canonical Gospel, there is a helpful footnote to that Gospel (e.g., 220–24). Also, the editors give a helpful bibliography for each of the writings.

Two interesting elements in these apocryphal writings are: (1) the unusual, alleged miracles, and (2) the revelation of the origins of some Roman Catholic and/or Eastern Orthodox beliefs. Biblical miracles normally have a clear faith lesson or salvific purpose associated with them. However, a number of miracles in the apocryphal writings lack this element and clearly seem fake, such as the infant Jesus doing self-serving miracles (11–12, 55, 91), metal standards of Roman soldiers twice bowing down to Jesus when he appeared before Pilate (237), and Jesus standing taller than the sky next to a talking cross at his resurrection (199). Some stories not in the New Testament but in Catholic tradition are in these apocryphal writings: Mary’s parents being named Joachim and Anna (24–25), Gabriel appearing to Mary at a well (29, 48), Joseph being an older man with children from a previous marriage (28, 81), 4) the perpetual virginity of Mary (40, 46, 50, 90), 5) personal guardian angels (84), and 6) people making the sign of the cross on their forehead (260, 264).

Of what value is a study of these noncanonical writings? Ehrman and Pleše claim these collected writings help one to see what early Christians thought (4–5, 18–22, 234). However, since orthodox Christians rejected the canonicity of these writings, they represent only what *some* Christians and *some* heretics thought. It is unlikely that any of these writings give access to the actual sayings of Jesus—contrary to what the editors claim (159)—since most date hundreds of years after Jesus’ day. Yet, there is some value. First, it is interesting to read writings with false teachings that ancient heretical sects used. Second, it helps to understand what events some Christians (as well as heretics) wished were in the canon, such as stories of Jesus’ childhood. Third, it is helpful to know the origins of some false teachings in the Catholic and Orthodox churches. Fourth, reading these false gospels can affirm why the church rejected them and accepted the four Gospels that are canonical.

However, there is a danger in a new or nominal Christian reading these writings. Such a reader might think the outlandish claims in the writings are true. Certainly some of the stories are heretical, such as salvation being unavailable to women (173), Judas Iscariot being the hero disciple (206–13), Gnosticism (salvation comes only through secret knowledge, 162, 201–03), and Docetism (Christ was not human, but the Christ spirit inhabited a human, 191–95). Other apocryphal details are fairly innocuous but nonetheless unattested in the canonical Gospels, such as Joseph living to age 111 (80, 85) and giving names to unnamed people in the

Gospels, such as the woman healed from the issue of blood (241) and the repentant thief crucified with Jesus (244).

The book could be improved by adding a term index as well as a Scripture index as appendices. Also, a few photographs of actual source fragments would be enlightening. Nonetheless, Ehrman and Pleše have provided an interesting sourcebook of apocryphal gospels. It may have limited appeal to Christian lay people, but pastors and Bible teachers could use it for examples of writings that easily show why the church rejected them long ago.

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***Jesus Research: New Methodologies and Perceptions. The Second Princeton-Prague Symposium on Jesus Research.* Edited by James H. Charlesworth with Brian Rhea and Peter Pokorný. Princeton-Prague Symposia Series on the Historical Jesus. Grand Rapids: Eerdmans, 2014. 1,087 pages. Paperback, \$70.00.**

Ever since reviewing the first volume from the Princeton-Prague Symposia on Jesus Research, this writer has eagerly awaited the second volume. It was worth the wait, and the second volume is a who's who of Jesus Research. This sequel is weighty in scholarly research as well as heft: it is almost three times the length of the first volume. James H. Charlesworth gives an excellent overview for each of the book's two major sections. He also contributed two articles, and Brian Rhea compiled the extensive bibliography.

This second volume is a great addition to the first volume for three reasons: (1) it represents a more interdisciplinary approach to Jesus Research, (2) it contains more positive results affirming the truthfulness of the picture of Jesus in the canonical Gospels, and (3) it reflects the recent scholarly swing back toward trusting the Gospel of John as a reliable source.

A growing appreciation among New Testament scholars for findings from other disciplines adds great benefit to the study of the Gospels, and this volume reflects this diversity (436, 465–66, 470, 476). The findings from archaeology shed invaluable light on the first-century culture in Palestine, evidenced by expert numismatist David Hendin (190–97). A topographical analysis of the location of a biblical event can shed new light on its meaning, as Jeremy M. Hutton demonstrates with the possible location of Jesus' baptism by John at the al-Magtas/Hagla ford system (176). Gabriel Mazor notes the importance of appreciating the impact of Imperial Roman architecture on first-century A.D. Palestine (178–79). Dead Sea Scroll expert Peter Flint effectively shows the positive impact some of the scrolls shed on Jesus Research (272–82), but he also criticizes radical claims some scholars have written about the scrolls and the New Testament (265–71).

Of course, no reader will agree with all of the assertions in this wide-ranging collection of research. For instance, this reviewer disagrees with Richard Horsley's often negative assessment of historical details in the canonical Gospels (352–54). On the positive side, Horsley correctly calls for more study in the political, economic, and religious situation in the Palestine of Jesus' day (335–38).

With such a wide variety of participants in the second symposium, one cannot expect consensus among the scholars. Their certitude of obtaining an accurate picture of the historical Jesus is varied. Yet, a number of positive affirmations of the biblical view in this volume are worth noting. Darrell L. Bock masterfully demonstrates how the Gospel of Mark went from the most neglected Gospel to the highly-prized

source that it is today (551–76). Craig Keener defends Luke’s careful approach as an ancient historian in writing both the Gospel of Luke and Acts (600–23). Also helpful, Craig A. Evans and PHEME PERKINS, respectively in their essays, show the extracanonical writings and apocryphal gospels do not contain helpful information for Jesus Research (634–90). The growing appreciation of Jesus’ miracles in Jesus Research (876–78) is also a welcome change in recent scholarship.

It has been over a century since most scholars neglected Mark’s Gospel, but sadly in this ensuing time period many of them have routinely neglected John’s Gospel. Fortunately the tide is changing. This volume shows some scholars are coming back to accepting the Gospel of John as a credible source (630–33). The Scripture Index appendix lists almost as many references to John as there are to Luke (1034–37).

Problem areas in Jesus Research still exist. The continued use of the Gospel of Thomas as a credible source on par with the four canonical Gospels is troubling (e.g., 220, 222, 773; and Craig Evans effectively demonstrates its numerous problems, 635–47). There is still widespread skepticism of the full accuracy of the Gospels (e.g., 25–27, 56–57, 155, 234). The continued use of the principle of double dissimilarity is questionable because it claims one can trust only Gospel sayings of Jesus that were different than what first-century A.D. Judaism taught and what the early church taught—and that overly-restrictive requirement does not leave much credible gospel material.

With such a wide variety of articles, a subject index is needed in this volume; however, the "Index of Scripture and Other Ancient Texts" is helpful (1026–53). The main issue with this book is the delay in its publication. The material is already somewhat dated. One expects a compendium of articles like this to be cutting edge. For the most part they are—but they are missing the last seven years of research. For instance, the essay on miracles misses the two-volume work by Craig Keener. The essay on Jesus’ resurrection does not mention the monograph by Michael Licona. Granted, getting over forty articles by leading scholars was likely no easy task, but quicker publication would have helped. Regardless of the wait, this volume is invaluable to both students and scholars interested in learning the latest findings in Jesus Research. The content is highly technical in nature; yet, to people interested in scholarly research about Jesus on a deep level—a noble pursuit—this book is helpful indeed.

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***What is Biblical Theology? A Guide to the Bible’s Story, Symbolism, and Patterns.* By James M. Hamilton Jr., Wheaton, IL: Crossway, 2013. 128 pages, Paperback, \$12.99.**

In *What is Biblical Theology?*, James Hamilton offers a simple introduction to the purpose and methods of Biblical Theology. The book contains some introductory material that defines the task Biblical Theology and three subsequent sections that address the Bible’s story, symbolism, and patterns as they relate to Biblical Theology.

Hamilton begins with an appeal to read the Bible as a single narrative of redemption and argues that, “to do Biblical Theology is to think about the whole story of the Bible” (12). This also implies that the practice of Biblical Theology must take into account the interpretive perspective of the Biblical authors or “the way the biblical authors have presented their understanding of earlier Scriptures, redemptive history, and the events they are describing” (16).

As a result, Hamilton's first section explains the "Bible's big story" and how the Bible as a whole conforms to the genre of a narrative. The setting of the Bible is the present created world, the characters include God, humankind, and Satan, and the plot comprises the grand episodes of creation, fall, redemption, and restoration. While there are many important themes in Scripture, Hamilton argues that the intervening plot structures focus on the theme of exile and return as God displays his glory by saving his people through judgment. Throughout the narrative of the Bible, God has also given specific promises that describe a future redeemer who will ultimately set things right. These promises are called *types* and together they form embedded patterns that thread together the Biblical narrative as a whole. The progressive unity of these patterns are ultimately realized when God finally defeats evil and reopens the way to salvation through the seed of the woman (Gen 3:15). In addition to biblical types, Hamilton also shows how symbols and imagery knit together the biblical narrative theologically. Biblical authors utilize key symbols, such as a tree, a flood and even the temple, to communicate God's message to his people.

In the final section, he brings all these features together by emphasizing the practical aspect of Biblical Theology saying, "The Bible's story and symbolism teach us as the church to understand who we are, what we face, and how we should live as we wait for the coming of our King and Lord" (97) All baptized believers and members of Christ's Church are all part of the story of God and God's plan of redemption.

What is Biblical Theology? is a highly accessible entryway into the field of Biblical Theology. Those who feel like the Bible is a random collection of books will find Hamilton's treatment of Biblical Theology a helpful map guiding them through the essential features of God's unified plan of redemption throughout scripture. As Hamilton argues succinctly good Biblical interpretation must take into account the broader textures of the Biblical narrative in order to appreciate the fullness of God's revelation.

The brevity of the book might leave some readers wanting more developed treatments of certain topics, such as the grand narrative of the Bible in part one, or the application for the church in part three. But readers can consult the list of works in the epilogue including the author's more developed treatment of Biblical Theology: *God's Glory in Salvation through Judgment: A Biblical Theology*. This volume will work well in a church setting as a lay-level introduction to Biblical Theology or even as a brief introduction for a first-year course on Biblical Theology or hermeneutics.

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Theological Studies

***Engaging the Doctrine of Revelation: The Mediation of the Gospel through Church and Scripture.* By Matthew Levering. Grand Rapids: Baker Academic, 2014. 384pages. Hardcover, \$45.00.**

Matthew Levering is steadily becoming one the most prolific contemporary systematic theologians. Levering proves to be an authority on core Christian doctrine having published widely on the law, temple, afterlife, hermeneutics, the body and God. *Engaging the Doctrine of Revelation* reflects his breadth and depth as a scholar. While a committed Roman Catholic, Levering is not limited to traditional

and contemporary Roman conceptions of revelation, but he carefully explores the broader contemporary Christian literature (e.g., liberal and conservative varieties of Protestantism). His analysis of the contemporary literature is especially present in his defense concerning the mediation of Divine communication through the Church, which he primarily perceives to be the Roman Catholic Church.

Levering explicitly defends a view of revelation that is tied to the tradition that is continuously linked all the way back to Christ, the apostolic teaching, helpfully influenced by Hellenism up to the present day Catholic Church. He begins articulating and situating his view of revelation in the Trinitarian God where God the Father concretely acts in Christ and both the Father and the Son send the Holy Spirit to create a new community. Initially, he sets out his case by grounding revelation in God's concrete activity of Christ's mission to unite the church and believers to God. The Holy Spirit, sent by the Father and Son, appropriates the love of God to believers by enlightening the minds of believers within the church. God's mission to humanity is highlighted as a concrete public reality (see chapter 2), which Levering argues is represented in liturgical practice. In this way, it is not possible to sharply distinguish revelation from Christian practice. Hence, he does not defend a two-source view of revelation, namely, the Bible and tradition (or Tradition.) He recognizes the interwoven nature of the two sources. Finally, as it concerns revelatory mediation, Levering defends the hierarchical nature of Roman Catholicism (chapter 3). Levering's interlocutors include Calvin and Hobbes, yet not the comic strip mind you. Protestants will find this section especially important for clarifying how it is that they/we understand the nature of the church in terms of hierarchy and democracy.

In what remains of Levering's useful work, he discusses other significant notions tied to revelation. Chapter 4 is concerned with the concept of "gospel culture." Levering interacts with the evangelical Scot McKnight in his *The King Jesus Gospel*. Important to this discussion is Levering's intent to relate and deepen McKnight's interest in creating a culture of gospel by drawing from Aquinas' Christology. Evangelicals will find much here that is worthy of either adopting via Aquinas or criticizing and modifying in such a fashion as to retain what is in keeping with Protestant sympathies. One significant objection to Roman Catholicism is doctrinal change throughout the history of interpretation, given its strong view of Tradition. Levering rightly shows that this is not only an issue for Romans as it is also an issue for Protestants desiring some continuity with apostolic teaching through history. Arguably, this is a greater challenge for Romans, but he is right to pose it as a challenge for both. Rather than conceding to a common view that there have been "ruptures" or "corruptions" in the Church, he argues, instead that the traditions do change but there is not a "rupture." By drawing from the recent sophisticated work of Ayres and Anatolios on tradition, he defends the idea that doctrinal development has occurred as it does in all traditions, yet a doctrinal core that persists through God's providential preservation of the Church. Having said this, Levering is aware of the significant challenges with Catholicism, but this is no reason for Protestants to brush aside his meticulous and considered reflections on the topic.

In one of the most important and interesting chapters, Levering shows just how doctrinal development came about. In chapter 8, Levering defends natural law and natural theology as part and parcel of interpretive and doctrinal evolution. He uses one concrete example, the doctrine of God, as case and point that the traditional/orthodox conception of God as an immaterial being without a body is one

area that the church did not simply read directly off the pages of the Bible, although it is consistent with comprehensive biblical teaching, but that such a doctrine required traditioned reflection on the biblical data helped by Hellenistic philosophy. This, however, is not limited to Roman teaching but is consistent with a Protestant core of theology proper.

In the end, serious engagement with the doctrine of revelation ought to include Levering's *Engaging the Doctrine of Revelation*. While Protestants will come away disagreeing with much of what is defended, Protestants will not come away empty handed. Instead, Levering can help Protestants clarify what it is that we believe and hold essential to the doctrine of revelation.

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***Creation: Guides to Theology*. By David Fergusson. Grand Rapids: Eerdmans, 2014. 157 pages. Paperback, \$18.00.**

Short of being a piece of constructive theology, Fergusson's *Creation* is a splendid introductory piece on the doctrine of creation that is insightful and carefully situated in the literature. David Fergusson provides the reader with a thoughtful commentary on the doctrine of creation from a Christian perspective. Fergusson is careful to articulate and defend traditional notions within the doctrine of creation. By engaging in both its historical and contemporary contexts, Fergusson is able to capture the main topics in a creative manner with some constructive insights.

In chapter 1, Fergusson explores the scriptural data on creation. He is interested in both the Old Testament and the New Testament teaching. He helpfully leads the reader through three controversies still present today, namely, the days of creation in Genesis 1, and two anthropological concerns intimately related to creation. Fergusson insightfully ties these theological issues to ecological concerns, thus establishing the ground for further exploration in his later reflections. Fergusson proceeds to defend the doctrine of creation *ex-nihilo* as that which the Church recognized as cohering with the teaching that God is a perfect being. In this way, he wishes to highlight the Church's teaching that God is all-powerful, transcends his creation, but is also able to be present to it. Additionally, Fergusson highlights the holistic nature of God's creation, which he will later develop as it concerns human and ecological dependence. In chapter 3, Fergusson defines and defends the traditional view on Adam's fall while noting other modern innovations. Chapter 4 is concerned with the doctrine of God's providence as both a divine action of preservation and purposive guiding to an end. Fergusson addresses contemporary science and natural theology by distinguishing his approach called a theology of nature. In the final chapter, he addresses a variety of concerns related to anthropology, animals, ecology and aliens.

One notable highlight of Fergusson's work is his ability not only to disseminate a vast set of literature, but to offer some insightful thoughts by tying together various strands of thinking found in the literature. Throughout, Fergusson develops humanity's functional holistic embodiment. In the final chapter, Fergusson summarizes these thoughts by linking the human's relationship to the rest of creation. He shows that humans are intimately dependent on the ecosystem, which includes the animal world. Affirming this human-ecological dependence has implications for human living, which Fergusson makes explicit. Fergusson is clear that humans are called by God to steward God's creation. He shows that this is not only present

at creation but is reflective in God's final redemption, which includes the whole of creation. Ultimately, argues Fergusson, this should motivate not an anthropocentrism but a concern for God's larger program and design in creation. Having said this, he is quite critical of the notion, and related notions, that humans are central and primary to God's creation and redemptive purposes. In one place, he criticises the notion that humans are "priests of creation" (102). He argues that there is very little evidence, but if one were to reflect on the creation narrative more deeply, then it seems there is some justification for the idea that humans are of central importance. First, while the creation narrative climaxes with God's rest, it is the creation of humanity that serves as the penultimate climax of the narrative. Second, arguably, the creation narrative has several aspects that reflect the Temple later in the Old Testament wherein Adam would serve as a priestly figure.

Related to the above, the reader may be disappointed with Fergusson's critical tone toward natural theology as a distinct discipline, which provides the foundations for theology. He is careful to distinguish his "theology of nature" from "natural theology," and the idea that humans are natural/ontological images of God. However, many theologians see natural theology as providing the ontological pre-conditions for Christian theology.

With all that has been said, Fergusson's *Creation* is an excellent primer on the doctrine of creation. It is critical, clear, carefully developed and richly situated in historical and contemporary contexts.

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***Sanctification: Explorations in Theology and Practice.* Edited by Kelly M. Kopic. Downers Grove, IL: IVP Academic, 2014. 300 pages. Paperback, \$30.00.**

Presently very little academic discussion on soteriology (i.e., the doctrine of salvation) is taking place in the theological literature. Not all hope is lost, however, since there is a growing interest in soteriological studies. More specifically, there is a revival of interest in the doctrine of sanctification (i.e., the process of moral and spiritual growth). *Sanctification: Explorations in Theology and Practice* is one significant example of this development. Sanctification is a constructive contemporary re-statement of Protestant dogmatics concerning Christian growth in grace. The authors offer the reader not simply a restatement of doctrine, but charmingly explore the doctrine by drawing from scripture, history, philosophy and experience.

Throughout, the authors develop various aspects of the doctrine. Three apparent and significant themes pervade the volume. First, it considers the inter-relationship of faith and grace in human union with Christ. Richard Lints offers a representative example (also see the chapters of Blocher, Ellis, Davidson, and Canlis) where he contributes to the discussion on law in relation not only to salvation but also to sanctification. Lints argues that all spiritual growth is rooted in faith and grace, not works of law. In this way, he recognizes that his view affirms one variant of antinomianism (48). He suggests that the law is not the primary ground for human covenantal relationship with God anymore, but that God's grace is the foundation for Christian life. In this way, the relationship Christians have to the law has changed from its legal function to having a function of wisdom (49). This is in contrast to the antinomian variant (what he calls antinomianism type 2, 49), which says that the law ceases having any function in Christian life. Lints describes the Christian life as one

of exteriority wherein faith expresses itself externally not as a volitional response to the law but as a manifestation of God's grace through faith.

Second, the authors consider human agency, divine agency, and sanctification (see especially Horton, O'Donovan, and Eglinton). Third and finally, it considers theological and practical implications that follow from various soteriological commitments. Common themes that make their way in all the chapters include the emphasis upon not only salvation by faith alone but sanctification by faith alone (contra Roman Catholicism), union with Christ as the central dominating theme behind both justification and sanctification, and an emphasis upon ethics as a corporate reality in Christ rather than a mere individual reality.

What seems to have motivated the work, as noted by Kopic, is the growing interest and desire to set forth clearly a doctrine of sanctification in evangelical contexts (10–11). All of the authors are broadly interested in contributing to this discussion. While the authors are motivated by such cultural influences, there is an overwhelming tendency in the volume to address Reformed soteriology, as Kopic states (11), even Calvinistic soteriology. Having said this, there are a couple of chapters which prove to expand the Calvinistic boundaries (e.g., McCormack and Moore). And, depending on one's doctrinal persuasions, this could be construed as a weakness, but for those interested in Reformed Calvinistic dogmatics this may be a strength.

Sanctification is a rich and careful contemporary engagement in a Reformed soteriology as it bears on growth, the will, and ethics. Hopefully this fine work will motivate additional discussion not only in Calvinistic soteriology but more broadly evangelical and ecumenical soteriology.

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Historical Studies

***Seven Summits in Church History.* By Jason G. Duesing. Rainer: 2016. 131 pages. Softcover, \$10.97.**

As a child I was introduced to the "Seven Wonders of the Ancient World" and was instantly captivated. I wanted to know, How was the Great Pyramid built? What did the Colossus of Rhodes look like? What was the magnitude of the Hanging Gardens of Babylon? Not only did these "wonders" pique my interest in and of themselves but they also introduced me to the world of the Ancients. Through them Egypt, Greece, and Babylon came alive to me.

In *Seven Summits in Church History* Jason G. Duesing has accomplished for the field of Church History what the Seven Wonders did for me. At first glance he has only introduced seven figures from the history of Christianity, but in reality he has exceptionally engaged the lives and ministries of these "seven summits" so that the reader is left wanting to learn more from the history of Christianity and at least for the Christian, is encouraged to live a life more honoring to Christ.

Duesing's work is intended for the average churchman. In fact the genesis of this project was in a Bible study at his church (much like Mark Noll's *Turning Points*). The idea of "seven summits" is borrowed from the mountaineers Richard Bass and Frank Wells who sought to climb the seven largest peaks on each continent. After a thought-provoking appeal on the study of Church History (21–35), Duesing addresses the specific "peaks" he has chosen: Augustine, Martin Luther,

John Calvin, Balthasar Hubmaier, Jonathan Edwards, William Carey, and Carl F. H. Henry.

The chapters that follow are brief and, as such, are unable to engage deeply into each figure, but such is to be expected of an introductory text. The reader is provided with what Duesing believes are the major events in the history of these “summits.” These summaries leaves one wanting more. This, however, is not a negative critique, but gives strength to the purpose of the book to introduce and pique interest. So, at the end of each chapter Duesing provides a few sources for further reading.

The one major question that remains is: why these “seven summits?” Duesing himself states, “As with any such list, this one contains some element of subjectivity. . . . These aren’t the seven top theologians or the seven greatest evangelists, and they are not all equal in stature (16).” So these are not necessarily *the* seven summits of Church History, rather, they were chosen because “each served to shape the general direction of the history of Christianity (16).” Though all of these figures would be on my top 25 I would construct a different list of seven summits. However, this is Duesing’s list and indeed it is a good list. *Seven Summits in Church History* is an excellent introduction that is accessible to readers of most ages.

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***Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective.* By Andrew B. McGowan. Grand Rapids: Baker Academic, 2014. 320 Pages. Hardcover, \$34.99.**

Anyone interested in the worship practices of the Church should read this book. Andrew McGowan has produced an excellent resource describing early church practices with obvious implications on contemporary expressions. The research of the book is impressive, the organization is clear, and the content is well written. The topics covered are as follows: meal (Lord’s Supper), Word, Music, Initiation (Baptism, Anointing, and Foot Washing), Prayer, and Time (Feasts and Fasts). Within each of these topics, the author shows their development and impact on the Church.

Throughout the book, McGowan’s demonstrates an impressive familiarity and interaction with early church writings. Informed by the author’s earlier work on the Lord’s Supper, the rich impact that celebration had on the history of the church is a frequent and intriguing discovery throughout the book. In each of the topics addressed, the author unpacks the richness and complexity of the Christian tradition. He sheds light on current worship practices, but also helps the reader understand how those practices influenced other areas like ordination (159–60), preaching styles (76–78), devotional practices (78–86), and more.

The strengths of the work are McGowan’s chapters detailing the history of the Lord’s Supper (chapter 2), Baptism (chapter 5), and Holy days (chapter 7). He is honest on areas where there is a lack of clear evidence for the development of certain practices in areas like music (117, 118–19, 122) and specific times of prayer (188, 202–03), but also insightful where clear implications can be drawn, such as the impact of the growth of the church on buildings, land, and political influence (59–62).

At times, this reader would have liked to have seen more appeal to Scripture or the original languages. For example, in the section on music, a brief discussion of the history of music in relation to David and Jehoshaphat might have strengthened

the historical development of the topic. However, the confines of the book are clear and may have prevented such a discussion.

This book would be a helpful addition to any minister's library. Readers will want to read it slowly. Have a highlighter and a pen handy as nearly every page contains informative and engaging content. From the perspective of this reviewer, as soon as I finished the book, I added it to the required reading for my course and immediately made plans to read it again.

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***Calvin on the Christian Life: Glorifying and Enjoying God Forever.* By Michael Horton. Wheaton, IL: Crossway, 2014. 272 pages. Paperback, \$19.99.**

In keeping with the series *on the Christian Life*, Michael Horton clearly articulates Calvin's lived theology. Unlike most studies of Calvin, Horton is primarily interested in the theological piety of Calvin's life and thought. Having said that, Calvin's piety intersects with his theology and exegesis. Horton's unique contribution to evangelical literature lies in his portrayal of Calvin not so much as a humanist or an intellectual, although he is both of these, but as a pastor. It is in this spirit that Horton addresses all theological issues found within the pages of *Calvin on the Christian Life*.

The tone of the book is practical and pastoral. Horton is careful to develop the notion of Calvin's piety from the start, and the fact that all of Calvin's thought and action is directed toward God. As he states, "Like any pious Augustinian, Calvin viewed every aspect of life *Coram Deo*, before the face of God (17)." Horton carefully and consistently leads the reader to see Calvin in this light. He does so by contextualizing Calvinian theology historically and ecclesiology. One example is Horton's exposition of Calvin's doctrine of election. Therein, Horton is careful to explain that "election" is a doctrine close to the heart of the believer. The intent for discussing election is to secure and sustain the heart of the believer not to confuse or enact despair. In contrast to common caricatures, Calvin did not use the doctrine of "election" in the manner that medieval's may have used it to punish, control, or spur on obedience in fear, instead it was used to solidify the faith of the believer that he or she is adopted as a child of God the Father.

One virtue of *Calvin on the Christian Life* is its comprehensive nature. Horton practically works through Calvin's thinking on practical living (part 1), salvation (part 2), church life (part 3), and living as a citizen of the world (part 4). More specifically, Horton grounds all doctrinal and practical matters in Calvin's epistemology and narrative of salvation. Anyone familiar with Calvin will know that what is distinctive to his epistemology is the fact that knowledge of self is always intertwined with knowledge of God (chapter 3). Furthermore, all of life is a narrative where God is the author and we are the actors living out the plot of salvation (chapter 4). Horton discusses the doctrine of Christ as mediator (chapter 5) and our union with Christ, which he explains as the foundation for our holiness in contrast to supposed medieval views that highlight Christ's role as a human 'exemplar' (103–08). Horton also discusses matters of prayer (chapter 9), Calvin's view of the Old Testament law (chapter 10), and the church (chapter 11). Finally, in the last section, Horton expounds upon Calvin's view of the Christian as a citizen of a foreign world (chapters 12–14). What he means by this is that as Christians we exist in two different kingdoms (an Augustinian flavor) and individual Christians have a role to play in

the Church as well as in society. Both realms (e.g. Church and society or empire) are 'distinct' yet related. Calvin rejects the medieval view that the Church should rule over society; he rejects the Anabaptist view that Christians are to live as separatists from the world; and he rejects theocracy (224). Instead, Calvin views redemption as a matter that occurs in the context of the church where preaching and the sacraments are vital for the life of the Christian. Calvin does affirm something like natural law (i.e. common grace) whereby Christians can have an active role in society by bringing their Christian views to bear on what is naturally known by all men.

The reader will find another virtue in chapter 13 on vocation. Calvin portrays the life of the believer as a pilgrim on his journey toward heaven to be with God. Along the way, he is involved in a vocation. Horton is careful to expound on the practicality of Calvin's thinking as it pertains to the earthy spirituality of Christian thought. As pilgrims and actors in God's world, we have been given a vocation that is meaningfully tied to the redemptive story in which we find ourselves. This is true for Calvin and his time as well as contemporary times. Calvin also teaches us how to view all of mundane life as spiritual. In contrast to some views where "common" vocations are construed as inferior to the "ministry," Calvin shows us that all vocations are infused with spirituality.

A couple of general remarks are in order. First, one of the benefits of Horton's exposition of Calvin is that he masterfully leads the reader through primary sources making this a reliable guide to Calvin's thought and practice. On the other hand, there is a related weakness that is prevalent in the book. Horton cites very little secondary material on Calvin, which at times may appear to the experienced Calvin reader as offering superficial interpretations of Calvin. In one place, for example, Horton describes Calvin's view of the *imago Dei* as relational where he says, It may be overstating things to suggest that Calvin's interpretation represents 'the birth of the relational imago'" (64) (a common contemporary view). It is true that Calvin's rich description of the "imago" has relational elements, but it can hardly be described as relational in the contemporary sense of the term. Relational views often suggest that the "image" is fundamentally relational or that we as beings are comprised of relations. By saying this, Horton misses the robust place that the soul as substance has in imaging God for Calvin and the strong role Calvin gives to the soul's capacities. As a result, this is related to a larger worry concerning Horton's sentiment on Calvin's view of philosophy. To this we turn.

In several places, Horton assumes a stereotype that Calvin is not beholden to philosophizing or the ideas of the philosophers, nor does he find it of much importance (see 63, 64, 66, 98). While it is true that Calvin makes some sharp comments against the "philosophers" to suggest that philosophy (and the philosophers) do not play a strong role for Calvin is arguably a superficial reading of Calvin. In this way, Horton would have been wise to draw from Paul Helm's recent works on Calvin (*Calvin at the Centre*, and *John Calvin's Ideas*) where Helm shows the richness of Calvin's thought as deeply influenced by philosophy. Unfortunately, I did not see one mention of Helm's work. If Horton gave considered attention to Helm, then he would have read that some of the strongest influences on Calvin's thinking include Augustine and Aquinas. While Horton is critical of both Plato and dualism in general, Calvin was a thoroughgoing substance dualist influenced by Plato and Augustine in that he held that persons are souls that have a contingent attachment to bodies (see chapter 15 of Calvin's *Institutes*). At a minimum, it seems fair to say that the 'sentiment' in

the background of Horton's thinking on Calvin is misguided, and it would have been helpful to see Horton draw from Helm's works on the matter.

There is much more that could be stated positively about Horton's exposition of Calvin. The reader will find other gems throughout, including Horton's discussion on Calvin's view of the Lord's Supper as well as his discussion of Christian living in light of future glory. In the end, evangelical Christians interested in historical theology, spiritual formation, and the reformation will gain much from *Calvin on the Christian Life*.

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***Practical Predestinarians in England, c. 1590–1640.* By Leif Dixon. Edited by Bruce Gordon et al. *St. Andrews Studies in Reformation History.* Burlington: Ashgate, 2014. viii + 380 pages. Hardcover, \$149.95.**

While the doctrine of double predestination has had no shortage of critics over the centuries, it was the spiritual salve succoring many souls in early modern England according to Dixon's *Practical Predestinarians in England, c. 1590–1640*. In this work, Dixon (Associate College Lecturer in Early Modern British History at the University of Oxford) attempts to fill an important lacuna in Reformation studies by explaining why the doctrine of double predestination was seen "by many English Protestants as a source of tremendous 'comfort' in the late sixteenth and early seventeenth centuries," and how the English, predestinarian ministers during this period understood and communicated double predestination as a message of utmost "comfort" (3).

Methodologically, Dixon works with the primary sources—mostly printed sermons and treatises—of those whom he is studying (e.g., William Perkins, Richard Greenham, Richard Rogers, Thomas Wilson, and Robert Sanderson). Dixon also investigates the pragmatic, pastoral use of these materials in the sanctification of these "practical predestinarians."

Structurally, Dixon's work consists of an introduction, seven chapters, a twenty-page bibliography, and index. Dixon conspicuously places his thesis in his introduction, which can be summarized thusly: sundry crises (e.g., the horrors surrounding the pandemic of the Black Death) necessitated for some English Protestants "a radical shift of emphasis" in their theological thought and praxis, and the doctrine of double predestination "was forced to change form and became a means of guiding believers through their lives, of strengthening their faith and of helping them to interpret—and change—the world in a meaningful way" (7). Dixon stands against the consensus of scholarly opinion in that for him, double predestination did not result in spiritual anxiety, but rather was a ministerial tool that fostered the growth of "self-confident and assertive" saints who were able to engage their culture and their world more effectively because they were not wasting their time worrying over the eternal fate of their souls.

Dixon elucidates the fact that "English Calvinism" was not monolithic, but a "complex amalgam" that evinced a diachronic rather than synchronic development (9). Dixon then defines and differentiates between key, technical terms such as "credal" and "experimental" predestinarianism before opting for his moniker, "practical" predestinarianism (11). By "practical" Dixon means a combination of the "experimental," self-assuring sort who were, because of their assurance of election, to

practice their faith daily as a visible sermon to a watching world (12). In this sense, “good works” are the *effect* and not the *cause* of election.

Chapter 1 (perhaps Dixon’s weakest chapter in terms of supporting his argument) traces the history and misconceptions surrounding predestination. In chapters 2–6, Dixon studies the aforementioned pastor-theologians (and a few others) whose works are seminally important to his study. Through this investigation, Dixon convincingly argues his thesis regarding the variegated views toward predestinarianism as well as their respective pastoral applications. Chapter 7 (Dixon’s most innovative chapter) investigates the interesting melding of the genres of the funeral sermon and that of the *ars moriendi*. Dixon highlights the fact that though the *ars moriendi* exposed many gaps and inconsistencies in the thinking and preaching of predestinarian pastors (e.g., the emphasis on the works of the dying saint for proof of election), a synergistic union existed between the two seemingly antithetical doctrines during this period. Dixon quips: “the two ideas were not comfortable bedfellows, but neither could they be placed in separate beds” (352). In other words, both of these doctrines (i.e., *ars moriendi* and predestination) were seminally important to the religious experience of English Protestants during this period—thus, each doctrine informed and shaped the other.

The chief strength of this work is that Dixon has successfully argued his thesis in proving that early modern English predestinarianism was not monolithic, and did not appear *ex nihilo* through the quills of Luther and Calvin. Rather, Dixon argues that predestinarianism progressively developed and changed form over several centuries. In its most basic form, according to Dixon, predestination is explicated in the writings of Augustine and even that of Aquinas (21).

However, this work should give its readers some pause in at least one critically important area. Dixon overstates his case regarding the origins of double predestination, while seemingly offering a cavalier dismissal to those holding antithetical views. Dixon states: “The doctrine of [double] predestination is . . . *clearly* articulated in the Epistles of Saint Paul, and was a *constant* theme in the writings of the Ancient Fathers” (20–21, emphasis added). Dixon writes this without giving a single scriptural reference or even a footnote as to exactly who these “Ancient Fathers” (pace Augustine) are. It seems that Dixon commits the same error of oversimplification that he accuses other historians of in terms of their depictions of “English Calvinism” (4–6).

In sum, Dixon’s work is written well, and deserves a hearing from anyone interested in this “central theological controversy” within “the most theologically controversial period in the history of Christianity” (2). While not without its faults (as no work is), Dixon’s work reveals the complexity of predestinarianism, and informs the discussion through the framework of the cultural crises and pastoral concerns inherent within the medieval/early modern English *Sitz im Leben*.

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***Claude Pajon (1626–1685) and the Academy of Samur: The First Controversy over Grace.* Brill’s Series in Church History, Vol. 64. By Albert Gootjes. Leiden, Brill, 2014. 252 pages. Hardcover, \$145.00.**

Contemporary interest in post-Reformation history and theology has developed at what seems to be an exponential rate in the last few decades. Brill’s

Series in Church History is much the catalyst for this, having become something of an academic industry. Albert Gootjes's *Claude Pajon (1626–1685) and the Academy of Saumur: The First Controversy over Grace* is but one of the most recent evidences of this.

Gootjes's work is a carefully researched exposé of Claude Pajon, a hitherto little known and underappreciated seventeenth-century French theologian, and sometime professor of the notoriously controversial academy of Saumur—famous for the propagation of that strain of Reformed thought known as "Hypothetical Universalism." A theological innovation first developed by the Scottish theologian, John Cameron (1579–1625), later disseminated (and further developed) through his student Moïses Amyraut (1596–1644) and later Pajon, Hypothetical Universalism (and its close cousin, Amyradianism) is roughly the view that Christ dies in some sense for the sins of all humanity, but that the benefits accruing from his death are only applied to God's elect (a doctrine constructed largely upon the so-called "sufficiency-efficiency" distinction made by the twelfth-century Roman Catholic Archbishop, Peter Lombard).

Gootjes labors with great precision (and what is obviously a herculean archival effort) to show the significance of Pajon's role in carrying on the theological tradition of the academy at Saumur. Rather than attending the propagation of hypothetical universalism at Saumur, Gootjes fixes his attention on a controversy with which Pajon became entangled around the time of his installment at Saumur, and that followed him, though intermittently, to the end of his life. According to Gootjes, Pajon's account of the psychology of conversion in the context of Reformed debates about the so-called mediate versus immediate role of the Spirit of God in effecting not only the mind, but the will, of a converted soul raised a great deal of suspicion amongst the wider European Reformed community. Gootjes carefully parses out the highly nuanced positions held by Pajon's predecessors, Cameron and Amyraut, and most importantly for Gootjes argument, Paul Testard (1594–1650), who argued that in the conversion of a soul, the Spirit of God works immediately upon the mind (or intellect) to effect the soul's initial receptivity to the idea of one's need for conversion, after which the Spirit works only mediately through various means of grace that effect the will, through the mind, that lead the individual to conversion. Pajon's involvement in the affair and the principal worry of this theological innovation, Gootjes points out, involved several factors, including, but not limited to: the role of Spirit of God in the doctrine of conversion, human moral ability, the medieval philosophical theory of causation, known as *concursum*, and the pervasive influence of Cartesian thought that had recently emerged on the continent.

Beyond the thoughtfully argued and well-written intellectual biography and its bringing to the fore an important and until now, mischaracterized theologian, the achievement of Gootjes' work is his bringing to light the philosophical significance of causation for and the influence of Rene Descartes upon the Reformed tradition. Gootjes' attention to the post-Reformation response to the rise of the 'new philosophy' of Cartesianism in particular, a subject that is unto itself a veritable treasure trove of research possibilities and a lacuna of sorts in the contemporary literature.

Those not given to an interest in intellectual biography or the subtleties of historical-polemical theology will likely pass over Gootjes's work. For those interested in what has recently and increasingly become known as 'Deviant

Calvinism', Gootjes's work is an exciting effort to make luminous yet another dark corner of theological history.

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Studies in Ethics and Philosophy

***The Atheist's Fatal Flaw: Exposing Conflicting Beliefs.* By Norman L. Geisler and Daniel J. McCoy. Grand Rapids: Baker, 2014. 192 pages. Paperback, \$14.99.**

Atheists believe they have the upper hand on Christian theists because in the atheists' view atheists rely solely on logic and reason. But is this the truth? Do atheists properly apply both logic and reason upon their own claims and are they consistent in recognizing and addressing any inconsistencies? Norman Geisler, Christian apologist, and his coauthor, teacher, and minister Daniel McCoy, refute the atheists' claim of superior employment of logic and reason by exposing how atheists contend for two opposing positions that cannot both be simultaneously true. Geisler and McCoy maintain that atheists hold conflicting beliefs and violate the law of non-contradiction. They go on to contend that the atheists' arguments are self-defeating and violate the laws of logic and reason which are the very standards to which atheists appeal against Christian theists.

Often atheists present the reality of evil as a dominating factor for a logical and reasonable position to reject Christian theism. The argument is often based on the following logic: "If God was truly moral, he would not [action] and God does [action], therefore God is not truly moral" (2). Atheists cannot blame God since in their view He does not exist. While advocating this position, atheists maintain that their personal freedom demands that if they were to consider the possibility of the Christian God, it is not acceptable for this God to require human submission, bestow favor, authorize death, require faith, attach guilt, prescribe rules, administer punishment, grant pardon, send people to hell, or bring them to heaven. The atheists' argument is a position that only accepts human autonomy and rejects theonomy. Failing to distinguish the differences between freedom and autonomy, atheists reject God's ability to address this issue through the conscience of humans. Geisler and McCoy take as their thesis that the fatal flaw in atheistic thinking is reflected by asserting that (a) God should fix the problem of evil; that is, the problem of evil needs divine intervention, and on the other hand (b) God should not intervene in or interfere with anything; that is, divine intervention is evil.

The authors contend the view of atheists is as follows: if moral evil exists, it must be God's fault that it exists. Atheists maintain that there is no excuse for God not to stop it, prevent it, or protect humanity from it. In saying that if God exists, it is His fault that moral evil exists, atheists make it all God's problem and deny that this problem has either a human origination or that humanity is squarely and rightly responsible for its cause and effects. In doing so, atheists have come to value their human autonomy and have discarded the ability to understand the most significant questions and issues of life.

Dismissing the reality of God as Creator, a transcendent ruler from outside their own experiential framework, atheists categorically reject the possibility of such a God. Atheists declare that if the existence of the Christian God was hypothetically assumed for the sake of argument, atheists would desire neither submission nor favor from Him, even though these two possibilities are the only possible ways one could

interact with such a being. Atheists claim that the Christian conception of faith is, in essence, a withholding of knowledge from mankind and that for God to require human faith would be an immoral act. Instead, atheists choose to place their faith and trust in humanity at large and upon science. Not willing to accept responsibility for the situation of evil, atheists claim they are not guilty, rejecting the claims of God (Rom 3:23).

In their view, God's direction and will for human life needs not to be considered because if He had wanted humans to obey these directions, God should have made us less prone to disregarding them in the first place. If He is truly God, surely He could have designed us either (1) better from the outset or (2) not be concerned with such petty things as our sin in the first place. Atheists maintain that the Christian's God never has any right to be angry with His creation; thus, atheists maintain that if God did exist, humanity would be justified in being angry at Him. Atheists view any punishment of mankind as bad, rejecting any offer of pardon and atonement from God. Atheists believe that hell and heaven are not real places; they are simply a fictitious invention of Christians used to trick the gullible into good behavior and deter bad behavior. For atheists, any paradise must exist in the only real world that he has experienced to date—the natural world.

Geisler and McCoy respond to all this by stating that the atheist has two major inconsistencies. The atheist must first “either (a) drop the argument appealing to the problem of moral evil or (b) drop the arguments claiming that God's interventions to fix the problem of moral evil are immoral.” Additionally, the atheist must also “stop labeling as immoral those interventions that the Christian God proposes, while simultaneously claiming that their counterparts on the societal level are not immoral” (133).

In short, atheists needs to reexamine their use of logic and reasoning because the Christian theist has placed his faith and trust in the One who is the basis for all logic and reasoning—the eternal *logos*—Jesus Christ.

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***Loving God with Your Mind: Essays in Honor of J. P. Moreland.* Edited by Paul M. Gould & Richard Brian Davis. Chicago: Moody, 2014. 264 pages. Softcover, \$19.99.**

J. P. Moreland once said of his Biola University colleague William Lane Craig that Craig is one of the finest Christian thinkers of the last half-century. It seems that something similar ought to be said of Moreland, and this book is a testimony to the life and scholarship of a man who has set the bar high in philosophy, theology, apologetics, spiritual formation, and church ministry.

In the Introduction, general editors Gould and Davis note that the Christian academic landscape looks much different after three decades of Moreland's service (13); indeed, this edited volume serves as a primer “to the rich intellectual resources of J. P.'s thinking” (15). The contributors are “J. P.'s colleagues, former students, and partners in ministry.” Moreover, “[t]hey are friends who deeply love and admire the man—just for being J. P.” (15).

Loving God with Your Mind is divided into three main parts, all of which represent various aspects of both Moreland's academic and practical contributions. Part One is concerned with his metaphysics. Since Moreland is primarily a metaphysician, in Chapter One Gould and Stan Wallace show how his view “is an

explanatorily powerful and satisfying view of reality” (22); Chapter Two, by Robert K. Garcia, explains Moreland’s critique of naturalism; certainly, Moreland’s Platonism “makes atheism less plausible than it otherwise would be” (48). Chapters Three and Four, by Timothy Pickavance and Stewart Goetz, respectively, attempt to explicate Moreland’s substance dualism, while in Chapter Five R. Scott Smith provides a helpful essay on Moreland’s work on both truth and postmodernity.

Part Two, roughly, is devoted to Moreland’s epistemology and apologetics. In Chapter Six, Douglas Groothuis explains that Christianity is a “knowledge tradition” (97), a theme that is taken seriously throughout all of Moreland’s work. Of course, as Paul Copan notes (Chapter Seven), Moreland is also an esteemed natural theologian, particularly savvy on the argument from mind/consciousness, yet Copan points out that Moreland’s winsome argumentation never neglects special revelation. Davis and W. Paul Franks, in Chapter Eight, describe Moreland’s apologetics, disclosing that followers of Jesus are obligated to engage in it. They include a helpful exposition of Romans 1:18-20 in the spirit of Moreland.

Mike Keas in Chapter Nine discusses epistemic virtues in science and theology, noting that a certain theory’s strength is not dependent upon expert opinion but rather on how that theory “embodies epistemic virtues” such as “scope,” “elegance,” “universal coherence,” and the like (152). These virtues, of course, are part and parcel of a Christian worldview, something Moreland has always demonstrated in his ministry. Scott Rae contributes a helpful essay (Chapter Ten) on pro-life activism, covering topics such as abortion, infanticide, infertility, genetic testing, stem cell research, etc. Moreland’s attention on substance dualism provides a theistic framework for reflecting on these important issues (170).

Part Three is dedicated to spiritual formation and church ministry topics. In Chapter Eleven, Tim Muehlhoff fleshes out cultural apologetics—the notion that believers ought to “be real by going public with personal struggles” (173). Authenticity and vulnerability, writes Muehlhoff, form a powerful apologetic. Chapter Twelve, by Klaus Issler, describes spiritual formation shaped after Jesus’ example, which, per Moreland, is important to a believer’s intellectual life. Issler provides a relevant model for Christians to follow (awake, admit, ask, act). Chapter Thirteen discusses virtue and happiness: Michael W. Austin writes there that “those who follow . . . Jesus” must “become evidence for the reality of God in Christ” (211). Chapter Fourteen, by Mike Erre, is devoted to examining the main contents of Moreland’s *Kingdom Triangle: Recover the Christian Mind, Renovate the Soul, Restore the Spirit’s Power* (Grand Rapids, MI: Zondervan, 2007) since his chapter coordinates with the three legs of that book’s subtitle. Erre calls the church to consider Moreland’s proposals as we share Christ with “a culture that is progressively suspicious and antagonistic of the gospel we proclaim” (224).

Lastly, Moreland offers a thoughtful afterword. He reflects on cultivating the Christian mind, and discusses topics such as theistic evolution, neuroscience and the soul, and doctrine and ethics. In noting that some Christian thinkers have recently embraced non-traditional views on these issues, Moreland urges caution in that “ideas have consequences,” for “if there is a robust defense available for the traditional position,” he asks, “why not stick with it?” (236). In the final pages, he exhorts Christian thinkers to engage in spiritual formation, shares some personal stories of how God has worked in his own life, and ends with a gentle (but firm) word of encouragement for the church to be “filled with overtly supernatural, spiritually formed, intelligent and articulate ambassadors for Christ” (241).

Apart from the awkwardly bolded words in Pickavance's chapter, as well as the unfortunate choice of endnotes over footnotes, this is an important work on behalf of one of today's most esteemed evangelical thinkers. The essays strike an elegant balance between academic, intellectual topics and practical, ministerial concerns, for such balance has been exemplified in Moreland's own work. The chapters are fairly short and the writing is accessible. Both a helpful timeline and a bibliography of Moreland's publications are provided; moreover, each author gives a personal anecdote of Moreland's impact on their lives. Gould and Davis ought to be commended for editing this fine volume.

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***Being as Communion: A Metaphysics of Information.* By William Albert Dembski. Ashgate Science and Religion Series. Burlington, VT: Ashgate, 2014, 236 pages. Paperback, \$34.95.**

Being as Communion is a work of speculative philosophy that focuses on ontology. Dembski endeavors to articulate a metaphysical vision that contrasts directly with materialistic metaphysics, which he deems as unsatisfactory due to its atomistic, reductive, and mechanic nature. Dembski states that being is to be understood as the exchange of information.

At the outset, Dembski asserts that materialism implies cosmic determination and destroys any chance for human freedom. Since free will is the power to make a decision that rules out a possibility, it is, in other words, the ability to say no. Dembski argues information itself is what is necessary to eliminate a possibility. The elimination of possibilities is what allows the actual world to be known from among all possible worlds. Human beings naturally look at various possibilities and ascertain meaning of the actual world based upon the relationship of possibilities to each another.

Dembski states that it is possible for information to be produced by (a) design or (b) nature, and these two possibilities are not necessarily mutually exclusive. Dembski believes that material is an abstraction drawn from information. Matter lacking information is an incoherent concept as the information provides the pattern from which to empirically observe and characterize matter. No doubt a materialist will refuse to acknowledge that matter, as presently understood, is a myth. Information is always embodied and may be subject to being transposed as happened to Jesus' body after His resurrection. Einstein developed the formula $E=mc^2$, relating energy to matter. Since information is primary to matter and matter can be converted to energy, energy likewise logically follows information. The world exhibits contingency as seen from empirical observations (science) that deny certain possibilities. Determinism is required to conceive of chance as ignorance; however, chance is best understood as something that derives from intelligence (information). Information may be conserved, but may never grow without an intelligent input. Thus, natural selection cannot create information; it can only redistribute it. Dembski argues that the most logical way information is placed into nature is by intelligence, which he argues is the Christian God of the Bible. He calls this metaphysical understanding of the world informational realism, whereby information is exchanged through freedom expressed via (a) necessity, (b) chance, and (c) design within constraint.

Dembski's proposal makes information, not material, the proper object of metaphysical study. Since the Enlightenment, the world has steadily moved toward

a position defending the ontology of materialism. Materialism fails to give valid credence to the possibility of a transcendent God who created and ordered the universe and is concerned with the affairs of men. The thesis put forth by Dembski seeks to challenge the prevailing understanding and argue that it is reasonable to consider something else as fundamentally basic in the universe. If Dembski is correct, his thesis would allow for and build support for the Christian God of the Bible as the ultimate source of information and intelligence.

Based upon Scripture, for Dembski, Christian theism maintains that nature contains teleological laws that are woven into it by its Creator and Sustainer (Gen 1:1; Ps 19:1–6; 146:6; Isa 42:5; Acts 14:17; 17:24–29; Col 1:15–20). God’s handiwork of creation both manifests His glory and “speaks” demonstrating “His invisible attributes, namely, his eternal power and divine nature, [which] have been clearly perceived, ever since the creation of the world, in the things that have been made” (Rom 1:20). This reality places all mankind before a just and Holy God without excuse regarding their sin.

Dembski’s idea was stimulated by previous philosophers, including John A. Wheeler and Paul C. W. Davies. Dembski is successful in completing his trilogy (*The Design Inference* [Cambridge University Press, 1998], *No Free Lunch* [Rowman & Littlefield, 2002]) and providing an articulation of the conceivability of metaphysics of information as the fundamental structure of reality, and that this information exists in relationships with respect to other information.

This work is appropriate for philosophers and theologians interested in metaphysics. Secondly, it would be beneficial for people that are interested in the arguments for intelligent design in contrast to evolutionary materialism.

Christian philosophers should ensure that they are articulating a Christian worldview that allows for realism and discounts materialism as the fundamental reality of the cosmos. Dembski provides a speculative philosophy that pushes against this materialism and provides a thoughtful way for Christian philosophers to continue the dialog that leaves open a cosmos that God created.

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***Truth Matters: Confident Faith in a Confusing World.* By Andreas J. Köstenberger, Darrell L. Bock, and Josh D. Chatraw. Nashville: B&H, 2014. 188 pages. Hardcover. \$12.99.**

***Truth in a Culture of Doubt: Engaging Skeptical Challenges to the Bible.* By Andreas J. Köstenberger, Darrell L. Bock, and Josh D. Chatraw. Nashville: B&H Academic, 2014. 224 pages. Paperback. \$19.99.**

Recognizing Western society’s long drift away from absolute truth claims and its overall inclination towards overwhelming skepticism and suspicion towards the biblical texts, these complementary books address these issues head-on by providing an apologetic through evidence supporting a proper orthodox understanding of various doctrinal theologies important to Christianity. The books are a joint collaboration between Andreas J. Köstenberger, Senior Research Professor at Southeastern Baptist Theological Seminary, Darrell L. Bock, Senior Research Professor at Dallas Theological Seminary, and Josh D. Chatraw, Associate Professor at Liberty University. Employing former evangelical and present skeptic, Bart D. Ehrman (b. 1955), a New Testament scholar and textual critic, as an exemplar of the

skeptic's position, the authors choose to respond to specific arguments that Ehrman has claimed in his writings. Their thesis is that Ehrman's position is generally indicative of the Christian skeptics' position—a disbelief in the reliability of the Bible and the truth claims of the historical Christian faith. The authors reason that if they can successfully provide a reasonable defense of the Christian faith to Ehrman's claim, they have addressed and negated many of the general skeptic's objections.

Truth Matters: Confident Faith in a Confusing World is written in a style and manner that is well-suited for high school and university students who are about to enter, or have recently entered into a classroom setting that is hostile to the Christian worldview. *Truth in a Culture of Doubt: Engaging Skeptical Challenges to the Bible* specifically addresses in greater detail and depth some of the most noteworthy challenges Ehrman has proposed to the Christian faith including the following: (1) the presence of suffering, (2) apparent biblical contradictions, (3) claimed manuscript corruptions, (4) the vast number of different expressions of the Christian faith, and (5) the possibility that the texts are not genuine.

In *Truth Matters*, the authors begin by pointing out that no one can absolutely prove the Christian faith. They argue that it is not absolute certainty that is required, but rather reasonable certainty, the same type of certainty that is employed in decision-making. If the skeptic is to demand absolute certainty from the Christian, the response to the skeptics is to state that skeptics cannot meet their own demands for certainty regarding their own claims and to state that the correct bar is reasonable certainty.

Suffering and pain are part of the condition of the world. The skeptic wants to know why this is so, and to claim that because it exists, we should be skeptical regarding the goodness of any so-called Christian God. The Christian's understanding of the grand meta-narrative of Creation-Fall-Redemption explains why things are the way they are and why the crucifixion of Jesus points to God's intended final solution for His creation.

Skeptics also take issue that the original manuscripts are missing and consequently claim the original words and meaning are now potentially not original. However, the manuscript evidence for the Scriptures is at least of an order of magnitude better than anything else we have. It is in fact the most well-attested and best-preserved ancient text that exists in the world.

Christianity was not something that came to be because of an ecclesial council, backroom power brokers, or politicians such as Constantine the Great (272–337), as skeptics including Ehrman believe. The rules of faith were in place early and are partially reflected in the New Testament witness. The mission was known, the early church understood the apostles' teaching, and their message was the gospel of Jesus Christ. The faith of the early church was not corrupted, but is rather the proper and true faith of Christianity. The central point of the entire Bible is the death, burial, and resurrection of Jesus Christ, fully God and fully man. The skeptic wants to deny that we know that Jesus Christ really resurrected from the dead. The alternative explanations made by the skeptics are unsatisfactory based on the witness of the gospel writers, the nature and number of the witnesses, and the historical impact.

The authors conclude by saying the Christian faith is reasonable, not blind. Christians can read and trust that their Bibles contain the story that God wanted told.

Truth in a Culture of Doubt takes the items discussed in *Truth Matters* and addresses each major contention of Ehrman by breaking it down into a multipoint

claim. The authors then examine each individual claim and address it by providing evidence that discredit the various claims of Ehrman. Because the essential high-level points being discussed so closely correlate to the material in *Truth Matters*, the material presented in *Truth in a Culture of Doubt* often appears a second time. The positive is that this allows both books to stand alone in their defenses. The drawback to this approach is that the reader is reading large sections of text that exist in the other book.

Readers should be aware that the amount of overlap between the two books is substantial and that it may have been better to connect these two titles in a more intentional way than just leading off with the word "Truth." *Truth in a Culture of Doubt* is largely a repackaged *Truth Matters* for those who prefer and desire the more formal, yet highly readable argument. Whereas *Truth Matters* appeals to a general audience, *Truth in a Culture of Doubt* is better suited for those who want a closer look at Ehrman's claims. My suggestion to any potential reader is to determine which approach appeals to you more and read that one.

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***Christian Bioethics: A Guide for Pastors, Health Care Professionals, and Families.* By C. Ben Mitchell and D. Joy Reily. B&H Studies in Christian Ethics. Nashville: B&H Academic, 2014. 207 pages. Paperback, \$24.99.**

As American society progresses technologically, one of the areas affected greatly is the world of medicine. This progress has not only opened new doors to helping humankind but has also raised new questions about the interface of humanity with technology. As result, the issue of bioethics has become a serious concern not only for society at large but also for the church. Wanting to provide a guide for pastors and lay people, C. Ben Mitchell and D. Joy Riley attempt to expound upon the issues that Christianity now faces regarding bioethics.

Their book consists of three sections: taking life, making life, and remaking life. These sections represent the major categories of issues that bioethics has raised. Before looking at the issues, the authors ask what kind of doctor physicians should be since there is no universal ethical oath required for physicians (12, 16–17). Rejecting the notion that physicians are to be parent, warrior, or technician, the authors settle on the concept of trust as necessary to maintain a proper physician–patient relationship (20–21). Further, they argue that the Bible is the canonical revelation of divine commands and Christian virtues. It needs to be interpreted correctly using the right context and background in order to shed light on biomedical issues (31).

From here, the authors delve into the issues that face society and the church today. As a result, they derive certain biblical and ethical principles to shape a Christian bioethics. First, life is sacred since it is in the image of God. It is to always be respected no matter the circumstances (see discussions on abortion and human cloning, 54–55, 165). Second, death is the enemy of the Christian; however, we must learn to die well. Christian virtues give people a means by which to face death and ultimately to accept it because of what lies beyond. These virtues free people from fear, anger, and anxiety so that they can let go (100–03). Third, technologies that enhance life and facilitate conception are not in themselves bad but require great responsibility. We must always respect life as well as the nuclear family that God has designed. Further, people should be willing to accept the will of God as it pertains to these matters instead of trying to take control themselves (122–26). Lastly, aging is

not something to be hated and removed but celebrated. It is the evidence of a well-lived life full of wisdom instead of a life of perpetual youthful childishness (179–80).

Mitchell and Riley's book does a good job of outlining the major issues of bioethics while providing some Scriptural background to help Christians think carefully about these issues. It is very easy to read and understand. Where the book tends to fall short is that it does not delve too deeply into the issues. Most of the book involves historical outlays of the issues and tends to be general rather than specific in regards to dealing practically with the issues. Many people will want to find answers to the hard questions of bioethics, such as whether or not abortion is permissible when the mother's life is in danger or whether or not one may "pull the plug" on a dying relative. Unfortunately, this book does not deal with those issues or other hard questions that pastors and laypeople are likely to face. The authors wrote the book in a style which they hoped would invoke thought rather than provide hard-and-fast answers on every issue. As a result, it is likely to disappoint readers who are looking for such answers as well as more practical guidance on these issues. This concern ultimately raises questions as to how helpful the book will actually be as a guide to pastors and lay people.

Subsequently, Mitchell and Riley's book serves more as a basic introduction to Christian thought on bioethical issues rather than as a full-fledged guide. It opens the mind to the subject of bioethics and the Christian response but does not necessarily fill it with substance. This book is best paired with a more substantial book on the subject that will provide more concrete answers and guidance on the issues.

Graham Floyd

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Studies in Preaching and Pastoral Ministry

***Organizational Leadership: Foundations and Practices for Christians.* Edited by John S. Burns, John R. Shoup, and Donald C. Simmons, Jr. Downers Grove: IVP Academic, 2014. 287 pages. Paperback, \$26.00.**

This book is designed to address the issue of leadership from a Christian worldview. The editors have compiled articles around five key themes: communication, negotiation, decision-making, financial stewardship, and personal development. The authors attempt to outline principles for individuals seeking to "conduct leadership from all kinds of formal and informal positions in organizations" (9).

The book is organized around 3 sections: theological foundations, theoretical foundations, and key skills and practices. The first section addresses the calling to leadership. The first chapter is foundational to the entire work. In it, the author outlines primary and secondary callings of God. He emphasizes the need for a genuine relationship with the Lord and also shows the value of all work as part of the calling to God. He talks about how to discern one's calling of God and concludes with some general character traits necessary for leadership. The other two chapters in this section address some general principles on a Christian worldview and the theological foundations of leadership.

The second section addresses theoretical foundations for Christian leadership. The first chapter in this section is a complex extended metaphor on leadership theories that have been proposed throughout history. The other chapter in this section conveys the general principle of faith informing our life journey.

The final section is a detailed look at the five selected key themes related to Christian leadership. While the importance of these themes is obvious and well-supported, an explanation for the selection these themes as opposed to others would have strengthened this section. Additionally, while the general principles related to them are addressed, it would have been helpful here to more specifically address: how the Bible influences our communication, biblical principles for conflict and negotiation, how our Christian faith informs our decision making, how God's Word teaches financial stewardship, and how spiritual disciplines impact our personal development.

The book is an interesting read and establishes a worthy goal of leading according to biblical principles. At times, the book overcomplicates somewhat simple truths, while at other times left this reader wishing for more practical, biblical tips for organizational leaders. The section on theological foundations would be a beneficial read for anyone interested in leading according to God's truth.

Deron J. Biles

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***Re:Vision: The Key to Transforming Your Church.* By Aubrey Malphurs and Gordon E. Penfold. Grand Rapids: Baker, 2014. 288 pages. Hardcover, \$19.99.**

Aubrey Malphurs is Senior Professor of Educational Ministries and Leadership and Pastoral Ministry at Dallas Theological Seminary. He is the founder and president of the Malphurs Group and is a trainer and consultant to churches, denominations, and ministry organizations throughout North America and Europe. Gordon Penfold currently is lead pastor of First Baptist Church in Holyoke, Colorado. He is the director of Fresh Start Ministries, which focuses on bringing health and vitality to plateaued, declining, and conflicted congregations.

Re:Vision is a book of pastoral theology that focuses on practical aspects of leadership and is intended to renew local churches. While David Platt's *Radical Together: Unleashing the People of God for the Purpose of God* (Multnomah Books: 2011) asks the church to unite around a gospel-centered vision, the authors of this work, in the wake of the majority of individual churches in a state of plateau or decline, provide a rationale to call pastors to re-envision (revitalize) their churches.

The book is divided into three parts. The first part prepares readers by introducing them to the need of having a vision for the future of their church. The authors examine the current state of pastoral leadership and articulate what re-envisioning pastoral leadership should look like. Placing the Bible at the center of this process allows leadership to examine themselves in their own personal design by God, the direction that the church is currently headed and possible plans for the future. The leader's temperament and character are vital for the carrying out the church's vision. The process of discovery is evaluated in part two. This process articulates the results of what the authors have found to be common critical and successful characteristics found with re-envisioning pastors. They encourage the pastor to examine whether he is indeed a re-envisioning pastor or not. If he is not a re-envisioning pastor, he is then asked to reflect if he can become one, or if he should even attempt to try based upon his unique gifting and talents. The final section of the book tells how one should embrace being a re-envisioning pastor and cast a clear and compelling vision for the church. Leadership is exemplified by the ability to influence and impact the church's unique DNA that has provided its culture. Bringing in a coach or mentor allows the re-envisioning pastor the opportunity to

obtain great leverage by learning from another. The book closes by showing how all these lessons can be applied. A wide assortment of appendixes gives the readers a starting point for beginning the process within their local churches.

The authors' key idea in the work is that visionary leadership is a key to healthy churches in general and specifically in re-envisioning churches. Leadership is all about influence. They recognize that vision most often is effectively cast by leaders that have a strong propensity to move the status quo forward in two key areas: by capturing the hearts and minds of people through defining and articulating a clear and exciting picture of God's future for the church, and by focusing on creating a culture that wants to move towards and accomplish this vision.

The theological and biblical basis for doing so is both solid and secure. God's desire for the nation of Israel and His people was that they would always follow God. Throughout history God provided leaders with His specific vision to deliver to the people to help accomplish their great task. With the establishment of the New Testament church, the call was now placed upon the church leaders to spread the gospel throughout the world.

The authors achieved their objective in providing a resource to aid and transform local churches by offering practical criteria and approaches for moving from lifelessness toward vitality and flourishing.

The strength of this effort is that it articulates a simple, coherent, and unified approach for church leaders to use both (a) to encourage people in leadership and (b) to enable strategic planning for the future. A possible caution for readers of this work is that it may appear to some readers to be too reductionistic.

This book is targeted at pastors, elders, deacons, and lay leaders. It is easy to read. There is appropriate biblical connection to the topics woven throughout the book.

I encourage pastors and lay leaders to pick up this book and read it. The church is the embassy of the kingdom of God and must carry on this work as ambassadors of our King, Jesus Christ. The most important work of evangelizing the world and making disciples requires us to re-envision the current state of the church and lead it so that a lost and hurting world comes into contact and establishes a relationship with our King.

Paul A. Golata

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***For the Glory of God: Recovering a Biblical Theology of Worship.* By Daniel I. Block. Grand Rapids: Baker Academic, 2014. 432 pages. Hardcover, \$36.99.**

If you are called of God to a ministry position in the local church, this is a book that you should read. The strength of the book is the author's thorough and balanced treatment of Scripture. But it is not merely a book for theologians. Instead, its value is as wide as its subject.

In the Introduction, Block outlines the need for the book by recounting an episode from his own experience that perhaps has often been repeated in churches around the world. He told of a music minister in a worship service making the statement, "Now, before we continue our worship, let me read a passage from Colossians 3" (xi). The clear implication was that Scripture reading and hearing was separate from the worship activity of the church. It is this kind of miscommunication, or worse, misunderstanding of worship that occasions this book. Instead, Block

presents a clear, Scripture-intensive, and comprehensive view of what worship is and how God intends it to function in our lives.

The book is divided into 13 chapters with a target audience of church groups and seminary classrooms (xiv). Each chapter addresses a critical aspect of worship and concludes with a practical application for the local church. But rather than simply giving suggestions from his experience, he crafts his application based on his treatment of the biblical text. Block must think in list form. The book is replete with frequent and helpful outlines that provide structure for the content.

The author begins by explaining what worship is. He proposes the following definition: "True worship involves reverential human acts of submission and homage before the divine Sovereign in response to his gracious revelation of himself and in accord with his will" (23). Block is not content to allow the mere performance of religious activities to be confused with worship. Even what is often thought of as religious music, if it does not direct our focus to the Lord and bring honor alone to him may become merely "jingles that borrow biblical phrases but are little more than sound bites empty of biblical meaning to many who sing them" (170).

Block brings his Old Testament background and expertise to bear in this project. But while the Old Testament is prominent, it is by no means the only focus of the book. Instead, the author through careful interaction with the Greek and Hebrew and thorough interaction with the whole of Scripture presents a picture of worship in the Old Testament (or as he describes it, "the First Testament") and the New Testament as complementary and supportive of each other. Block affirms that "Jesus does not declare old theology obsolete; rather, in him the theology underlying Israelite worship finds its fulfillment" (7).

Infused with Scripture, the book depicts worship as part of our daily lives, family life, and work, in addition to the normal corporate gatherings. Next, the author discusses the ordinances, the preaching and hearing of Scripture, prayer, music, sacrifices and offerings, drama, space, and leaders in worship.

Block suggests that even though the Bible does not prescribe a form of worship (6), neither are we free to worship as we please or to expect that our casual cultic expressions are necessarily or automatically acceptable to God (78). Instead, he wants us to see worship as an expression of the whole life and not merely a cultic ritual (81). He asserts that "God is not obligated to accept the worship of those whose hearts are hardened towards him and who live contrary to his will" (62).

On the whole, the book is a worthy read for all believers to study and enjoy. Many sections stand out, but the chapter on "Family Life and Work as Worship" is worth the price of the book. Parents and pastors should read and apply these lessons in our families and churches.

The book is a call to genuine, God-focused, Christ-honoring, Bible-affirming worship. His call is timely and needed. May its plea be heard.

Deron J. Biles
Southwestern Baptist Theological Seminary

**Abstracts of Recently Completed Dissertations
in the School of Theology at Southwestern Baptist
Theological Seminary**

“Herschel Harold Hobbs: Southern Baptist Preceptor.” By Matthew E. Brown. Supervised by Paul Gritz.

This dissertation argues that Herschel Harold Hobbs was a preceptor for lay Southern Baptists during the second half of the twentieth century through his biblical, homiletical, and theological ministries. Hobbs taught lay Southern Baptists on an unprecedented level through books, articles, preaching, and the Baptist Faith and Message 1963, speaking on issues of the Bible, theology, and practical life.

Chapter One introduces the thesis, states a brief overview of previous treatments of Hobbs, and delineates the method of research.

Chapter Two traces Hobbs’s upbringing and education which provided him the skills necessary to become a preceptor for lay Southern Baptists.

Chapter Three analyzes how Hobbs taught lay Southern Baptists the Bible. This chapter asserts that Hobbs used his academic training and an easily understandable style in writing his exegetical works, commentaries, and as author of *Studying Adult Life and Work Lessons* used by Sunday School teachers in Southern Baptist churches.

Chapter Four examines how Hobbs taught lay people through his expansive homiletical ministry. This chapter analyzes Hobbs’s sermons in books and at the Southern Baptist Convention, his preaching and speaking ministry, and “Baptist Hour” sermons through radio broadcasts.

Chapter Five analyzes how Hobbs taught lay Southern Baptists doctrine through his theological ministry. This chapter analyzes Hobbs’s doctrinal books, his various articles including his “Baptist Beliefs” articles, and his involvement with the Baptist Faith and Message 1963.

Chapter Six summarizes the findings of the project and draws conclusions. It also makes brief suggestions for further research.

“The Pastoral Theology of B. H. Carroll: An Examination.” By Michael W. Crisp. Supervised by Waylan B. Owens.

This dissertation argues that B. H. Carroll’s pastoral theology was consistent with and dependent upon his Baptist ecclesiology. Carroll did not write a systematic theology text for evaluation but this dissertation shows that his theology exists in his written works and can be identified and presented after careful investigation.

Chapter 1 introduces the study and includes a brief biography on Carroll and a discussion of pastoral theology. The definition of pastoral theology used in the dissertation and a review of related literature is presented.

Chapter 2 presents Carroll’s understanding of the nature of the church, including discussions on the church’s constitution, foundation, government, officers, and ordinances.

Chapter 3 presents Carroll's understanding of the function of the church, including discussions on the church upholding truth, maintaining discipline, and evangelizing the nations.

Chapter 4 presents Carroll's practical teachings on pastoral function, addressing the pastor in his private life, in his church, relating to the world, and dealing with social problems.

Chapter 5 presents Carroll's thoughts on pastoral theology according to his organizational categories and includes an evaluation of his definition of pastoral theology and his thoughts on liturgics, poimenics, catechetics, pedagogics, and halieutics.

Chapter 6 concludes the dissertation with a summarization of Carroll's ecclesiology and pastoral theology and a restatement of the thesis. Areas for further research are suggested.

“Utilizing Robert Coleman’s *The Master Plan of Evangelism for Church Revitalization*” By Steven C. Ball. Supervised by David Mills.

This dissertation argues that a church identified with soul-winning experiences revitalization. The writer will demonstrate the thesis: CBC's attendance and baptisms will increase 10 percent as the pastor trains men in, and models, evangelism weekly. Instead of developing a new strategy, the writer shall utilize Robert Coleman's *The Master Plan of Evangelism*.

Chapter 1 introduces the current church environment and motivates the need for the work. Chapter 1 includes a literature review to demonstrate the uniqueness of the study.

Chapter 2 examines the biblical and theological accuracy of the study. In addition to expounding on the Great Commission text, an evaluation of Coleman's eight principles is included. A biblical justification for a focus on men is also included.

Chapter 3 demonstrates the historical need for evangelism in revitalization. This section includes a historical look at the way Christians related the Great Commission to evangelism and discipleship.

Chapter 4 assesses the goals of the study. This chapter includes obstacles to meeting the goals.

Chapter 5 details the implementation of the eight principles, and challenges to the implementation. The chapter gives ideas for implementation in other churches as well.

Chapter 6 evaluates the success of the study. A numerical workup of baptism rates, giving, and attendance demonstrate church revitalization. Graphs and charts visually display the data.

Chapter 7 concludes the dissertation by summarizing the success of the study.

“The Relationship Between Baptism, Catechesis, and Entrance to the Church.” By Jonathan Watson. Supervised by Jason K. Lee.

Two basic questions are pursued in this dissertation. First, how might one explain and coordinate the complex array of ways of relating baptism, instruction (catechesis), and initiation into the visible fellowship of the church via first communion (“entrance”) that appear both across and within denominational lines? In response, this dissertation constructs a four-model, explanatory framework that accounts for the major, historical varieties of relationship between baptism and catechesis as entrance to the church.

Second, once the proposed explanatory structure has been constructed (chapters two through four), consideration turns to causality (chapter five). Is there a discernible catalyst that gives rise to the existence of one model of relationship over another? If so, what is it?

In chapter one I introduce the problem of complexity to which the dissertation is a response. In chapter two I sketch a framework of models through which the complexity will be approached. Chapter two contains a visual illustration of the framework and explains its structure and categories. This visual illustration is repeated and further developed in each subsequent chapter. Though not the focus of the study, chapter two sketches the two Independent Models (Baptism Model and Catechesis Model), which constitute the polar ends of the framework. This sketch introduces the dynamics of the framework and demonstrates each model’s contours and viability. In chapters three and four I develop the Interdependent Models (Retrospective Model and Prospective Model) that occupy the middle slots of the four-model framework. The development of Interdependent Models stabilizes the framework and prepares the way for the catalyst discussion in chapter five.

Chapter five and six explore the catalyst question and highlight the significance of its conclusion and the study as a whole. Chapter five conducts a heuristic analysis of the seam separating the Interdependent Models developed in chapters three and four. Key catalyst candidates are considered in light of the dissertation’s development. I argue that the theological catalyst that gives rise to one Interdependent Model over the other is the way in which a local church connects baptism to the confirmation of personal faith that is decisive for entrance.

Index of Book Reviews

Bird, Michael F. <i>The Gospel of the Lord</i> (James R. Wicker).....	289
Block, Daniel. <i>For the Glory of God</i> (Deron J. Biles)	316
Brueggemann, Walter. <i>Reality, Grief, Hope</i> (Justin Allison).....	284
Burns John S., Shoup, John R., and Simmons, Donald C. <i>Organizational Leadership</i> (Deron J. Biles).....	314
Charlesworth, James H. and Rhea, Brian. <i>Jesus Research</i> (James R. Wicker).....	294
Collins, John J. <i>The Oxford Handbook of Apocalyptic Literature</i> . (Adam D. Robinson)	288
Dembski, William Albert. <i>Being as Communion</i> (Paul Golata)	310
Dixon, Leif. <i>Practical Predestinarians in England</i> (Gregory E. Lamb).....	303
Duesing, Jason G. <i>Seven Summits in Church History</i> (W. Madison Grace II).....	300
Ehrman, Bart D. and Pleše, Zlatco. <i>The Other Gospels</i> (James R. Wicker).....	292
Fergusson, David. <i>Creation</i> (Joshua Farris).....	298
Geisler, Norman L. and McCoy, Daniel J. <i>The Atheist's Fatal Flaw</i> (Paul A. Golata)	307
Gootjes, Albert. <i>Claud Pajon (1626–1685) and the Academy of Samur</i> (S. Mark Hamilton)	305
Gould, Paul M. and Davis, Richard Brian. <i>Loving God with Your Mind</i> (Tyler M. Taber)	308
Hamilton, James M. <i>What is Biblical Theology</i> (Stephen Presley)	295

- Hays, Richard. *Reading Backwards* (Gregory E. Lamb)..... 291
- Horton, Michael. *Calvin on the Christian Life* (Joshua Farris)..... 302
- Hurvitz, Avi. *A concise Lexicon of Late Biblical Hebrew*
(Joshua E. Williams) 286
- Kapic, Jelly M. *Sanctification* (Joshua Farris) 299
- Kim, Yeong Seon. *The Temple Administration
and the Levites in Chronicles* (Joshua Williams) 284
- Köstenberger, Andreas J., Bock, Darrell L., and Chatraw, Josh D.
Truth Matters and *Truth in a Culture of Doubt* (Paul A. Golata)..... 311
- Levering, Matthew. *Engaging the Doctrine of Revelation*
(Joshua Farris)..... 296
- Malphurs, Aubrey and Penford, Gordon E. *Re:Vision*
(Paul A. Golata)..... 315
- McGowan, Andrew B. *Ancient Christian Worship* (Deron J. Biles)..... 301
- Mitchell, C. Ben and Reily, D. Joy.
Christian Bioethics (Graham Floyd) 313