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Ministerial Education.

Many Bibles by Rev. T. L. DeWitt before the Bible Association, Sept. 19, 1885.

Knowledge is material collected. Primarily, it has no reference to form, order and arrangement of that material. Education has direct reference to arrangement, and embraces in its meaning, not only a drawing out, but also proper systematic arrangement.

Knowledge is comprehensive; education is specific. Knowledge in its common acceptation is loose and shambling; education is firm and constant. Knowledge may move in a circle; education moves in a direct line. One is static; the other, progressive. One may be compared to a study, the other, to a disciplined army.

Knowledge has facts for its basis; education has eternal principles. One bewilders the brain; the other strengthens it. By one the mind is lost in a labyrinth of facts and figures; by the other a broad and lighted highway is opened to the realms of success. Knowledge properly applied becomes education, education properly directed becomes a power. Knowledge and education are inter-dependent; destroy one and you destroy the other; starve one, you cripple the other; withhold from one, you injure the other.

As knowledge to be useful must be properly applied, so the proper application may be of more use than the existence of the thing itself; for misdirection of a force is more hurtful than no direction. So truth mingled with error becomes a fruitful engine of evil against a righteous cause.

1. To separate one from the other—to present truth in its proper relation and adjustment, is the object of true ministerial education.

As this idea is true in all science and in the arts, and professions of life, so it is no less true when applied to the calling of the ministry of Christ.

The minister, of all men, should be the most exact, and the most able to present truth in due relation and in correct statement. On all men he should be the most searching and earnest in his investigations.

Unless the farmer has order and system about his work, preparing his land at the proper time, planting at the most opportune season, cultivating by the best methods, harvesting most neatly and expeditiously, he cannot succeed.

Unless the minister be prompt and diligent, neither can he succeed. Unless he be systematic and methodical, his effectiveness as a preacher is half destroyed. This education enables him to do. The educated man is orderly, systematic, pointed and forceful. The broad assumptions of error can be met by him on their own ground, relegated to their own departments, and driven to their own fastnesses. We need men who are not only apologetic, but polemic. We need aggressive men, for we are fighting aggression. Our cause is an aggressive one. We need men well armed for the battle. There is need that the minister be "well furnished unto all good works." He must be instant in season and out of season.

2. The aim of true ministerial education is to enable the preacher at any and all times to be able to give a correct opinion on matters pertaining to God's kingdom. The failure to do this in particular cases is no argument against the education.

3. In addition to this, the necessity of an educated ministry is seen in emergencies.

The minister must have, to be a success, what is known among mill men as a "spurring" capacity; that is, the capacity to bring emergencies to do more and in less time than could commonly be demanded of him. Unless he has this power, this capacity, a great portion of his effectiveness will be lost.

It is not worth the time here to note the objection sometimes urged that the call by the Spirit furnishes all needed enlightenment. That objection has been so often and ably answered that its repetition would be unprofitable.

Seasons of continuous rains may come and when they are past the farmer must make up for lost time. Rain may threaten and he must harvest rapidly for fear of loss. The mill man may have heavy orders and he must be able to drive with power and speed at any moment. So in the divine art of teaching and preaching. The teacher must have an amount of reserve force for emergencies. This is as true of his intellectual as of his social and religious nature. A man may be liberally educated and yet be a poor educator. He may have no capacity for a dilemma. A pupil may

bring him a problem that he can solve if you will only give him time—just an hour or two to study and reflect, or call to life dead memories that cluster around that particular, vexatious problem. But the need and demand of the day is the man that can do these things at once and can do them correctly. Any delay is waste of time, and time is more precious than gold. True, many men set but little value upon time and appear to have more of it than is necessary for the affairs of life, yet time is an important element in their destiny.

And if these things be so in secular affairs, need I affirm them to be more important in sacred things? Education is a training of the mind, and the mind is the seat of the soul. It is the seat of the soul's spirituality. On the contrary it often heightens it.

His qualifications are not simply a source of consolation to himself. He becomes a powerful agent for good to others. The call to the ministry is the command to cry. But he must learn the "what to cry" from revelation and instruction. Human methods have to be adopted. Though they may not be infallible, yet they are the product and plan of the wisest and best men in our denomination, and their labor cannot be lightly esteemed. "Every scribe that is instructed into the kingdom of heaven is like a householder that bringeth out of his treasure things new and old."

To decay ministerial education because the methods are human would be to attach no significance to the schools of the prophets of olden times. It would be to disregard our learning in regard to Samuel, Elijah, Elisha, Paul, Timothy, and even our blessed Savior himself.

4. The importance of ministerial education is virtually denied by those who object to the methods of instruction. Some contend that the true plan is to educate upward; while the logical, natural and reasonable method is downward. No minister can raise a congregation to a higher plane than that which he occupies. The people and the church are frequently just what the preacher has made them. Dead churches come from the lack of

instruction of the preacher; yet, in many instances, they are above him. And they are not there on account of the words of the minister, but frequently in spite of them. However, I trust these are exceptions and not the rule. Yet it shows how important it is that the minister should be well instructed in things pertaining especially to God and divine things. He should be able at all times to state religious truth in its proper relation and adjustment.

5. The necessity of correct ministerial education is seen from the advanced thought of the age in which we live. The education of the masses requires higher education of the teacher. We are progressing in intelligence. A purer and better English is demanded. Intelligence has opened new avenues of business. New enterprises, modeled on new methods of thought, have been inaugurated.

They demand new learning that has been modeled on improved and advanced ideas. New plans and new methods have to be instituted to reach the masses of dying humanity, and at the same time to be consistent with the word of God. It requires a man that shall be a peer of his fellows. The progress of the age has a right to demand this. It will be satisfied with nothing less. New industries are springing up—new forces are being employed—that will accomplish much in a little time. Rapid methods of thought and action are used in their work and in their professions.

Rapid modes of investigation are needed to keep pace with the rapid movements of cultured minds. Religion must take man just as it finds him—not as it might wish him to be. The true way to reach humanity is to first recognize that humanity. The man that sits down and complains about the low depths to which man has fallen is not needed. We need that man who will be able and willing to meet man as he is, and who will do the best he can for God and man at the present.

The liberal education of the masses throws the minister's work among educated men. He must be able to cope with them mentally as well as socially.

6. Again, but not least. The progress of the age marks a great epoch in the field of investigation. New sciences are being unfolded—new theories are being promulgated. The position of the biblical student has been assailed by the learning of the age. Dying multitudes stand with ears erect to hear the joyous shout of triumph that comes from the acad-

my. Human starveling gasp for breath at every passing wind of doctrine. Senseless infidel applaud to the echo every defiant declaration of the scientist. The forum greets with cheers and applause the bully and blackguard who assails the Bible and derides his Maker. New modes and deeper modes of research give ground for new "isms" and new creeds. The derisive laugh of the fool is heard at every street corner from "rosy morn to dewy eve." We need men who are in every way fitted for the responsibilities of the hour—men who are trained and polished in debate—men who can grapple with the new forms of amusements and new forms of instruction who are able to show the people the mind of God concerning them.

The deep and fundamental doctrines of the Bible are distorted and made to serve as a basis for sects and other forms of religion. We need men who are able to give us the truth—the whole truth—without any admixture of error. Satan does not confine his works to the minute details of conduct in individuals, but he travels and works along the lines of principles, doctrines and beliefs. Yes, he goes back to the very first steps of faith and injects doubt in the mind. He works upon foundation as well as upon superstructure. He goes to the fountain head and poisons the water which we drink.

The most painstaking student has Satan at his elbow to suggest different constructions and different interpretations, and to fire the ambitious mind with schemes that lead to glory and to fame. Satan knows full well that one educated man is worth a dozen uneducated when it comes to a matter of principles to be taught or minds to be trained.

Error once started, mixed with some truth, spreads like wildfire among an unsuspecting people. New sects rise upon nothing but the teachings of a shrewd and designing man. The foundation doctrine of the person of Christ is soon torn to tatters. Those who do not take sides one way or the other are left in doubt or lost in utter bewilderment. Confusion and

which there is so much diversity of opinion and so little exhibition of Christian feeling. The great doctrine of the atonement is wrested from its moorings and made the foundation of a false faith. The glorious and stimulating doctrine of sanctification is made to bolster up a fanatical cant of pietism. And what shall be said of the prominent beliefs and doctrines of regeneration, election, faith, sin, etc., etc.? Cultivated minds have started these confusing and doubts. None but cultivated minds can meet them on common ground and offset the ruinous effect of their false teaching. We need well educated men to start at the fountain's head and stop the effect of these poisons.

Uneducated ministers stand no show among educated fanatics and hobbyists. 7. Better education is needed if we send missionaries abroad. Let it not be supposed that the so-called heathen are all unlettered. Some of the shrewdest and most analytic minds are to be found in foreign lands. As preachers should be the best men, morally, so should they be the best intellectually. Yet, I would not underrate the valuable services of those who have been denied the opportunity of a liberal education, but wish to show that they could have been stronger and more useful, if proper training had been given them.

Resolutions Concerning Rev. P. C. Drew.

Whereas, our pastor, Eld. P. C. Drew, has been called to the pastoral care of the Baptist church at Lake City, Fla., and having decided to accept, has tendered his resignation; therefore

Resolved, 1. That we with sorrow and regret accept his resignation.

Resolved, 2. That after nearly four years' service as pastor of our church, we commend him to the Baptist church at Lake City, Fla., and all sister churches, as a faithful exponent of the doctrines of Christ, and an able defender of the principles and practices of the Baptist denomination.

Resolved, 3. That his labors among us have been signally blessed, and we esteemed Bro. Drew on account of his efficiency and untiring zeal in the Master's cause.

Resolved, 4. That a copy of these resolutions be furnished Bro. Drew, also the ALABAMA BAPTIST for publication; and that they be inscribed on the church record.

J. E. ANDERSON, Church Clerk.

Presumption is our natural and original disease.—Montaigne.

What the Stars Tell.

An Alabama Pastor of the Year. A. J. Hearn, Moderator of the Alabama Baptist Association.

I was four years old when the stars fell. I remember the event as if yesterday. In fact, nobody young or old, who believe ever forgot it. It seemed, so thick and fast did the meteors fall, that sheets of flame, like rainstorm of brilliant light came down from the stars. Glowing coronations of living light shot downward like every hand and seemed to bound the horizon with a wall of fire. It was the most magnificent spectacle ever witnessed by God to man. It amazed and terrified the people, and the mind of God concerning them.

I have witnessed most gorgeous exhibitions of fireworks, once in Boston, often in New York, and on several occasions in recent years in Washington. These splendid displays of blending, glowing lights, and flashing pillars of flame only served to remind me of the gorgeous vision of childhood, when the stars fell, and it awakened recollection of wonder which I can never forget. I was only awed by man's trifling imitations of God's fireworks; when Sherman's and Hood's armies, in parallel lines, environed Atlanta, and filled the heavens by night with blazing shells and rockets; while long sheets of flashing flame and smoke would now and then blaze and roar along the lines of the two great armies.

I gazed at this gorgeous and world-wide Niagara of flame from the window of a little white wooden house, perhaps a mile or more from Carter's Hill, and near and east of the road from Carter's Hill to Montgomery. A man named Olive afterwards lived there. I remember that the sheets of

fire from the stars fell a mile from the house. My father's negro servants knew that the end of all things had come. They howled piteously and smote themselves, and begged for the prayers of an old negro Baptist preacher named Caesar, who slept that night in my father's house.

"I would be gratified to learn what became of old Caesar. My father entertained for him profound respect, and my mother and I used to think that old Caesar, in the pulpit, was a very Cicero. He was tall, slender, graceful, and blacker than Erebus, but his voice was as soft and clear and rich and sweet as anemones of angels.

You must know that the songs sung about God's throne, by their delicious sweetness, so the Arabs tell, attract devils and geni, and they come eavesdropping and listening every beautiful night, especially, I suppose, in our Indian summer time, about the walls of God's eternal city, and do you know angels pelt this exterior audience away with brightest stars, and these are the stars that fell when countless demons were seeking to scale the walls of God's glory that memorable morning of which I tell.

"But old Caesar, instead of praying, sang divinely and even gloriously while the world was illuminated by this conflict between the angels within and geni endeavoring to surmount heaven's heights; and I have dreamed that it was the delicious sonorous music borne away by the soft, gentle winds of that memorable morning.

While old Caesar sang, that drew off heaven's assaults; seeking access to heaven's choristers and overwhelmed with brilliant stars by defenders of God's throne. I am only sure, however, that old Caesar sang more divinely than ever before, and that my mother and I ceased to gaze at the brilliant, flashing, innumerable columns and sheets of brilliant light, and that she and I were fascinated even then by the delicious melody and hopped in joys of an illuminated elysium."

"Are there none living in Montgomery county, who remember the negro Baptist preacher, old Caesar? I left that county two years after the 'stars fell,' and have never revisited it. I think that Caesar was a slave; I am not sure. Negroes and whites, I remember, entertained a prejudice then against free negroes and everybody loved and respected old Caesar. When I used to see old Caesar coming down the lane to my father's house, Saturday evenings, that he might preach at the log church, not far away the next day, I used to run with all my might to meet him. He would

stand from 30 to 50 bushes per acre. One of the first things shown me here in connection with hammock was land which was planted early in the spring in beans yielding in April and May 200 bushels per acre which sold from one to four dollars per bushel, then the same ground planted in corn the first of June has yielded at least 25 bushels per acre. This quality of hammock land is generally low and high. But farming here is both pleasant and remunerative, as the springing and late planting, and all vegetables and field products may be grown here, and the soil is very fertile season and the business of raising planting is practical every month in the year. Among fruits the orange is king here, though other fruits as the pear, peach and grape are beginning to receive considerable attention.

Florida Letter.

Dear Baptist—I arrived here safe and well on the evening of the 10th of October, and on the morning of the 11th I was in the city of Jacksonville without a shepherd. I was received perhaps for that reason with more cordiality. At any rate I am made to feel at home at once in the midst of a large membership and the face of a large field well calculated to call out any latent forces that might be concealed in me after laboring incessantly in Alabama during July and August. Almost as soon as my reception, too, I have been put at work and kept at it, praying in the morning and visiting in the evening, preaching every Sabbath and at night, attending prayer meeting each Thursday night, and preaching on Friday nights, besides preaching once during the week at White Springs, and attending the South Alabama Association two days last week.

This much in regard to myself. I thought it allowable for the benefit of my individual friends and the churches who read the ALABAMA BAPTIST. Altogether I am happy to state that I have reached a goodly number, fallen into good hands and am quite hopeful in the prospect that before me.

The Baptist cause in Florida has assumed wonderful proportions within the last half dozen years, growing in contributions to the objects of the convention from a few dollars to \$2000, as shown by the report of corresponding secretary for last year. Commensurate with this, has been the steady enlargement of the work and growth of the

denomination in Florida. I have written enough for this letter. Let me say that the ALABAMA BAPTIST comes regularly, and is appreciated more than ever, because I am away from home. Put me down as a life time subscriber.

P. C. DREW.

Lake City, Fla., Oct. 17th.

The Summary Opening.

Dear Baptist: It is always a pleasure to talk to one we love, and if separated to write to that one, in order to express the feeling of our hearts. And as I am a Baptist, and love my

love my ALABAMA BAPTIST, knowing that through it I can talk to my Alabama Baptist friends. Then again, you have moved to Montgomery and that name has a sweet sound to my ears. It awakens such pleasant thoughts, and dwelling upon such thoughts I felt that I must encroach upon your valuable space, in order to briefly tell your readers of one of the grandest institutions in the world. It was a pleasure to meet our honored professors again, and find them enjoying good health, and ready and anxious to begin their labors of love. I often think that if the brethren all over the country, but especially in the Southern States, only knew the work these consecrated men are doing, what they are sacrificing, in order to prepare men to preach the glad tidings of salvation, the grand work they are doing for the Master, they would be more anxious to assist, and would "give ains of such things as they have," and a building could in a very few months raise its majestic head above the dust and smoke of Louisville, and be one to which Baptists could look with pride.

And why should we not expect this? Do our brethren know, do they realize that this is the largest Theological Seminary on the continent? If the brethren would only give this great subject more thought, more prayer, they would give the Seminary even more influence, and more money, and a greater work for Christ would be done. When I look at our faculty, at the work they have done, the work they are doing, the devotion they show to the cause of Christ, I do not want to try to talk about a building, but to do as Paul did, "thank God and take courage," thank God that we have such devoted men, and that God gave them wisdom and strength to prepare men to preach Christ. Year after year, the number of students has increased, and this year the number of matriculates on the opening day exceeded last year's number by about twelve.

Pastors from Virginia, Kentucky and other States, have given up their churches in order to receive that which can only be obtained at the Seminary. In number, Virginia takes the lead this year, with twenty-five students, Kentucky following closely with nineteen, and it is not yet decided whether North Carolina or Alabama is to take third place. So far ten have arrived from Alabama, but others are expected. In all, ninety-one have matriculated, but there are a great many others expected.

We who hail from Alabama feel proud of our Prof. Samps. He has

entered into his work in a way that shows his success is beyond question. He is very much beloved by all, and it is the general verdict that he is to be one of the bright shining lights in our denomination.

Perhaps some may think I have said too much in favor of the Seminary, but I am sure that this is the opinion of every man who has spent any time here. It is not for the Seminary I speak, but it is for the cause of Christ. It is because I love the souls of men and women, and I am anxious that laborers may be raised up and prepared thoroughly for the work. May God raise up many friends for it, in my earnest prayer. Hoping you will pardon me for taking up so much of your space I remain yours in the service of Christ.

CHAS. E. NASH.

Louisville, Ky., Oct. 12.

District Meeting.

The district meeting of the South Bethel Association was held with the Hoboken church on Saturday, 30th of August, 1885. It was called to order by former moderator, Elder C. J. Miles. In the absence of Elder J. H. Fendley, the appointee to preach the introductory sermon, Elder W. A. Parker, of the Bethel Association, was requested to preach. (Text: 1 Peter, 3:15.) Messengers were enrolled from the following churches: Horch, Grove Hill, New Hope, Forest Springs, Elin, Hoboken, Deep Creek, and West Bend. The present incumbents were re-elected officers. The following subjects were discussed:

1. The rights and prerogatives of pastors, by Elders W. B. Williams, J. W. Dickinson, and W. A. Parker.

2. How to enlist young Christians in Christian activity, was discussed by Brethren A. J. Hearn, J. W. Dickinson, W. H. DeWitt, Dr. T. J. Bettis, and Elder W. A. Parker. The meeting then adjourned till Sunday 10 o'clock, a. m.

At 10 o'clock, Sunday, the body met pursuant to adjournment, and spent a short time in prayer, Brethren Parker and Williams leading.

caused by Brethren J. H. Creighton and J. W. Dickinson.

At 11 o'clock a doctrinal sermon was preached by J. H. Creighton from Mat. 28: 19, 20.

The following is the programme for the next district meeting to be held at Grove Hill, Saturday before fifth Sunday in November, 1885. The introductory sermon will be preached by Elder W. H. DeWitt.

Subjects for discussion:

1. Best method of raising fund for benevolent purposes in the churches, by Isaac Grant and W. J. Thornton.

2. How may a church most successfully reclaim its members from revelry in its various forms? W. H. DeWitt and S. A. Adams.

3. The necessity of consecration on the part of young members. J. H. Fendley and R. J. W. Dewitt.

4. Elder A. J. Hearn will preach the doctrinal sermon Sunday at 11 o'clock, a. m.

The Secretary was requested to furnish the ALABAMA BAPTIST, Clarke County Democrat, and Linden Reporter with proceedings with request that they publish the same.

C. J. MILES, Moderator.

J. H. CREIGHTON, Secretary.

The Rights of God's Children.

Child of God! you are an heir of eternal glory! And because you are an heir, you have a right, an inalienable right to enter at last into a personal possession of your Father's estate. Your elder brother, Jesus, is an heir of God, because he is the Son of the heavenly Father; and because he is your brother you are a joint heir with him of the glorious inheritance which is reserved in heaven for you and for all the children of God. You may be very poor, with respect to temporal things, but you have no reason to complain or feel ashamed; for in a little while you will enter into sweet possession of immeasurable wealth. You are an heir of the riches of glory! Can you begin to estimate the meaning of such an inheritance? File the wealth of earthly kingdoms and republics mountain high and what is that as compared with the riches of heaven? Nothing. And remember that such is an eternal inheritance. It can never waste away. Its value will never diminish a farthing in all the cycles of eternity. And blessed thought, it is given to you by the free grace of your own loved Jesus. Ought you not, then, to serve him here with all of your heart?—Christian Secretary.

Honor can be at stake only where justice and benevolence are at stake. —Charles Sumner.

Frontier Work in Texas.

Below we give some facts stated by a committee of the General Association of Texas as to the work and the needs of their frontier. It will be seen that they are now occupying the county seats of ten counties, which are rapidly filling up with a population moving in from the older States.

This whole region is one almost unbroken field of destination. Although they have thirteen missionaries in this field, the rural districts are unoccupied. They have wisely, we think, stationed churches at centers of influence, from which the gospel may radiate into the surrounding regions.

Then nothard of this section, they tell us of a whole district of country lying in the Panhandle and east of the staked plains, well watered, fertile, now being rapidly penetrated by railroads, along which towns spring up, as by magic. Witness Harold, a town of 1,000 inhabitants, but three months old.

This is only the frontier. In the more settled parts of the State the demands are great. They have fifty-three missionaries at work within their bounds.

And all this is but a part of Texas. The State Convention has a frontier equally as large and as destitute, and within her most settled portions, fields of equal destination.

Texas is larger than Kentucky, Tennessee, Mississippi, Alabama and Georgia combined.

Think of this vast area into which population pours at the rate of 100,000 per annum, and you will not wonder at the modest statements of the Texas General Association, as to their field and its needs.

The Home Mission Board is helping Texas to care for these needy thousands; but its ability to continue to do so, depends upon the contributions of our brethren.

Will our churches help the Board which they have created, so that it may do the work they have assigned it, and enable it to supply this and other fields?

association of Texas, and other good brethren, one of whom is Bro. A. J. Holt. In the conclusion they state that "The inhabitants are anxious to have the gospel preached to them. They receive our missionaries with open arms. They are favorably inclined to Baptist principles, and our denomination can go out and possess the land if they will. When the country is once developed, it will be not only willing, but amply able to help us carry the gospel to the 'regions beyond.'"

It is to supply this great destitution and respond to this urgent appeal to your Board, that we ask the speedy and large contributions of the churches.

I. T. TICHAON, Cor. Sec.

The Elin Association.

The Elin Association met with Pleasant Hill church at Bluff Springs, Fla., on Oct. 3rd, 1885. The introductory sermon was preached by Eld. S. W. Jones. I called the house to order as the former moderator, and placed Bro. T. Z. Bryars in the chair, as I was called away for that evening to attend the funeral of our much esteemed brother, J. S. Brewton.

The association organized by electing brethren J. Z. Bryars, moderator; R. W. Brooks, clerk; W. M. Diamond, treasurer. The churches were very nearly all represented and the delegates seemed deeply interested in the work for which we had met. We had a harmonious and, I hope, a profitable meeting. We would have been glad to have had more corresponding brethren with us. We had brethren B. H. Crompton, I. Spence, Davis, and Y. M. Rabb, from the Bethelheim Association. As the reports were brought in the subjects were discussed with great interest.

I. Spence was recommended for appointment as missionary for the Elin Association, on condition that he was to work together in our destitution.

We agreed to raise one hundred dollars in our association for ministerial education, which amount was pledged by individuals on the ground, Bro. R. M. Guy being the beneficiary. I hope that some other will give you a fuller account.

J. J. BEVARS.

Bluff Springs, Fla., Oct. 10.

"Hope for a season bids the world farewell," when a man finds himself in the relentless grasp of neuralgia, but he smiles and takes heart and courage when his wife brings a bottle of Salvation Oil the greatest cure on earth for pain.

The fisherman and the shepherd must have a hard lot. They live by hook and crook.

