

# INAUGURAL ADDRESS

OF

PRESIDENT E. Y. MULLINS, D.D.,

OF THE

Southern Baptist Theological Seminary,

WITH ADDRESS ON

“THE RELATION OF THE SEMINARY  
TO OUR SOUTHERN BAPTIST  
COLLEGES,”

BY

PRESIDENT CHAS. E. TAYLOR, D.D.

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# INAUGURATED PRESIDENT.

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## INAUGURAL ADDRESS.

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PRESIDENT E. Y. MULLINS.

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**A** RETURN to the city in which I first proclaimed the Gospel of Jesus Christ, and to the state in which were formed the unique and tender ties of a first pastorate, is an occasion to me of very great interest. The interest and pleasure of the occasion are very greatly enhanced by the most cordial welcome which has been given me by the Faculty of the Seminary, tinged as it has been by a delightful personal relation in years gone by, with my friend and brother who has this evening voiced that welcome. I must also express my warm appreciation of all the kindly things which have been said about me by the various speakers of the morning and evening. If I can prove myself worthy of half the things they say, I shall be most grateful.

When I look upon the splendid material plant, in buildings and equipments, of this Seminary and think of its past history, in its relations with the great denominational interests which

have been represented here to-day, and especially when I think of the precious memories of the great men who have left their pervasive and omnipresent influences here, I am almost crushed by the sense of responsibility which comes to me, and at the same time, am inspired by these things to undertake the work to which the denomination has called me.

In receiving the keys of this Seminary from my beloved and honored brother, as a representative of the Board of Trustees, my heart is solemnized and humbled as I remember the noble hands which have borne those keys in the past; the illustrious trio of men, two of whom rest forever from their earthly labors, and the third, now speeding across the sea to a distant land for a period of rest, after giving more than a quarter of a century of noble toil and sacrifice to the Seminary so dear to his heart. I accept this trust in the name of Him, who has promised: "Lo, I am with you alway, even unto the end of the world."

Both the occasion and the limits of time forbid that I should attempt an address of the formal character usual at the opening of the Seminary. I ask your attention briefly to a consideration of the topic, "The Seminary Ideals," and this can be dealt with in only a partial manner.

The Seminary is an institution of sacred

learning, established for the training of men who expect to preach the Gospel. As an institution of this character, it has several adaptations. The first is to the needs of the Baptist denomination; the second, to the needs of the Baptist denomination of the South, although it is not a sectional school in any unworthy sense; and third, to the needs of the times in which we live and the ends of the Kingdom of God.

That which inspires its intellectual and spiritual aims, that around which its curriculum is organized and toward which all its studies converge, that which constitutes the pledge of its safe and gradual realization of the will of God on earth within the sphere of influence of the impregnable rock of the Holy Scriptures.

In order to realize these general ideals, it stands in particular, first, for a principle of comprehension. It provides a scheme of studies for men in every grade of general education, and thus it accomplishes four things: It recognizes and relates its work to the needs of its entire constituency all over the South; it provides a school based, not upon European, but American ideals, not the aristocratic, but the democratic, conception; it harmonizes with one of the most potent tendencies in the general education of the day, the growth of the elective principle; and it exalts the divine call to the ministry and the spiritual standard as fundamentals in the qualifi-

cation for the sacred office. As a further particular in the realization of its ideals, it stands for certain fixed and definite teachings. In an age of doctrinal unrest, it is fortunate that the school is anchored to the great and eternal realities and triumphant certainties of doctrine, ~~either within or without, to shake it.~~ Some one has said the coat-of-arms of the present age is an interrogation point rampant above the prostrate forms of three bishops, or doubt exultant over dogma. It is not the business of a theological seminary to furbish that coat-of-arms. There is no occasion for an agnostic attitude on the question of the incarnation and the atonement and other great verities of the Christian faith. The Christian ages have won for us the right to utter some things with the falling inflection.

#### STANDS FOR CHRISTIAN SCHOLARSHIP.

In the next place the Seminary stands for the truest and best Christian scholarship. The Christian need not fear to apply the term scientific to Christian scholarship. The real strength of the scientific spirit lies in its plea for facts, and in so far as that plea is sincere it leads by a straight and short road toward the most pervasive and dominant fact in Western civilization, Jesus Christ, the incarnate Son of God, an ever-present, living reality in the life of to-day. In time past men departed from the Bible by way



of science, or rather by way of a scientific absolute. To-day, by the way of science, they are returning to the Bible. A recent writer has said that nothing is more certain than that the next step in physical science will be the recognition of the spiritual facts which lie behind the world and life. The biologist and chemist have tunneled through the material sphere in the dark until they stand at the gates of the eternal city itself. Scholarship may be used to advance the faith or destroy it. The anarchist puts dynamite under the palace to destroy it; the builder makes use of the dynamite to detach the marble from the quarry that he may construct it into a palace. Scholarship in the hands of the theological anarchist is one thing; in the hands of the theological architect it is quite another.

Christian scholarship accepts the Bible as the only sufficient and authoritative rule of faith and practice as its starting point, and its pleasing task is to ask and answer the question, "What are its contents, and what the application of those contents to the life of men?" To declare that our fathers have settled nothing in their study of the Bible is to blight the hope of ever attaining certainty, and to eliminate God and the Holy Spirit from Christian history. But to maintain that the fathers discovered all the truth there is in the Scriptures is to lower the Bible to the level of a human production, to ignore the

laws of progressive mental action, repudiate the teaching of Christ that the order of the Kingdom is first the blade, then the ear, then the full corn in the ear, and to render obsolete the command of the apostle that we abound more and more in knowledge and all discernment. There are many byways and perils which beset the course of scholarship, and sometimes by exalting learning for its own sake it becomes a circle which begins anywhere and everywhere and ends nowhere, or it becomes an attorney for an anti-supernatural interpretation of Christianity, or it spins nebulous and vapid theories from the depths of its own consciousness. To avoid these perils true Christian scholarship will ever seek to be reverent, humble, teachable; accurate, patient, laborious; candid, believing, fearless; judicial, constructive, evangelical.

#### A REDEMPTIVE PURPOSE.

And this leads me in the next place to say that the Seminary stands for a scholarship which shall be under the sway of a redemptive purpose. By redemptive purpose I do not mean to limit my language to the type of evangelism which makes the doctrine of justification and regeneration the be-all and the end of effort. These are the absolutely essential truths for introducing redemption when viewed as the initial act of the spiritual life into the individual heart under the

power of the Spirit of God. But until the conscience of the convert is educated in its civic and business relations, in philanthropy and missions, in the relations of home and society—until Christian men are led to grasp the burning questions of our manifold life with all their moral demands, the fullness of the redemptive purpose is not realized.

So that all scholarship is to be consecrated to such redemptive purpose. The clew to the Bible is to be found in the organization of its material around a redemptive end from the first book in which the tree of life is given and forfeited to the last in which it is restored. Its omissions and its inclusions are to be understood in the light of this purpose. Its partial disclosures in the earlier stages, its gradual progress toward the full revelation in Christ, its pauses and delays, its urgent haste, its pathos and its poetry, its history and its forms of worship—all these things in the unfolding of the sacred story revolve around the deepest of all the practical problems of Providence and life; namely, the task of the Divine love and purpose to redeem and sanctify and glorify men, endowed with freedom and blinded to their own highest destiny, and buffetting the heavenly love as it seeks them in the thunders of Sinai and the unspeakable pathos of Gethsemane and Calvary.

A striking fact is that the men who stand

highest in culture in the Bible are the men in whom we witness the most conspicuous manifestation of the redemptive purpose. We find Moses, who was learned in all the wisdom of the Egyptians, uttering the tragic and desperate prayer of spiritual yearning: "Blot me out of thy book of life, but forgive thy people." David, who wears the triple crown of literary, military and kingly pre-eminence, sounds the great deep of the redemptive music of the human heart, whether in malediction upon evil, or the language of contrition, or in exuberant joy of spiritual freedom, insight and attainment. Isaiah, who most fully and profoundly of all Old Testament saints grasped by anticipation the significance of the cross and the suffering of the Messiah, was a man who, for literary form and skill, stands unrivalled almost in the Old Testament; and Paul, learned above all his Jewish contemporaries, caught on the tide of this redemptive passion in Christ, utters in the strong language of his ardent soul: "I have great sorrow and unceasing pain in my heart for my brethren's sake."

#### SOME HISTORICAL CHARACTERS.

It would be interesting to sketch the characters of the men in Christian history who have combined scholarship with zeal and devotion. Origen, the adamant scholar and the saint, will furnish one example. John Calvin, most accurate and reliable in interpretation of Scrip-

ture, most profound as a theologian, and yet most intense in zeal for the kingdom of God. John Knox in a conspicuous degree combined the two elements in his character. In his old age, enfeebled in body, he was borne by his friends into the pulpit, but so great was the vehemence and ardor in his delivery that, in the quaint Scotch phrase, it was said of him : Before he left it "he was like to ding that pulpit into blads and fly out of it." There should be leading from every lecture room in a theological seminary, not only a path conducting the student backward to the treasure-houses of learning in the past, but rising from it there should be a Jacob's ladder on which the angels of God might ascend and descend, continuing day by day the intercourse between the Christ above and His servants below. And if overarching the seminary there could be a great sounding-board from the distant parts of the world which should constantly communicate into our ears something of the sounds of suffering and woe among the unevangelized, it would add a zest and a power to our scholastic work.

I am not asserting that the spiritual and redemptive passion may not and does not often exist apart from scholarship, but only this, that there is nothing incompatible between the two ; that in Scripture and in history the highest reaches of power have usually been in their har-

monious combination, and, most of all, that sacred learning, unconsecrated to redemptive purpose, bathed in it, drenched with it, is an unbiblical and hence undesirable type of scholarship.

I believe the forty years of the Seminary's history will bear me out in the statement that it has stood for the irenic spirit. When I was a student the impression made upon me by my honored teachers, all of whom have passed to their heavenly reward, save one, was that derived from the words of the Apostle, "As much as in you lieth, live peaceably with all men." I can see in my mental vision a picture of the incomparable Broadus upon one occasion, in a great and divided religious convention, stepping to the edge of the platform and commanding a hush upon the babel of voices as he proposed the following hymn :

"E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die."

If the spirits of those illustrious dead could be present with us this evening, I believe they would join with me in the wish that "The God of Peace who brought again from the dead that great Shepherd of the sheep, by the blood of the everlasting covenant, even our Lord Jesus Christ,

make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, to whom be the glory and the dominion forever and ever. Amen.





# THE RELATIONS OF THE SEMINARY TO OUR SOUTHERN BAPTIST COLLEGES.

ADDRESS DELIVERED AT INAUGURATION OF  
PRESIDENT E. Y. MULLINS.

PRESIDENT CHARLES E. TAYLOR.

IT is made my pleasing privilege to stand here to-day as the representative of a score of Southern Baptist colleges, some venerable with years, others of recent birth, but vigorous in inherent vitality, abounding in usefulness, and facing the future with determination and hope.

On an occasion like this, when a change in administration marks the transition into a new era in the life, though not in the purpose or spirit, it is not unfitting that emphasis should be laid afresh upon the close relations between these colleges and this institution, that we should strive to have these relations more clearly understood and hope that they may become more intimate and mutually helpful than they have ever been.

Perhaps a glance at the beginnings of the colleges and of the Seminary will help us to get

a clearer idea of the connection between them. Our older Baptist colleges, with the single exception of Brown University, are the indirect outcome of that wave of missionary enthusiasm which resulted from the conversion of Judson and Rice to Baptist views and from the work of the former in Burmah. Luther Rice, perhaps the greatest man whom God has yet given to American Baptists, returned to the United States to arrange for the support of the new mission for which God had in strange and startling ways made our Baptist fathers responsible. He soon became convinced that, for permanent and far-reaching operations abroad, organization at home was essential. And it became no less evident that in order to organization there must be a better educated ministry. All the later years of the life of this gifted man were spent in a heroic struggle to build up Columbian College at Washington. This was to be, first of all in its purpose, a theological school for the Baptists of the whole country. That Rice fell far short of achieving his exalted aim was not due to lack of apostolic consecration and almost superhuman energy. But the hour for the fulfillment of just this purpose had not yet struck. His plan was premature, for the college must come before the seminary. Rice knew before he died that he had failed in his immediate purpose. And yet all through the years of arduous labor and

abounding discouragement he had been building better than he knew. God was getting ready to give us larger and better things than the earlier leaders had dreamed of. Largely, perhaps mainly, as a result of conditions created by the work of Rice, there sprung into life during the early thirties ten Baptist institutions of learning, six of them in the Southern States. These, without exception, were originally designed and adapted to give theological instruction. But the scope of their work soon widened. The Virginia Baptist Seminary became Richmond College in 1840. The Wake Forest Institute had received its charter as a college two years earlier. Furman Theological Institution and Mercer Institute antedated Furman University and Mercer University.

For more than a decade these Baptist colleges, with more or less of equipment and with varied degrees of success, attempted to combine the classical and scientific training of the general student with the theological training of the ministry. Many of our ablest and most useful ministers, living and dead, came out from the colleges during this era. But the system was unsatisfactory. To men of clear vision it became evident that a better system was possible and necessary. On July 31, 1856, James P. Boyce, then in the prime of his manhood, delivered in Greenville, S. C., his epoch-making ad-

dress on "Three Changes in Theological Education." In October, 1859, this institution for the first time opened its doors to the Southern ministry. It undertook the full discharge of functions which the colleges had been able only partially and imperfectly to perform. It was in a true sense the offspring of the colleges. It absorbed into itself some of the life of its forerunners and entered at once into a large and useful life of its own because of what they had been and had done. Its work has enlarged and improved only as our Baptist colleges have added to their equipment and expanded their curricula. And these conditions of growth in the past will be also the conditions of the future.

That this order of development has been normal and healthful is suggested by its harmony with the laws and processes of nature. The increase in the number of functions demands new organs. This Seminary was and is a response to a demand for an amount and quality of work which could no longer be done by the colleges. A new organ was developed because required for the discharge of more highly specialized function. This differentiation means growth and fullness of denominational life. For any of our colleges to undertake again to become theological institutes would indicate retrogression, a reversion to a lower and outworn stage of Baptist progress in America.

The statements which have just been made are in nowise contradicted by the fact that, so far as a certain percentage of its patronage is concerned, the Seminary is and is likely always to be independent of the colleges. For we must not forget that this institution is unique among its compeers, offering, as it does, instruction to ministers who have been denied opportunities for classical and scientific training. That its doors stand wide open to receive those who have never entered their halls, the colleges have no right to complain. And if the number of this class does not gradually decrease, it will be more the fault of the colleges than of the Seminary. At the same time the officers of the latter should urge all who can do so to remain in college until they graduate; and the officers of the former should urge young ministers to repair without fail to the Seminary when they shall have graduated. But may the day never come when a college diploma will be necessary for admission into this institution, or when a Seminary course shall be required for entrance into our Baptist ministry.

We may, however, naturally expect that, as the years pass by, this institution will receive a larger proportion of its patronage from college-bred men. The ground for this expectation is in the fact that throughout our Southland the general level of education is rapidly and steadily rising. In many sections the increase of inter-

est in general education is like the rise and sweep of a tidal wave. The next generation of people in the South is going to be more cultured in many ways than any preceding generation has been. There must be, if possible, a corresponding improvement in the ministry of the Word. The future will need and can have no new evangel. But the new generation will need the old gospel proclaimed in its own dialect. That this may be done will demand all that both colleges and Seminary can bestow.

Perhaps an added emphasis will be given to this point if we remember that the Seminary offers no training in science and affords no instruction in laboratory methods. The minister, if any man, should be familiar with Biology and Psychology, with Economics and History. Even now a minister is handicapped if he has not the results of these studies as a part of his equipment. But still more imperative will be the need of them in the coming years. And, I say it again, many who knock at the doors of our Seminary should have pointed to them the paths that lead back to the colleges ; while, with rare exceptions, our young ministers, as they leave the colleges, should be encouraged to knock at the doors of our Seminary.

In proportion as larger numbers of their alumni repair hither, the Colleges will find the Seminary a stimulus to the improvement of their

own work. For this is the one common arena which representatives of all our Southern Baptist Colleges enter together. In this arena they are compared and tried. Here their preparation is tested. Here will the mother college be honored or discredited. And from this common centre, where the several colleges are on trial and are judged, will go forth estimates of their work which cannot pass unheeded by faculties and trustees.

It is no less true, on the other hand, that the Seminary is stimulated with the colleges. This has always been the case, but the stimulating influences will become stronger. . Almost without exception, our Baptist colleges are doing better work with each successive year. Tidings come to us of endowments, steadily growing ; of buildings, new and stately ; of libraries and laboratories, well filled and equipped ; and, what is most important of all, of courses of study extended and enriched. All this will surely react upon the institution which stands at the head of our educational system, so far as we have a system, in the Southern Baptist Convention. To remain at the head it must keep above the colleges in the quality of its work. As a leader of the colleges, it must keep well ahead of the best teaching that they can do. Every college graduate, when he enters the Seminary must be made to feel that he is moving upward and onward

and be led to make no invidious comparisons with the instruction previously received by him.

From still another point of view can be discerned the mutual helpfulness of these closely related institutions. It was largely as a result of the plans, the labors, the sacrifices of college trained men that the Seminary was founded originally and, after the war, re-organized. So it will be largely through the aid and influence of Seminary men, in the States in which they labor, that the colleges will enlarge their endowments, their equipment and their patronage. The fruit of the training received here is knowledge and intellectual vigor. These acquisitions enlarge the influence of the possessor. If this influence is used to promote all higher education among Baptists, our colleges will grow and flourish. It has been so used, for the most part, in the past. It will be even more needed in the future. More needed, because, as never before, the prosperity, if not the vitality of the Baptist colleges in our Southern States is threatened by alluring offers of free tuition from State-aided institutions. We believe that our colleges will live and prosper ; but the price of their life and growth will be the loyal and enthusiastic support of all their friends. And none of the friends will be in position to exert a more potent influence in their behalf than the pastors who have been edu-



cated here. And from none have the colleges a better right to expect hearty co-operation.

Among the first and highest duties of a Baptist minister is the obligation to work for the Baptist college in the State in which he labors. It may not be his own Alma Mater. That makes no difference: the ground of the obligation is deeper and broader than mere sentiment. He should never cease to love his own mother college, but his first duty is to build up the college in the State in which he is pastor. Not to do this is dishonorable. When a Wake Forest man accepts a pastorate in Virginia or South Carolina, we expect him to work for Richmond College or Furman University, just as we expect the sons of Furman and Richmond to labor for Wake Forest while they live in North Carolina. We need at least one good college for men in each State and this college needs and ought to have all the Baptist patronage of that State. Among our colleges should be generous emulation but no competitive interference. Patronage from other States should be accepted when it comes naturally, but comity forbids that it should be sought through aggressive canvassing by our ministers or by others.

Our Seminary and colleges are workers in spheres diverse, but they are alike in that they are the chief representatives of higher learning among Southern Baptists. It is the duty of both,

therefore, so far as they can, not merely to teach familiar truth, but also to search for unfamiliar truth and to make fresh contributions to the common stock of the world's knowledge. Some who are not Baptists and who do not know of the intellectual freedom which is essential to the spirit and position of Baptists have misinterpreted and misunderstood us. And therefore, on this high day and in this honored presence, I wish to say that I do not believe that there is a Baptist living who would deny us, whether teaching in Seminary or College, the privilege, the right, of reverent and cautious, yet free, investigation. To deny this right would be to take from a teacher one of his greatest helps in his work. Arnold of Rugby well said, "No man can get a refreshing draft from a stagnant pool." By that he meant that no pupil could receive inspiration from a stagnant mind. And in no way is the mind of a teacher kept so fresh and active as by making incursions into the unknown and by breaking up new ground. And we Baptists—because we are Baptists—because we believe that we stand upon the solid and eternal foundations of Christ's teaching, should be the very foremost in encouraging all search for truth when it is impelled by the love of truth.

As our academies are to the district associations and as our colleges are to our State conventions and general associations, so is our Semin-

ary related to the Southern Baptist Convention. Occupying this relation to our largest general organization, it is in position to exert a unifying influence in all our educational work. That it shall do this is most earnestly to be wished. For, while it is not desirable and would not be possible to bring all our institutions together into a rigid system and under one control, we shall be wise if we can recognize their essential kinship and bring them into correlation, not of law, but of love. For aid in accomplishing this it is natural that we should look to this great central institution. And not merely in our educational interests, but in all the far spread work of Southern Baptists—our press, our missions, our charities—our Seminary, not by law, but by love, can promote harmony and prevent strife. In order that it may discharge this high function, it must itself be the abode of unity and peace. Then will flow from it naturally, as in the years bygone, streams of peace making, unifying power.

In closing, let me assure our honored President and his beloved colleagues of the loyal and cordial co-operation of the Baptist colleges of the South. The trustees, professors, and maturer students of these colleges rejoice in the hopeful auspices under which the new administration assumes the burden of responsibility and labor. With the petitions which are even now ascend-

ing from thousands of hearts, they unite their  
prayer for the Seminary.

“Peace be within thy walls  
And prosperity within thy palaces.”