

# THE REVIEW AND EXPOSITOR

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We take pleasure in presenting to the public the addresses delivered at the Jubilee Celebration of the Southern Baptist Theological Seminary, September 29 and 30, 1909, prefaced by a brief history of the institution, written by J. R. Sampey, its senior professor. The addresses constitute in the main a review of the history of various departments of theology during the fifty years of this Seminary's existence. The speakers came from various denominations and different parts of the country, and, therefore, collectively, present a broad interdenominational view, which we believe will be of general interest. The unusual number of articles explains the absence of all book reviews this quarter. The next number will give double space to book reviews.

THE EDITORS.

## BRIEF HISTORY OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

PROFESSOR JOHN R. SAMPEY, D.D., LL.D.

Southern Baptists met in Augusta, Ga., in 1845 and organized the Southern Baptist Convention. At that meeting brethren discussed the question of establishing a general theological seminary for Southern Baptists; but there were difficulties in the way. In many of the states there was already a theological department in connection with the Baptist college. It was impossible at first to persuade brethren representing the different schools to unite in establishing a central theological institution of high order.

The movement in favor of founding a central theological school among Southern Baptists first took root in the states between the Allegheny Mountains and the Mississippi. The Western Baptist Theological Institute at Covington, Ky., was found-

ed for the training of the Baptist ministry in the Northwest and the Southwest. Northern and Southern men united in the establishment of the Institute, and theological students from both sections met in this school located on the banks of the Ohio. When the Southern Baptists organized the Southern Baptist Convention, all the professors in the Covington Theological Institute chose to affiliate with the Northern Baptist missionary societies. They were also agreed in their opposition to the institution of slavery. The trustees of the school fell into two bitterly hostile factions, and there was litigation for the control of the property. The Baptists of the Southwest withdrew their support almost altogether, and began to agitate the question of founding a central theological institution. R. B. C. Howell and J. R. Graves were among the most influential and enthusiastic advocates of a common seminary for the Southwest. The following article, from the pen of Dr. Howell, appeared in the *Tennessee Baptist* in 1847, and was copied by the *Baptist Banner and Western Pioneer*, of Louisville, Ky., in the issue of July 8, 1847:

“We cannot support the Covington school, with its present faculty, another hour. Neither truth, policy nor self-respect will allow it. We, however, must have a theological school. Kentucky, Tennessee, Mississippi, Louisiana, Texas, Arkansas and Missouri form the territory for the proposed institution. It is surely large enough, and needy enough, and rich enough, in both men and money. These States ought to consult together—to have, if possible, a meeting upon the subject, and to determine, as soon as may be, what is to be done, and how and when it is to be done. Brethren, both ministers and laymen, let us hear from you. What say the *Banner and Pioneer*, the *Mississippi Baptist* and the *Southwestern Baptist Chronicle*?”

At a meeting of the Indian Mission Association, held at Nashville, Tenn., in 1847, prominent brethren of Tennessee and Kentucky discussed the question.

Two years later the Southern Baptist Convention met in Nashville. The attendance was small, on account of the presence of cholera in the city, and so the brethren adjourned to

meet on May 23rd of the same year in Charleston, S. C. Rev. B. Manly, Jr., who later became one of the original faculty of the Southern Baptist Theological Seminary, was present at the meeting in Nashville in May, 1849. In an article published two months before his death, Dr. Manly referred to an incident of this Nashville meeting: "Brethren Howell and J. R. Graves, whom I then met for the first time, were both enthusiastic and zealous for the establishment of the new institution. In fact, they thought the very time had come. Brother Graves was especially earnest in this connection; and I remember when I, a young horse-back preacher from Alabama, without any pastoral charge, in rather frail health, ventured to express a doubt whether matters were ripe for what I agreed was a desirable enterprise, Brother Graves, who was already a skilled and renowned debater, challenged me to a discussion then and there, each to take half an hour at a time, and fight the question out. I declined the wordy conflict, but maintained my opinion. I did not want to be put into the false position of antagonizing the progressive movement for theological education, which I earnestly favored; and I am not ashamed to say I dreaded to cope with so vigorous and able an opponent as Brother Graves in an *ex tempore* debate."

At the adjourned meeting of the Convention in Charleston, a few weeks later, one of the best addresses in favor of a Central Southern Theological Institution was made by B. Manly, Jr. Dr. W. B. Johnson, president of the Southern Baptist Convention, read an elaborate essay on the subject. Some persons have thought that Dr. Johnson was the first to propose the establishment of a general theological school for Southern Baptists; others give this honor to Dr. R. B. C. Howell, or to Dr. J. B. Jeter.

At the Charleston Convention a large committee was appointed to devise ways and means for the improvement of ministerial education in the South; but nothing definite seems to have been done. The chief benefit of this early agitation was the formation of sentiment in favor of such a school.

In June, 1854, the Virginia Baptist General Association invited the friends of theological education to meet at Mont-

gomery, Ala., in connection with the session of the Southern Baptist Convention in May, 1855. Rev. B. Manly, Jr., was secretary of the conference held in the First Baptist church of Montgomery, May 11, 1855. James P. Boyce was an active member of the conference. John A. Broadus was also in attendance upon this meeting. The way was not yet clear for the establishment of a general seminary; but another conference was called to meet in Augusta, Ga., in April, 1856.

Representatives assembled at the appointed time, from the District of Columbia, Virginia, North Carolina, Florida, Alabama, Mississippi, Louisiana, Tennessee, South Carolina and Georgia, the largest attendance coming chiefly from Georgia and South Carolina. Dr. B. Manly, Sr., presided over this convention, as he did over the subsequent meetings in Louisville, Ky., and Greenville, S. C. The difficulties in the way of the establishment of a general theological seminary were still so great that action was deferred for another year. It was recommended that another convention of properly authenticated delegates from the Southern colleges and from Baptist state conventions should be held the following year in Louisville, Ky., during the two days preceding the session of the Southern Baptist Convention. A committee was appointed to collect all the facts concerning existing theological endowments under the control of Southern Baptists. The same committee was requested "to use adequate means for ascertaining what efforts will be made in favor of any location, already occupied or not, by the inhabitants and friends thereof, and what pecuniary subscriptions or pledges will be given as a nucleus, in case such location should be selected for the common institution; the object of all these inquiries being to ascertain, in the fullest manner possible, whether such a demand is felt for a common institution of this kind as may be a basis and encouragement for future united action." Rev. James P. Boyce was author of the report instructing the committee to make these inquiries preparatory to the conference to be held in Louisville, Ky., in May, 1857. Mr. Boyce had already been for one year professor of theology in Furman University, Greenville, S. C. From this time until the opening of the

Seminary in 1859, Rev. James P. Boyce was recognized as the leader in the effort to establish a common theological institution for Southern Baptists. Under the inspiration of his leadership, the South Carolina State Convention, which met at Greenville, on July 26, 1856, proposed to the coming Educational Convention at Louisville to establish at Greenville, S. C., a general theological seminary, offering to raise for this purpose in South Carolina one hundred thousand dollars, on condition that other states should contribute a like amount. It was agreed that the funds for theological purposes in the hands of the trustees of Furman University, amounting to about \$30,000, should be included in the South Carolina quota toward the general endowment. It would then be necessary for South Carolina Baptists to raise an additional \$70,000.

On July 30, 1856, Prof. Boyce delivered his famous address on "Three Changes in Theological Institutions". Dr. Broadus gives the following summary statement of the three proposed changes:

"(1) A Baptist theological school ought not merely to receive college graduates, but men with less of general education, even men having only what is called a common English education, offering to every man such opportunities of theological study as he is prepared for and desires.

"(2) Besides covering, for those who are prepared, as wide a range of theological study as could be found elsewhere, such an institution ought to offer further and special courses, so that the ablest and most aspiring students might make extraordinary attainments, preparing them for instruction and original authorship, and helping to make our country less dependent upon foreign scholarship.

"(3) There should be prepared an Abstract of Principles, or careful statement of theological belief, which every professor in such an institution must sign when inaugurated, so as to guard against the rise of erroneous and injurious instruction in such a seat of sacred learning."

This address proved to be epoch-making. All who heard it at the time of delivery, or read it afterward in pamphlet

form, could not fail to note the wisdom of the young theological teacher.

Eighty-eight delegates assembled in Louisville in May, 1857, to consider the question of establishing a general seminary for Southern Baptists. The generous proposition of the South Carolina Baptist Convention was received with favor on every hand. Prof. Boyce and others assured the brethren that South Carolina would do what she had promised. It was finally agreed that a common theological institution should be founded at Greenville, S. C., in 1858, provided that the sum of \$100,000 should be raised in that state by May 1, 1858. "The interest of this money (seven thousand) was to be used for the support of three professors, for the purchase of books (not exceeding five hundred dollars annually), and for paying a proper agency in the other States to secure the hundred thousand dollars which was to be raised elsewhere; provided, also, that recitation and lecture rooms could be secured in Greenville free of rent for some years. It was further arranged that if the remaining hundred thousand should not be made up within three years, then the endowment furnished from South Carolina should revert to the Furman University, for theological purposes, and the contributions collected elsewhere to their respective donors." Dr. Broadus, from whom we are quoting, adds: "It was then proposed that a special educational convention should be held at Greenville in May, 1858, to organize the desired institution, provided the South Carolina Baptist Convention should accept these conditions. Committees of five were appointed to prepare a plan of organization, to nominate professors, to secure from the South Carolina Legislature an appropriate charter, to provide for a suitable agency in other States, and to issue an address to Southern Baptists." The committee on plan of organization consisted of J. P. Boyce, J. A. Broadus, B. Manly, Jr., E. T. Winkler and William Williams. These five brilliant young men were afterwards elected as professors in the Seminary. Winkler declined to serve, but the other four constituted the first faculty of the Seminary.

In July, 1857, the Baptist State Convention of South Caro-

lina accepted the proposition of the Louisville Educational Convention, and appointed Rev. James P. Boyce to collect \$70,000. Before the meeting of the Educational Convention in Greenville, on May 1, 1858, Mr. Boyce had secured in good subscriptions nearly all of the requisite \$70,000, and felt certain that the remainder could be raised in a few weeks. Among those present at the Educational Convention in Greenville were: Dr. G. W. Samson, of Washington, D. C.; Drs. Jeter and Poindexter, and Rev. J. A. Broadus and Rev. B. Manly, Jr., from Virginia, and Prof. William Williams, of Mercer University, Penfield, Ga. There were thirty-three present from different bodies in South Carolina.

The committee on plan of organization of the proposed Seminary had met in August, 1857, in Richmond, Va. There were present at this meeting B. Manly, Jr., J. A. Broadus and J. P. Boyce. Prof. Boyce had requested B. Manly, Jr., to draw up the abstract of doctrinal principles, to be signed by each professor; he had asked John A. Broadus to prepare the outline of the course of study, and had himself drawn up the legal and practical arrangements in regard to trustees and professors. They went over carefully the work as already outlined, with a view to submitting to the Educational Convention in Greenville, May 1, 1858, as perfect a plan of organization as possible.

Some of the acutest minds among Southern Baptists were brought to bear upon the proposed plan of organization at the Greenville Educational Convention. The discussion occupied five days, and the final vote as to every part of the organization was practically unanimous. Prof. Boyce urged that four professors, instead of three, be appointed at the outset. The convention unanimously elected J. P. Boyce, J. A. Broadus, B. Manly, Jr., and E. T. Winkler. William Williams was on the nominating committee, and so could not well be placed in nomination. Winkler declined the election at once, and Broadus, after much anxious consideration, also declined. This delayed the opening of the Seminary for a year. The Board of Trustees of the Seminary, at their meeting in May, 1859, in Richmond, Va., re-elected Broadus and Winkler, and

when the latter declined they elected William Williams. Perhaps no other theological school in the world was ever quite so fortunate in its original faculty.

The Southern Baptist Theological Seminary was opened for the reception of students on October 1, 1859. Twenty-six students were enrolled during this first session. The recitations were held in the old Baptist house of worship, which had been divided by partitions into two lecture rooms and a library. The Seminary had received from Furman University about two thousand books, and the Columbian College, of Washington City, also presented nearly two hundred valuable volumes. Dr. Boyce had a large private library containing many valuable books of reference. These were freely lent to his colleagues.

The course of study was divided into eight separate schools, each professor having charge of two schools. James P. Boyce was professor of Systematic Theology, and Polemic Theology and Apologetics; John A. Broadus was professor of Interpretation of the New Testament, and Preparation and Delivery of Sermons; Basil Manly, Jr., was professor of Biblical Introduction and Interpretation of the Old Testament; William Williams was professor of Church History, Church Government and Pastoral Duties. Dr. Boyce was chairman of the faculty, and Dr. Manly was secretary.

During the first session of the Seminary there were ten students from Virginia, three from North Carolina, nine from South Carolina, one from Florida, two from Alabama and one from Missouri. It was evident that the Seminary had a strong hold in Virginia and in South Carolina. To the states west of the Allegheny Mountains the institution seemed rather remote in those days of poor railroad facilities.

Well prepared students could complete the course of study in three years. Men who were able to remain only one session received full credit for the schools which they were able to complete. Several of the students of this first session were men of uncommon ability, who have attained high distinction.

During several months of the first session Dr. Broadus' health was so poor that he was unable to meet his classes. His



colleagues kindly carried on his work in addition to their own. Dr. Broadus, in his *Memoir of James P. Boyce*, tells of a visit which he made with Dr. Boyce in January, 1860, to Charleston: "He invited his invalid colleague to accompany him on what would be his first visit to the city by the sea. The journey had to begin at 4:00 A. M., and continue till toward midnight; but he wrapped his friend in a wonderful overcoat,—a miracle of softness and warmth,—and when we reached Charleston carried him in his own arms from the carriage into his room at the hotel. He seemed strong like a giant, and he was tender as a woman." During all the years that followed, up to the death of Dr. Boyce, in December, 1888, these two noble men, in their friendship and loving co-operation, remind one of David and Jonathan.

During the second session of the Seminary the attendance rose from twenty-six to thirty-six, the increase coming chiefly from Alabama and Mississippi. The Seminary was gradually extending its influence into the Southwest. Soon after the opening of this session political excitement rose to fever heat. Before its close the terrible war between the states had broken out, and it was almost impossible to pursue theological study in the midst of so much excitement and turmoil. The second hundred thousand dollars of endowment had been nearly all subscribed, and the prospect for the school would have been exceedingly bright, but for the bursting of the war clouds over the South.

The session of 1861-2 saw a diminished student body, only twenty-one being enrolled during that session. There were no formal commencement exercises at the close of school, though Rev. G. W. Hyde, of Missouri, was given the diploma of full graduate. From the spring of 1862 until the fall of 1865 the Seminary was closed. Dr. Boyce was for a part of the time chaplain of a South Carolina regiment. He was also elected to the Legislature of South Carolina, and attained prominence in the debates of that body on financial matters. Dr. Broadus was for a short time a missionary in Lee's army. Drs. Manly and Williams preached to country churches in South Carolina.

The war swept out of existence almost all of the endowment

of the Seminary. In the summer of 1865 the four professors met in Greenville to consider the question of reopening the Seminary. The prospect was exceedingly dark, but the men who had the Seminary in charge had brave hearts. After much discussion and prayer, Dr. Broadus said, "Suppose we quietly agree that the Seminary may die, but we'll die first". The four men bowed their heads in silence, and resolved to reopen the Seminary.

During the session of 1865-6 there were only seven students in attendance. Dr. Broadus had in Homiletics only one student, and he a blind man; but he delivered a full course of lectures to this blind student. A few years later there appeared from his pen the famous work entitled *The Preparation and Delivery of Sermons*, the substance of which he had spoken to his solitary blind student. In the following session the attendance increased to seventeen, and continued to grow from year to year. In 1867-8 there were thirty-one students; in 1868-9 there were forty-six, and in 1869-70 the number rose to sixty-one. During the two following sessions it fell to fifty-three, but rose again in 1872-3 to sixty-one. From 1873 to 1877 the attendance varied from sixty-six to sixty-eight men.

It was with great difficulty that money could be obtained to pay the small salaries of the hard-worked professors. Courageous and resourceful as he was, Dr. Boyce found it exceedingly difficult to meet the necessary expenses of the Seminary. He found in Dr. Broadus a valuable helper in financial matters, as well as in the work of instruction. The four professors toiled and struggled against great odds, and kept the institution alive during those years that tried men's souls. It was out of the question to think of raising adequate endowment in those days of poverty and desolation. Many friends of theological education gave five-year bonds for the support of the institution. Often the professors' salaries were far in arrears, and they hardly knew how they were to secure bread for their families. Tempting offers came to one and another from strong churches and from financial institutions, but they turned a deaf ear to all such appeals and kept bravely to their

work. Their sacrifices were equal to any that were made by our soldiers in camp and on the battlefield.

As the years passed by it became increasingly evident that the Seminary could not hope for endowment from South Carolina in her impoverished condition. It was evident to all that the institution would have to be removed to another state, if it hoped to live and meet the needs of the rising ministry in the South. All the professors were much attached to Greenville, where they had such delightful relations, but they finally yielded to the inevitable and gave their consent to the removal of the Seminary to any city in which strong local support could be secured for the permanent endowment of the institution.

As early as April, 1869, the trustees of Union University, at Murfreesboro, Tenn., offered to give \$50,000, if the Seminary should be removed to that place. This offer was declined by the trustees of the Seminary. In May, 1871, the Board of Trustees of the Seminary came to an understanding with the trustees of Furman University, by which each institution released the other from all financial claims and liabilities. The trustees of Furman University made it plain that they would deplore the removal of the Seminary to another seat, and only desired to relieve the university from liabilities. The Seminary was now free to go where it pleased, and the trustees resolved that the Seminary should be removed, if thereby sufficient endowment could be obtained to secure the permanency of the institution. This willingness to remove the Seminary was widely advertised, and proposals were invited from any community that might be willing to undertake to put the institution on a more satisfactory basis.

The trustees, at their annual meeting in Raleigh, N. C., in 1872, received a good many propositions for removal from different cities in the South. A committee of removal was appointed, consisting of J. B. Jeter, T. H. Pritchard, S. L. Helm, T. P. Smith, S. Henderson, M. Hillsman and Joseph E. Brown. Dr. Boyce was requested to accompany this committee in visiting various cities. The committee came to the conclusion that it was best to remove to the city of Louisville,

Ky., so soon as a sufficient amount for endowment should be subscribed in Kentucky. It was proposed that Kentucky should give \$300,000 toward the permanent endowment of the institution, the other states of the South being asked to give an additional \$200,000. Dr. Boyce came to Louisville in the fall of 1872 in order to raise Kentucky's quota of the proposed endowment. But for the financial panic of 1873, he would probably have succeeded in a year or two at most in this great undertaking. As it was, he had to struggle for five years against overwhelming obstacles and difficulties.

In 1869 Dr. Crawford H. Toy was added to the faculty of the Seminary, taking upon himself the work in Old Testament Interpretation. Dr. Toy had made special study of the Semitic languages, and was known to the friends of the Seminary as a brilliant scholar. His coming brought relief to Dr. Broadus, in that Dr. Manly would now do the work in Homiletics. This left Dr. Broadus free to give himself entirely to New Testament studies. In the summer of 1871 Dr. Manly was asked to become president of Georgetown College, Ky. To the great regret of his colleagues, he felt impelled to lay down his work in the Seminary and go to Georgetown.

In 1872 Rev. W. H. Whitsitt was elected as professor of Biblical Introduction, Polemic Theology and assistant professor of New Testament Greek. The coming of Prof. Whitsitt enabled Dr. Broadus to carry on his work in the New Testament department, while at the same time occupying the chair of Homiletics.

From 1872 to 1877 Dr. Boyce was denied the privilege of teaching in the Seminary. The financial burdens of the institution were upon his shoulders, and his brave heart almost failed him at times. His colleagues in Greenville gave themselves with diligence and enthusiasm to the work of instruction. Dr. Williams, during these years, carried the burden of two heavy departments of instruction. Toward the close of the period his health suddenly gave way, and he died of consumption at Aiken, S. C., on February 20, 1877. He was a man of high intellectual powers and a very lovable character. His lectures

on Systematic Theology were the joy and inspiration of the student body.

In the fall of 1877 the Seminary was removed from Greenville, S. C., to Louisville, Ky. As Dr. Broadus has said, "It was physically no great task to remove the Seminary from Greenville to Louisville. There was nothing to move, except the library of a few thousand volumes and three professors,—Broadus, Toy, and Whitsitt,—only one of whom had a family". And yet, the train which brought such baggage to Louisville might well have been welcomed by the mayor and all the citizens of Louisville; for the coming of these three men to join their colleague in Louisville meant much for the moral and spiritual atmosphere of the fair city by the Ohio.

With rare wisdom, Dr. Boyce deferred the erection of buildings for the Seminary until the endowment should be sufficient to meet the necessary current expenses. He knew that costly and beautiful buildings do not make an institution great. Had the war found the Seminary with a handsome plant but partly paid for, the school might have been hopelessly involved in debt. The real estate and inexpensive boarding hall owned by the Seminary in Greenville were sold at a considerable advance on the purchase price when the institution was removed to Louisville. The same cautious policy was pursued during the first two years in Louisville. The year 1879 marked a crisis in the history of the Seminary. In 1874 five-year bonds for current expenses, amounting to \$70,000, had been secured by Dr. Boyce, and these would soon be exhausted. The productive endowment was still quite small. Where could money be procured to keep the ship afloat? Dr. Boyce had recourse to the throne of grace. Professors and students were urged to unite in earnest prayer that God would put it into the heart of some man of large means to make a gift of \$50,000 to the endowment. Dr. Boyce inserted in two or three of the denominational papers a brief note expressing the hope that some one would be moved to make this large gift. And God put it into the heart of Hon. Joseph E. Brown, of Atlanta, Ga., to make the gift. February 11, 1880, was a notable day in the history

of the Seminary, for on that day Senator Brown turned over to Dr. Boyce \$50,000 in cash and good securities.

Mr. George W. Norton, of Louisville, who had previously given generously to the Seminary, now came to Dr. Boyce's aid in an effort to raise the productive endowment speedily to \$200,000. "Mr. Norton suggested an amendment to the charter, requiring that the principal of all contributions for endowment made after February 1, 1880, be held forever sacred and inviolate, only the income to be expended,—and if any part of the principal were used for expenses, then the whole should revert to the donors,—and that a Financial Board of five business men in Louisville should be elected every year to invest the principal, hold the securities, and pay over the income to the Treasurer of the Seminary." Such an amendment was promptly passed by the Legislature of Kentucky; and Messrs. G. W. and W. F. Norton at once came forward with generous gifts to the endowment. Dr. Broadus went to New York in the interest of the endowment, and collected in cash and good subscriptions \$30,000. The subscriptions would have added \$40,000 to the Seminary's permanent funds but for the failure in business of one of the chief subscribers. By 1881 the endowment of the Seminary amounted to \$200,000. This was only a beginning, but it gave confidence to all the friends of the institution. Senator Brown's gift of \$50,000 had saved the life of the Seminary.

The second trial of the critical year, 1879, was more distressing to Boyce and Broadus than financial difficulties could possibly be. Dr. Toy had come to accept the Kuenen-Wellhausen view of the Old Testament, and was teaching the newer German rationalistic theories in his classes. He was perfectly conscientious in it all, and thought that his views would help to a better understanding of the Old Testament as a part of God's revelation to men. Boyce and Broadus foresaw that their brilliant young colleague would inevitably depart yet further from the evangelical position, and that the Seminary would lose the sympathy of its great and growing constituency. Dr. Toy wrote out his views on critical questions and submitted them to the Board of Trustees at the annual meeting in Atlanta, Ga., at the same time tendering his resignation, that the Board

might be relieved of any embarrassment, if they could not approve of his teaching. With sad hearts the trustees voted to accept the resignation. Dr. Broadus wrote home: "Poor, bereaved three; we have lost our jewel of learning, our beloved and noble brother, the pride of the Seminary. God bless the Seminary, God bless Toy, and God help us, sadly but steadfastly, to do our providential duty."

Dr. Manly, after eight years as president of Georgetown College, returned to the Seminary in the fall of 1879 as professor of Old Testament Interpretation. He also relieved Dr. Broadus of the care of the Students' Fund.

The number of students in the Seminary in 1877-8, the first year in Louisville, was eighty-nine—twenty-one more than the largest attendance at Greenville. Two years later it fell to eighty-three—the lowest record in Louisville. In 1882-3 it suddenly rose to one hundred and twenty, and, while there was a slight decline from 1883 to 1886, the number never again fell below a hundred.

In May, 1881, Rev. G. W. Riggan, of Virginia, was appointed as assistant instructor in Hebrew, Greek and Homiletics, thus affording relief to Drs. Broadus and Whitsitt and enabling Dr. Manly to resume his teaching in Biblical Introduction. Mr. Riggan was an M.A. of Richmond College, and a full graduate of the Seminary. His brilliant career as a teacher was cut short by his early death on April 14, 1885.

Rev. T. M. Hawes was appointed to teach elocution in 1884. For a quarter of a century he has served with great acceptance, though, being a Presbyterian, he is not officially a member of the faculty.

In May, 1885, John R. Sampey, of Alabama, was selected to take the position left vacant by the death of Dr. Riggan. He served as assistant in Hebrew, Greek and Homiletics for three years. He then gave his place in Greek to Rev. A. T. Robertson, of North Carolina, who was elected assistant instructor in Greek and Homiletics in May, 1888. The accession of these young men brought much relief to the older professors, especially in the correction of written exercises, which became very burdensome as the attendance increased.

During the session of 1883-4 Dr. Boyce began to lay plans for housing the Seminary. He bought vacant lots in the heart of Louisville, at a cost of about \$50,000, and made earnest efforts to raise money with which to meet the deferred payments. In March, 1886, Dr. Broadus went to New York to solicit funds for the Seminary's first building. Let him tell the story in his own words: "The sum desired was sixty thousand dollars. Mr. Bostwick, at the first interview, agreed to give fifteen thousand. Upon being told of this the same day, Mr. John D. Rockefeller cheerily added twenty-five thousand. So next morning Dr. Boyce knew that two thirds of the amount had been given, but more than half *on condition* (Mr. Bostwick being averse to conditional gifts) that Boyce should at once raise money enough to finish paying for the land. It was an unpleasant day in Louisville, but he turned out, lame from a recent attack of gout, saw the Nortons and Mr. Theodore Harris and others, and telegraphed that night that he had the money in cash promises,—nearly thirty thousand,—but *on condition* that the remaining twenty thousand for the building should be raised in New York. *Hic labor, hoc opus*. It took nearly three weeks." New York Hall really cost nearly \$80,000. Senator Brown, of Georgia, voluntarily sent his check for \$5,000 toward the expenses of the building. New York Hall was erected in 1887.

Dr. Boyce's health began to decline during the session of 1886-7. The Board of Trustees, in May, 1887, voted Dr. Boyce a leave of absence, and elected Dr. F. H. Kerfoot, of Virginia, to be co-professor of Systematic Theology and Church Government and Pastoral Duties. The Board created the office of president, largely as a compliment to Dr. Boyce. He did no more teaching in the Seminary, but sought to build up his health by travel, and also to get all his business interests in such shape that he could lay them down. In the summer of 1888 he went to Europe with his family. He died at Pau, France, on December 28, 1888.

Only two months before his death Dr. Boyce received the good news that Mrs. J. Lawrence Smith had decided to give



\$50,000 for the purpose of erecting a library building for the Seminary. Dr. Boyce bequeathed to the Seminary his own theological library of five thousand volumes, very few of which were duplicates of works already in the Seminary collection.

In May, 1889, Dr. Broadus was made president of the Seminary, and Dr. Kerfoot became professor of Systematic Theology and financial agent of the Seminary. The endowment of the Seminary grew rapidly during the period from 1889 to 1892. In 1892 Norton Hall, erected at a cost of \$60,000 by the Norton family, was dedicated. This building contains a chapel, five recitation rooms and numerous offices.

It may be of interest to note the growth of the attendance. In 1887-8 there were one hundred and fifty-seven students. The number rose slightly during the next three sessions, and in 1891-2 it suddenly rose to two hundred and thirty-six. Not content with this phenomenal increase, it went up to two hundred and sixty in 1892-3. The figures stood at two hundred and sixty-seven when Dr. Broadus died, in March, 1895.

Dr. Basil Manly died January 31, 1892. Prof. Sampey, who was already associate professor of Old Testament Interpretation, was promoted to the full professorship. Dr. E. C. Dargan, of South Carolina, was elected associate professor of Homiletics, and Dr. A. T. Robertson, while retaining his position as Dr. Broadus' helper in Greek, was elected professor of Biblical Introduction.

It is a pleasing thought that Boyce was permitted to see the Seminary so well established that all fear of its extinction should be removed. Manly saw the day of larger things, and Broadus lived to witness still other evidences of the growing popularity of the Seminary. With the death of Dr. Broadus, the last of the original faculty passed away. He had given to the Seminary thirty-six years of brilliant and devoted service.

In 1894 Rev. W. J. McGlothlin was elected assistant instructor in Hebrew and Old Testament. Since 1899 he has filled the chair of Church History. In 1895 Dr. H. H. Harris was made professor of Biblical Introduction and Polemic Theology. He died in January, 1897. In May, 1896, Rev. W. O. Carver was chosen as assistant instructor in New Testament

Interpretation. He was promoted in due time to be associate professor of New Testament Interpretation and also professor of Comparative Religion and Missions.

Prof. W. H. Whitsitt was elected to succeed Dr. Broadus in the presidency. At the beginning of his administration the number of students soared to three hundred and sixteen. He wrote many letters to prospective students and induced many brethren to speak in the interest of the Seminary at the district associations.

In the spring of 1896 an attack on Dr. Whitsitt was made in one of the denominational papers, because of his views on Baptist history. The situation became more tangled as time went on, his opponents magnifying certain tactical mistakes and trying to make it appear that he was not loyal to his denomination. At length Dr. Whitsitt resigned, and the Board of Trustees, in May, 1899, accepted the resignation. He retired after twenty-seven years of continuous service. He has remained loyal to the Seminary, and enjoys the confidence and love of his many pupils.

Dr. J. P. Greene, of Missouri, was chosen by the Board to succeed President Whitsitt. When Dr. Greene declined the position, the Board met in Atlanta in July, 1899, and unanimously elected Dr. E. Y. Mullins as president. Dr. Mullins came from Newton Centre, Mass., to inquire into the situation, and at once undertook the important task assigned him. Dr. Kerfoot resigned in the summer of 1899 and presently became secretary of the Home Mission Board of the Southern Baptist Convention.

In the readjustment of classes, incident to the resignation of Drs. Whitsitt and Kerfoot, Dr. Mullins became professor of Theology (Systematic and Biblical), while Dr. McGlathlin was made professor of Church History. Dr. George B. Eager was added to the faculty in May, 1900, as professor of Biblical Introduction and Pastoral Theology.

When Dr. Mullins was made president and financial agent of the Seminary, the productive endowment was something over \$400,000. Within the first ten years of his administration he has been able to add about \$200,000; and the effort to se-

cure an additional \$600,000 was already well advanced before the close of the fiftieth year of the Seminary's history. It is hoped that the entire amount will be subscribed within a year or eighteen months.

In 1906 Rev. B. H. DeMent was called to the Seminary to take the new chair of Sunday School Pedagogy, which was made possible through the co-operation of the Sunday School Board of the Southern Baptist Convention.

In 1907 Dr. Dargan resigned the chair of Homiletics, which he had filled with signal ability since 1895, and accepted the pastorate of the First Baptist Church of Macon, Ga. Rev. C. S. Gardner was chosen in May, 1907, to succeed him in the Seminary.

The history of the Seminary is a history of toil and struggle crowned with the blessing of God. Boyce, and Broadus, and Manly, and Williams put their hearts' blood into it. So did Riggan, and Kerfoot, and Harris. Whitsitt loved it, and still loves it, with rare devotion. Toy gave it ten of the best years of his life. Its present faculty of eight are devoted to its up-building. And the time would fail to tell of the men and women who have prayed for it and given out of much self-sacrifice, that it might live and grow and do a mighty work for the Kingdom of God.

During the decade in which Dr. Mullins has presided over its fortunes the attendance has never fallen below two hundred and thirty-one, and the fiftieth year found three hundred and twenty young men enrolled as students. For several years the young women attending the Woman's Missionary Training School of Louisville have been admitted to its classes. The number of pupils enrolled in the English Bible classes has risen to almost two hundred—an array of consecrated Christian manhood and womanhood sufficient to stir the heart of any teacher of God's Word.

May the second fifty years witness achievements worthy of the sacrifices and labors of the fathers!