BAPTIST PROVISION FOR THE PREACHER'S EDUCATION.

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That the modern minister should be educated is no longer a question. The question is, Where should he be educated, what subjects be taught him, and what are the best methods of teaching them?

Two Systems of Education.

In this country we have two systems of education, the State and the denominational. We do not regard the private schools as a system, since they are merely isolated with no direct connection with each other, and since, according to the ideals of the founders and managers, they partake of the nature either of the State or the denominational school.

Hitherto the State system has not taught the Bible or religion. Today there is a tendency to introduce the Bible into the State schools, from the elementary schools to the university. Some State universities have established chairs of the Bible. In others permission has been given to various denominations to establish their own Bible chairs, the denomination agreeing to man them with standard teachers and the universities agreeing to recognize the work done with credit toward degrees.

The denominational schools have taught the Bible and kindred subjects, although in many instances by such unscientific methods that the young ministers had much to unlearn on entering the seminary or on taking up their pulpit ministrations.

It must be noted that most of our Baptist colleges—and likely the same is true of other denominational colleges—were founded to educate young preachers.

To produce a better equipped ministry was the prime purpose in founding Brown University, Richmond College, Wake Forest, Furman, Mercer, Howard, George-

town, William Jewell, Baylor University, etc. For this reason nearly all our educated ministers are graduates of our Baptist colleges.

Some great State universities have never graduated even one minister of the gospel.

The University of Texas, out of over twenty thousand graduates, has turned out only three Baptist preachers, and about the same proportion for other denominations.

The Seminary a Supplement to the Church College.

Later on, when it was seen that the college did not, or could not, give the minister the needed specific training, the seminary was originated to give the minister this specific training. The oldest Baptist seminary in the world is scarcely one hundred years old, while our beloved Southern Baptist Seminary is only a little over sixty years old.

Some Changes Needed.

After this historical survey let us ask, do we need to inaugurate any changes in our Baptist system of education for young ministers? Remember we are writing not in the spirit of the iconoclast but of the constructive, progressive conservative.

A Few Standard Baptist Academies in Each State.

History again furnishes the torch to light our path. Baptists are strongest today in those states which have maintained for several years good denominational academies—Virginia, North Carolina, South Carolina, Georgia, Texas. Today the necessity for Baptist academies is becoming imperative, if we would educate a sufficient number of preachers. Our Baptist colleges have abolished, or plan to abolish, their preparatory departments and do only college work. Therefore the young preacher who has failed to prepare for college at the right time cannot enter, and the college has nothing to offer him in the way of preparation. Often preachers are called into

the ministry after passing the high school age. In states where we have no Baptist academies, or have an insufficient number, these young preachers have nowhere to prepare for college, or at least, many of them are deprived of a college education.

Another argument for a few standard Baptist academies is the fact that such a school furnishes a distinctively religious atmosphere in which the young minister may prepare himself for college. Think of scores of efficient preachers today who started in Fork Union Academy, Va., at Buie's Creek or Mars Hill, N. C., at Collegiate Institute, Ala., at San Marcos or Burleson or Decatur, Tex., or at other fine old Baptist academies.

Of course, it is not practicable to maintain a large number of Baptist academies with the view to preparing all our Baptist young people for college.

Our State high schools are now being improved so as to maintain certain high standards and it is likely better for Baptists, as far as possible, to support and patronize these high schools. At the same time I am of the firm conviction that the Baptists in each state should maintain a few standard Baptist academies, where practically all our young ministers may be prepared for college.

It will be well for us to remember that the propagation and perpetuation of our denominational doctrines depends more on the right kind of education than on the old-fashioned type of evangelism. Further, let us remember that we must educate more leaders, especially for our pulpits. Remember also that our seminaries cannot furnish these leaders (in large numbers) unless the colleges first fit them for the seminaries. Surely, with our present system of standardization, the colleges cannot even receive them, unless we furnish proper means of preparation.

And is not the Baptist academy the best place for the Baptist minister to prepare for college? What could Wake Forest do without Buie's Creek or Mars Hill?

What would the Baptist ministry and the Baptist denomination be in North Carolina today, had there been no Baptist academies at Buie's Creek or Mars Hill? As it is, North Carolina contains more Baptists than all other Protestants combined and has furnished eminent preachers for hundreds of pulpits in other States and influential missionaries for heathen lands.

More Christianity to be taught in our Baptist Colleges.

We should teach more Christianity in our Baptist colleges, not only because it will be easiest to get more money for buildings, equipment, and endowment; not only for the sake of the lay students, but especially for the sake of the young ministers. The college should not seek to give the specific training of the young minister. That must be left to the seminary. But the Baptist college must lay a good foundation in Biblical and kindred subjects, especially for the sake of ministerial students. The college should not undertake to give technical theological education; nor should it undertake too much technical religious education; that is, it should not go into detailed scientific discussions of the nature, psychology, and philosophy of religious education. It should give outline courses on the Bible as history and literature; on its social and ethical teachings and their application to the problems of modern life; also on religious education and Sunday school pedagogy. These courses should be open to all students, lay and ministerial. Perhaps, young ministers should be given, in addition to the above, *introductory* courses in interpretation, preparation and delivery of sermons, in ministerial ethics and etiquette (for the sake of those who become pastors before going to the seminary).

Thorough Methods of Teaching Christianity in the College.

Teachers in religious subjects in the colleges should be just as scholarly and thorough as teachers in other de-

partments. They should use the best modern methods of teaching. How often the Bible is taught in a Baptist college by a teacher ignorant of the modern scientific methods of teaching! What is the result? The student, on going from a class in history, Latin, chemistry or biology where he was taught by the best scientific methods, to the class in Bible where these methods are not used, learns to think of the Bible as antiquated, obsolete, and useless. For the sake of the Bible itself, for the sake of our young people who ought to know its teachings and its lofty moral and social ideals, let us employ the best teachers to be found in the department of Bible and Christianity.

Christian Personality in the Baptist College.

I maintain that, if possible, no teacher, however scholarly, however expert and thorough as a teacher, should be employed to teach in a Baptist college, *unless he (or she) is a Christian*. The young minister should learn mathematics, chemistry, biology, and all other sciences, from a teacher who believes in God and Christ, in His church and the principles of Christian education. Personality teaches more effectively than lectures. Example is the most forceful teacher. Let college presidents and boards of trustees be wary at this point. The lessons taught from the book are easily counteracted by the lessons of the life. The lessons of the teacher's personality become a permanent part of the pupil's self and life.

More Physical and Social Sciences.

I am convinced, as I continue to study the spirit of modern life and society, that the minister of today should study the physical and social sciences more. These sciences are imparting the trend to all modern achievements and movements. Let the young minister learn all he can, and sympathetically, of chemistry, biology, physics, geology, astronomy, sociology, but from scholarly Christian teachers. The knowledge of these sciences, personally assimilated and properly related to his knowledge of

the Bible and of theology, will make the minister a part of his generation, a citizen of the real, living, on-going world, and give him a place in the progress and achievements of the future, which will glorify God and bless many thousands, not only of the poor, needy, and ignorant, but also of that ever-growing class, the rich, cultured, and influential.

Our Seminaries More Earthly and More Practical.

Not less heavenly, but more earthly, must our seminaries become. A Baptist seminary is not, and never should have been, a *monastery*. A Baptist seminary is a part of the modern world, for its betterment. The modern seminary must make Hebrew and Greek, systematic theology and church history *means and not ends*. Fine-spun theories must lose much of their charm in modern seminaries. Practical truths and living methods for showing men how to serve God and help one another will more and more absorb the attention of theological students. Christian sociology and Christian ethics must stand on a par with theoretical soteriology and ethical eschatology.

The young minister of today must not believe less, but he must live more in touch with modern life with its problems and perils. God and Christ and the Bible must ever hold the central place in seminary teaching, but *man*, with his sciences and achievements, as well as his sins and sorrows, must also be known by the modern Baptist minister.