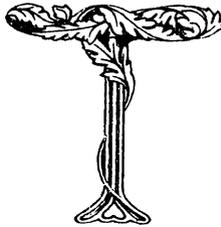


**Early Struggles of The Southern  
Baptist Theological Seminary  
And How Success Was  
Achieved**



**NOT SUBJECT TO CIRCULATION**

Historical Address by  
**ROBERT W. SANDERS**  
Delivered on Founders Day, January 11, 1923  
Louisville, Kentucky

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To

Miss Ella Thomas

with

Best Wishes of

R. W. Sanders

in

Fond Memory of  
her Beloved Father  
and Mother and Children.

March 1925



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## PREFACE

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Several meetings for consultation and prayer were held to consider the advisability and practicability of establishing this "School of the Prophets". In a representative Convention assembled in Greenville, S. C., May 1858, it was decided in the affirmative; and the Institution was formally opened in the Autumn of 1859.

The present writer was then a boy of just twelve years. During the War of 1861-1865, Dr. John A. Broadus—then a young man and professor—visited the Savannah River Association at Barnwell, S. C., and while there he preached a most impressive sermon, the text being Heb. 12:2—"*Looking Unto Jesus*". The discourse gave joy and comfort to many hearts. An intelligent and devout cousin of the writer—Moses N. Sanders, who afterwards died in prison at Fort Delaware—remarked: "That sermon will be enough for me, if I never hear another". The Seminary's life was now threatened by the disastrous conflict of arms. Amid losses and crosses incident to the war, it struggled on; and subsequent to hostilities, new efforts were put forth and fresh life returned, in spite of great disadvantages. In Louisville, Founders' Day has been celebrated for a number of years. The undersigned and Dr. A. J. Holt were the speakers, by kindly request, January 11, 1923. Large numbers of hearers were present during the public exercises; and high appreciation of the addresses was generously manifested. The religious and secular Press made notice of the occasion. The writer has felt encouraged to put his humble array of some facts and reminiscences (set forth as his part of the speaking), in booklet form. If what is given should prove instructive and helpful as a short chapter in the noble History of his beloved and cherished Alma Mater, a small portion of his unspeakable indebtedness to the Seminary will have been paid.

May our Triune God add his blessing!

R. W. SANDERS.

Greenville, S. C.

# Early Struggles of The Southern Baptist Theological Seminary and How Success Was Achieved

## I. INTRODUCTORY

MR. CHAIRMAN, MEMBERS OF THE FACULTY AND STUDENTS OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, ALUMNI AND FORMER STUDENTS, MEMBERS OF THE BOARD OF TRUSTEES, LADIES AND GENTLEMEN:

Please allow me, in the outset, to express the feeling of pleasure and satisfaction that I have in standing today upon the soil of the great State of Kentucky, and especially for the privilege of being within the precincts of her famous and beautiful Metropolis. Let me assure you that my sense of gratitude and delight is greatly enhanced by the honor of being permitted to take part in the exercises of "Founders' Day" of the beloved Institution to which I am inexpressibly indebted for great advantages in the now "Long Ago". In her prosperity and usefulness I have always rejoiced, and my joy shall be forever increased in proportion to her advancement and enlarged success.

The first knowledge I ever had of the great commonwealth of Kentucky was obtained from a little book of geography in a country school in South Carolina, my native state, when I was only a small boy. The States of the Union were then classified as Eastern, Middle, Southern, and Western. Kentucky fell into the last column, as a Western State. To my youthful imagination, it seemed indeed a far, far away frontier region. I had heard the thrilling stories about Daniel Boone combatting Indians and wild animals. They inspired me with an ambition to become a young Nimrod, when I was awake, and convulsed me with nightmare when I was asleep.

Later, my enraptured ears caught the melody of "My Old Kentucky Home", still a favorite song.

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My first visit to this State occurred in May, 1880, in attendance upon the Southern Baptist Convention at Lexington. We came by way of Augusta, Ga., Atlanta and Chattanooga; and a part of our journey was made on the Cincinnati Southern Railway, through the Cumberland Range and across the Kentucky River—spanned at that time by a bridge which was said to be the highest one in the world. Whether this claim was true, or was only a Kentucky “yarn”, I did not know.

The blue grass, characterized by some Kentucky Poet as “The Crystalization of the Smile of God”, was in its vernal glory.

In Lexington, young Lansing Burrows was then pastor of the Baptist church.

Dr. P. H. Mell preached the Convention Sermon—a great one—text, John 3:16. Drs. J. L. Burrows, J. C. Hiden and Elias Dodson delivered impressive addresses on Missions. Brother Dodson—called “the walking encyclopedia of Southern Baptists”—made a speech that bristled with statistics and chronology. He was great in canvassing for the Foreign Mission Journal. He was an aged bachelor, and the joke “went the rounds” that upon receiving the “negative” from a lady whom he addressed, he immediately said to her: “Well, won’t you subscribe for a copy of the Foreign Mission Journal?”

Some years later, I was in the Convention assembled in Louisville, visited the lovely Cave Hill Cemetery, was for a few minutes, in the home of Dr. Broadus—then President of the Seminary.

I heard Dr. P. S. Henson preach a great sermon in the Walnut Street Baptist Church. On the former trip, I made an excursion into the State of Ohio; and on the latter, a brief one into Indiana. In a town beyond the river I visited a Factory where glass bottles were made. I rejoice today that bottles are not so much in demand as they were at that time. But I must turn away from these inviting fields of reminiscence to the task assigned me for the present occasion.

After nearly fifty years since closing my happy days as a student of the Seminary in Greenville, S. C., I come back to speak as briefly and succinctly as I may, upon some of the Early Struggles of my revered Alma Mater and How Her Success Was Achieved.

My inadequate story will consist of blended facts of history and personal recollections. Our topic naturally cleaves itself into two general divisions under which, respectively, the main items shall be presented.

## II. THE SEMINARY'S EARLY STRUGGLES

In the attempt to mention some of the "Early Struggles of the Seminary", it seems proper to refer

(1). First, to a certain Unfriendliness of feeling prevalent in some sections of the Southern Baptist Convention against the founding of a general Baptist Theological School. This somewhat occult and hereditary state of mind was probably a greater obstruction than we are likely to realize. In some cases it assumed the form of mere indifference; in others, it amounted to opposition founded on *conscientious* convictions.

(a). Note this: When the Seminary was in its incipency, there had already been established in several Baptist Colleges of the South, theological departments for the training of young preachers. These were doubtless regarded by some brethren as amply sufficient. A number of our great leaders—some of them advocating a general theological Institution—had aided in founding the theological departments in the several colleges and were teaching in them. There was Mercer University with Dr. John L. Dagg and his worthy colleagues; Furman University with Drs. Hooper, Reynolds, Samuel Furman, Jas. C. Furman, Hartwell, Mims, Edwards and Boyce. In Richmond College were Dr. Robert Ryland and His Allies and co-laborers.

These schools were providing timely instruction for our young Baptist ministry. Dr. Boyce, the first President of the Seminary, taught theology in Furman University four use-

ful years before the Seminary was organized. How natural, therefore, was it that these and similar facilities should be regarded by some Southern Baptists as sufficient, and that the expenses of a large and general Seminary was undesirable, if not unnecessary. And it is easy to see how such a view would prove to be an impediment in the way of the Seminary's establishment and early growth.

(2). In addition to the hindrance imposed by the view referred to, there was prevailing in some sections, an *honest, though regrettable conviction*, that a theological education of the minister was not only needless, but even hostile to the doctrine of a divine call of the preacher and to his qualification and preparation for his work. Some Brethren doubtless greatly feared that it would lead on to a merely man-appointed ministry. I readily recall that some cold currents of this sentiment ran across my own rugged pathway to a better training for my life-work. After some sort of a sermon, when scarcely nineteen years old, I expressed to a gentleman my desire to go to school somewhere in order to prepare for the duties of the future. This good church member said to me: "That is needless; when our Lord called the Apostles, he selected the poor illiterate fishermen of Galilee." He forgot that these men received tuition from Jesus for three years or more. Was there ever any other Theological Seminary so great and so favored with a teaching corps? When still later on, I was pursuing my course of preparation in the Seminary, a good old minister and friend said to me: "I don't believe in it." If my time limits allowed, it might be shown, I think, that such objections to the theological training of the ministry, sprang, in part, at least, from the errors and abuses of State Churches, both as to the *call to* and the *preparation for the work of the ministry*. And the same, no doubt, might be said as to the matter of providing salaries for preaching among the "Dissenters". The pendulum of the clock, in both instances, swung too far the other way.

(3). Before passing on from this phase of our subject,

please allow a short digression. It will serve as an illustration, if for nothing more.

Dr. Thomas Curtis, during his ministry in Georgia, by special appointment and request, preached a sermon on Ministerial Education, before the Georgia Baptist State Convention. His theme was: "*Education For and In the Ministry*".

It would be interesting here to give a brief summary of Dr. Curtis's great life and labors: His career as pastor for twenty-two years in London, his work as Editor of the Encyclopedia Metropolitana and the London Encyclopedia, as the co-worker and friend of S. T. Coleridge. Dr. Curtis was one of England's best contributions to Baptist forces and enterprises in America, from 1833 to 1859. Dr. Basil Manly, Sr., said that Dr. Curtis was a "*Christian scholar among Christian scholars*". He won fresh distinction during six years' residence as pastor in Maine; and there were added rich laurels to his fame as pastor for several years, respectively, in Georgia and South Carolina. In 1845, he became President of Limestone College for young women—established by him and his noble son, Dr. Wm. Curtis, which position he ably filled till his death, January, 1859. (Limestone was the second Baptist college for young women in the South—the Judson College at Marion, Ala., being the first.) We may note incidentally that Dr. Curtis's other great son—Dr. Thos. F. Curtis, prepared and published, about the year 1850, his scholarly book on "The Progress of Baptists In The Last Hundred Years". Dr. Thos. Curtis, the father, was, in ability, the peer of Robert Hall, Andrew Fuller, Dr. Gill, John Foster and others of that high class of men. In the sermon referred to, he took advanced ground in favor of a general Baptist Seminary with an "Elective System" of studies to be adapted to students of low and high grade of previous training. He favored Greek Textual criticism. How far his suggestions may or may not have influenced the founders of the Southern Baptist Theological Seminary, I cannot say. But he was present and spoke as a member of the Convention, in Greenville, in May, 1858, that decided to establish this Institution. He was much ad-

mired by men like Dr. B. Manly, Sr., Dr. J. C. Furman, Dr. Broadus, Dr. Boyce and many others.

The sermon mentioned above, it was told me by a grandson of Dr. Curtis, undesignedly wounded and even offended some of Georgia's good old Baptist preachers who heard it. They doubtless misunderstood and misapplied it. For Dr. Curtis was ever cautious not to hurt the feelings of his brethren.

Presumably, this state of feeling as exhibited in Georgia at this time, struck a sympathetic cord, or found its ready echo, among good Baptists in other states; and, in some degree, deprived the Seminary of the immediate favor and support which were needed and so richly deserved.

(4). But now, as following this deviation, we may proceed to name *Certain Other and More Practical Obstacles* in the way of the Seminary's Early progress.

(a). All things considered, it should not have been surprising that, in the outset, a rather hard struggle was caused by the *Insufficiency* of Equipment in the way of *Financial Endowment*. The plan was for South Carolina to provide \$100,000 and for the other Southern States to add \$100,000; thus beginning with \$200,000. (See Memoir of Boyce by Broadus, pp. 120, 166.) The Palmetto State did raise, in cash and good securities, her \$100,000. But it was invested in Confederate Bonds and was swept away by the disastrous war of 1861-'5.

If the other States had furnished their quota, I presume it also suffered a similar fate. So, it was true, at the close of the dire conflict of arms, as Dr. Broadus affirms in his "Memoirs" of Dr. Boyce, that in 1865, "The Seminary had practically nothing". Now, imagine, if you can, the supreme struggle that was undergone in the reopening of the Seminary at all, after the War. And yet, the four original Professors met in October, 1865, and decided to begin anew, amid all the uncertainties of the outlook. At this crisis, Dr. Boyce, being blest with means above the others, made "A Personal contribution of \$1,000" (Broadus).

(b). Besides the loss and lack of Endowment, there was the *Absence of Suitable Buildings*.

To meet this want, the old abandoned brick meeting house of the Baptist church of Greenville, on East McBee Avenue, was procured and plainly fitted up with two recitation rooms and a library, and with other cheap articles of equipment—such as desks, blackboards and the like. The Library contained the books given from the theological department of Furman University, and such others as had been added thereto, while Dr. Boyce's personal library, and doubtless those of the other three Professors, were all held accessible when wanted. The collection of books as a whole was a very valuable one, and proved to be of great and timely advantage.

For *Dormitory Purposes* the old hotel—"Goodlett House"—at the corner of Main and Washington Streets, was obtained. It stood on a town lot of 100 feet by 224 feet, running east to Brown Street, and had rooms enough to accommodate some sixty to seventy-five students, with a dining room and the other ordinary facilities of a small city hotel. From the records in the Greenville County Court House, I lately found by investigation that this building and lot were sold, in 1863 (I think,) for \$5,000; and that in 1881 (four years after the Seminary was removed to Louisville) Dr. Boyce disposed of this property for \$10,500. Two intelligent business men of Greenville recently estimated its present value at \$350,000. It is in the centre of a city of 40,000 to 50,000 people. Of the scanty and very plain way in which the students furnished their own rooms, and of the simple, though rather plentiful table fare which they enjoyed during the "Sixties" and "Seventies", the few "old boys" of these days who still survive, could "*a tale unfold*". Of the labors and joys of those old days, they and *they alone can tell or even dream*. Some of the rooms were supplied with chimneys and good "fire places"; others were left to be furnished with cheap stoves provided by the students. Wood (oak, hickory and pine) for fuel was easily procured, in those days in Greenville, and at small cost,—say \$2.00 per

cord, and 50 cents for cutting. The furniture used by the students was ordinarily very plain, and close economy was the rule of expenditure in almost every case. By a "Mess Hall" plan, with a caterer, matron, and a few Negro servants about the premises, board was made cheap. I recall that I owned a better chair than some others had in their rooms—a "split-bottom" rocker whose hardness I mollified by the use of a sheep skin. Upon my graduation, May, 1875, I gave this improvised cushion to a fellow-student, in memory of our toils in Greek roots and accents under Dr. Broadus, Hebrew vowel-points under Dr. Toy; and the Latin of Turetini, Augustine and others, under Dr. Williams. I can now recollect but one student of those days who had a piece of carpet on the floor of his room.

(c). Of course, the greatest *material* or financial misfortune of the Seminary, in the hard, dark, early days, came through the manifold *Disasters of the War Between the States*. Devastation and Desolation had swept across the entire South with cruel, cyclonic and hostile force. In many places, little or nothing was left, save the soil itself; and in some cases even that had been confiscated by the victorious United States Government. An ex-soldier of the South who travelled (as I did) on foot from Greensboro, N. C., to Barnwell, S. C.—350 miles—after the surrender of General Joseph E. Johnston, April 26, 1865, across the desolating trail of General Sherman's Army, saw but little on the way except the ghastly ruins of burnt residences, bridges, depots, and mutilated railways and the like. Old men and women and children had been left without shelter or competent rations, in many sections; and but few horses, mules, cows, hogs or domestic fowls could be found as a help to farmers in starting life anew.

The terms "Civil War" as applied in such cruel instances would seem forever out of place.

Southern fortunes must needs be rebuilt, if ever possible—and that under the crushing burdens entailed by ruinous conditions of financial, social, and political agitations, prevalent in the whole Southland. Educational Institutions every-

where were reeling under loss and grinding poverty. And the Seminary shared in the common experience.

The Professors, during the War, had taught the few students that continued to come for a *part* of the time. But it was not long before the students left the class-rooms for duty as chaplains or as soldiers in the fighting lines of the Confederacy. It was said that, at one time, Dr. Broadus had only a single student in the Class of Homiletics, and that he was a blind man. The Professors and their families were supported, in chief measure, during and just after the War, by meager salaries from country and village churches which they supplied. Dr. Boyce (an exception) was recognized as a great financier and was called on to take part in the financial counsels of the Southern Confederacy and his own State, South Carolina. Finally, the doors of the Institution were closed. But only for a time. The stupendous task of resuming was undertaken (October, 1865), and the "life-and-death" struggle was manfully continued.

A few students came, at the outset, and the number slowly increased until, at the lapse of ten years, sixty to seventy, say, were enrolled, each session. This "School of the Prophets" remained in Greenville for twelve years following the War of the States; and for eighteen years, in all (1859-1877). It was in Greenville, S. C., that the Seminary underwent its severest trials and laid, by herculean struggles, the foundations of triumph.

In 1869, Dr. C. H. Toy—a wonderful scholar—was added to the Faculty, Dr. B. Manly, Jr., having gone to be President of Georgetown College, Kentucky. He was restored to the Faculty, ten years afterwards, as following the resignation of Dr. Toy, May, 1879. Meanwhile, Dr. Whitsitt had also been installed as Professor. Dr. Boyce, having temporarily laid aside the Presidency and his chair of Instruction, had pressed nobly on, in raising the endowment to such a point that the Great School, (in September, 1877) was transferred to Louisville.

But for the misfortunes of the war and the imperative needs of Furman University, there is but little doubt that

the Seminary would have remained permanently in Greenville. The Baptists of South Carolina were always loyal to the Institution; and it was their *pecuniary inability—and that alone—to supply an adequate Endowment*, that led them to say, *reluctantly*: “To Kentucky you have appealed, to Kentucky you shall go.” Nor has their fidelity ever waned, since the removal took place. Before going, however, a very sad and grievous loss was keenly felt and deplored, in the death of one of the four original Professors. Dr. Wm. Williams—able and beloved teacher, devout man and remarkable preacher—had gone to his heavenly reward. A pall of gloom fell upon the Faculty, students, and friends; while, as with Stephen of old, “Devout men carried him to his burial, and made great lamentation over him”. His mortal remains are resting in the Springwood Cemetery, at Greenville, S. C., by the dust of his Christian boy, Eugene. A suitable monument of marble placed by his former Seminary students, marks the silent spot; while, near by, appropriate granite stones stand at the final sleeping places of other former friends and supporters of the Seminary—among them, Dr. Basil Manly, Sr., and Dr. James C. Furman.

### III.

We may now pass on to consider

#### HOW SUCCESS WAS ACHIEVED

In coming to this part of my task—I am reminded of Bryant’s lines:

“Truth crushed to earth shall rise again,  
The eternal years of God are hers.”

The Seminary—the defender and embodiment of truth and sound doctrine—arose to new activities, out of the ruins of the War; and in spite of all difficulties and losses, marched on to victory and triumph.

*How was this Success Achieved? Or, What are Some of the Factors of the Achievement?*

We shall note them very briefly.

1. It seems to me, first, that *Persistent Loyalty* to the Bible constituted the primary and basal factor. The Seminary's Abstract of Principles, voiced in the Charter, is an *Epitome* of true Biblical Doctrine. It reminds one of Gladstone's Characterization of the Bible as "The Impregnable Rock of Holy Truth"; and the language of Chillingworth: "The Bible, and the Bible Only, the Religion of Protestants."

This Declaration of fundamentals embraced in the "Charter" has "anchored the ship within the veil". The Seminary's rock-bottom principle has been adherence to the true text and the correct Interpretation of the Scriptures.

2. In the list of obstructions to the Seminary's establishment and early progress, reference has been made to a certain unfriendliness, indifference and opposition, and the causes thereof were mentioned. On the other hand, it is but just and true to say that this unfortunate state of mind was thoroughly offset by the feelings and conduct of wise and consecrated Brethren who were armed with the *unconquerable conviction* that a General Southern Baptist Theological Seminary was needed, and, in fact, *indispensable, and therefore it must be*. This view was shared by such men as Drs. R. B. C. Howell, Basil Manly, Sr., Thos. Curtis, Jas. P. Boyce, Wm. B. Johnson, and *many others* of like character and influence, who had the sympathy and co-operation of a strong element among Southern Baptists.

*Whatever must be, under God shall be*. And so, the purpose to found and perpetuate the Seminary was *irresistible*.

3. The Success of the Seminary owes *much* to the *Wisdom of its Plan*. For example,

(1). Its close Relation to the Southern Baptist Convention. This gave it a broad field of operation and gradually won for it the friendship and favor of many who were constituents of the largest and soundest body of Baptists in the

world. The influence of the Professors, the former students and friends of the Institution within Southern Baptist territory slowly but surely became almost incalculable.

(2). An arm of power and favor was found to exist in the *Curriculum* of the Institution. This has been displayed in "*The Elective System*" of studies adhered to throughout. In this there has been maintained an adaptation to the needs of students of various grades of ability and scholarship, thus providing instruction for young men of different degrees of previous preparation and culture. It is hard to tell what a sweep of popularity and attractiveness this method has afforded the Institution, or the usefulness added thereby.

(3). There were other rules or customs in the *Treatment* of students that make up a factor in the Seminary's achieved success, e. g.

(a) The *Requirements* for a *Student's Admittance* to the Seminary's *Instruction*. He must furnish evidence of a Divine Call to preach and be endorsed and approved by a local church.

(b). *Free Tuition* to all the Students, and *Assistance* in meeting the financial wants of many by means of the "Students' Fund", have opened the way for young men who otherwise could not have entered and taken the course. Appeals in behalf of this fund have advertized and even popularized the School among the people and the churches. Thus was shown to them the disinterested aims and motives for equipping a well trained ministry to meet the spiritual needs of a lost world.

(c). And then too, the Cautious Guidance and Help given to graduates and other out-going students, by the Professors, in their *Selection of fields of labor*, have saved many a possible blunder, and has led to fortunate pastoral relations, *ultimately reacting in favor of the Institution*. I well remember how diligent and pains-taking Dr. Broadus and the other Professors were to aid on this line.

4. Nor can we eliminate from the list of factors in the Seminary's Success, the *Emphasis* placed upon *Scriptural Evangelism* or *Missions*. Without this, in truth, the whole enterprise, it seems to us, *would* have—yea, *should* have proved a failure. Ultimately the whole business of any theological school is to help to provide and foster agencies and instrumentalities that are designed and fitted to Christianize the world. The main object for the very existence of any such Institution, at home or on foreign fields, is to align our churches and preachers with the Great Commission—(Matt. 28:19-20).

Nor do I believe that any other feature of the Seminary has more powerfully assured the Smile of God on its progress.

From the beginning, there was a Seminary organization, known as "The Society of Missionary Inquiry", whose object was to create and promote the missionary spirit. There was a monthly meeting in which the Professors and Students gathered together and spent the day in prayer and song and discussions pertaining to Missions.

An appointee read an essay on some phase of Missions, and very often letters from foreign missionaries were read. Occasionally, a returned foreign missionary visited the Institution and made an address to the students and to others in Greenville. I remember the visits of Drs. Yates, Hartwell, Graves and others. Now there is a chair of regular instruction in Missions. And the prominence thus given to worldwide Evangelization has strongly nourished the great cause of missions. It has not only benefited the churches at home, but has led a number of ex-students into the foreign work. A late estimate placed the number at 150. And why should there not have been 500 or 1000? How is it that so many of us have remained at home, and so few have gone to foreign fields? I once heard Dr. H. A. Tupper—Secretary of our Foreign Mission Board—say: "When a young man is called to preach, the question is not, ought I to enter the foreign work, but, "What right have I to remain at home?" But, of course, in adhering to this view, we are

not to overlook or underrate the demands that have existed and still exist, for missionary pastors, in this and other Christian lands. I recall once hearing Dr. B. Manly, Jr., say in a sermon: "My brother, you can have the foreign mission spirit in the home-field."

5. In enumerating the factors in the Seminary's advancement, we cannot omit the mention of certain *Donations of Means*--most timely and helpful--that *God's Good Providence* brought to the rescue. Dr. Boyce always stood back of the School with ready hands and an open purse. Special givers in Louisville have rendered valuable assistance, from time to time, and are still doing so, to wit, the Nortons and others. Mr. Rockefeller and others have made signal and liberal contributions at most opportune seasons of need. At a crisis, Senator Joseph E. Brown, of Georgia, made a gift of \$50,000 which he afterwards increased to a total of \$62,000. In connection with this donation an incident or two may be of interest. Soon after Senator Brown's gift, Dr. Boyce said to him (substance): "You have made me very happy by your contribution to the Seminary." The reply was: "You are not as happy as I am." To Dr. A. T. Spalding (pastor) a daughter of Senator Brown said: "O, Dr. Spalding, was it not beautiful in father to give that \$50,000 to the Seminary?" "Yes," said he, "but it is still more beautiful in you to *think so*." As to Dr. Boyce, once in the Southern Baptist Convention Dr. Richard Fuller in referring to him said: "When God made Dr. Boyce's big *heart*, he made that big body to put it in."

6. Under divine guidance, the success of the Seminary is perhaps due to no early step taken, so much as to that of the selection of the First Four Professors ("The Big Four"), and the choice of Dr. Boyce as the President. Surely these men of God were "Sent to the Kingdom for such a time." Possibly, just a few others among Southern Baptists might have filled as well the several chairs of instruction. Yet, even that is questionable.

But it does seem to me that no other man could have met the demands of the Presidency so completely as did Dr. James P. Boyce. And, in whom on the American Continent, could have been found the qualifications for N. T. Exegesis, (Engl. & Gk.), and for Homiletics equal to those of Dr. John A. Broadus? "Great men", Conybeare and Howson have said, "are the *colossal figures of the world's history*". And great men, has God ever chosen to carry on the work of His Kingdom. This truth is demonstrated in the lives of Abraham, Joseph, Moses, Joshua, Samuel, John the Baptist, Paul, Wycliffe, Luther, Melancthon, Carey, Judson and others. And so, I must believe that Drs. Boyce, Broadus, Manly and Williams, were *God's own Elect* for initiating and perpetuating the great work of the Southern Baptist Theological Seminary.

Let us here offer just a *hint* as to their qualifications and adaptedness for their labors.

(a). They were men of *High Christian Character*, Already Established in the Confidence of the *Southern Baptist Brotherhood*.

(b). They were all *Endowed With Great Natural Intellectuality*.

(c). They had all Attained to *Eminent and Recognized Scholarship*.

Dr. Wm. B. Johnson, one of the greatest of men in American Baptist ranks—President of the Baptist Triennial Convention and of the Southern Baptist Convention—in delivering the address at the opening of the Seminary September, 1859, stated that the Institution was beginning its career with a Faculty of ability and promise equal to that of any theological school in America. Subsequent events thoroughly corroborated the truth of that declaration.

Aside from the value of the Instructions given by these men in their Several Chairs as Professors, if the time allowed, their published works might be mentioned as proof of our contention.

(d). It is not amiss to say further that, as added to Scholarship, the first four Professors were most highly endowed with strong *Common Sense*, that practical commodity of which Patrick Henry once said, "*One ounce of it is worth a cartload of learning.*" Again,

(e). They were *Unflinchingly Loyal To Biblical Truth and Doctrine. Bible Truth and teaching, with them, put an End to all Controversy in morals and religion.*

(f). Again, They were characterized by the *Sacrificial Spirit*, throughout their lives and labors. They were ever ready for any and every degree and form of *Self-Abnegation* called for, in the discharge of *duty as they saw it*. Time and again, larger salaries, in otherwise attractive fields of labor, failed to allure them away from their beloved calling. The truth is, they determined, if necessity required, to be *buried under the corner-stone*. Dr. Broadus tells us in his Memoir of Dr. Boyce that when the four original Professors met in Conference, after the war, and debated the question of reopening the School, they "*prayed over it, again and again*". Finally one of the number "*quietly said: The Seminary may die, but we will die first.*" This devout, heroic spirit in behalf of Christian and theological Education was but a parallel to that which many others manifested in our Southland, after the desolating War Between the States, e. g., when in 1868, Furman University seemed almost ready to topple and tumble, Dr. Jas. C. Furman, the President, said: "I will nail my colors to the mast of the old ship, and if she goes down I will go with her." Gen. Robert E. Lee and others showed a similar spirit.

(g). No matter whatever other needs an Institution of learning may have as essential to success, *Hard and Persistent Work* on the part of its *Faculty* is *Indispensable*. The Seminary enjoyed this advantage in a degree unsurpassed in the records of history. (This remark applies to the "Big Four" and the "Big Six".) In his Address on Prof. Gessner Harrison before his fellow-alumni of The

University of Virginia, Dr. Broadus's closing sentence was: "*Sirs, Brothers, Fear God and Work!*" Truly did he and his colleagues continually exemplify the Spirit of his own Exhortation. It was always: "*To the work, to the work!*"; "*Toiling on, toiling on!*". They remind us of the Scotchman who when asked to play a retreat, replied: "I can play a march or celebrate a victory; but I don't know how to play a retreat." In the vocabulary of these men of God, there was found no place for the word "retreat".

(h). Finally: *Back of all, in all, and through all, the Lever-Power of the Seminary's Early Achievements, was Prayer Incessant and Full of Faith.* In answer to this the Seminary was, in its outset, the "vine of God's own planting, watered with the dews of Heaven." And this has been the Supreme, all-controlling Factor of Success from 1859 to 1923 (63 years). A boy, saved by clinging with all his might to a piece of timber floating amid the ruins of flooded Galveston, was asked what he had done during the dark hours of suspense. He said: "I prayed to God and held on to the raft." A similar spirit and course of conduct has brought, and ever shall bring to our Beloved Seminary, the Success and glory that we all desire to see.

May our Gracious God and Father, whose illuminating and cheering smile has thrown a halo of light upon the sometimes hazy and checkered path of the Beloved School, forever continue His Abiding Presence; and by the Holy Spirit and through Jesus Christ our Lord, ever cause her way to shine, like the "path of the Just, more and more, unto the Perfect Day"! May our watchwords always be, "Upward and Onward!" And as we go, let our song be:

We tread the way our fathers trod,  
And bend in homage to their God;  
The harvest of their toil we reap,  
Oh, help us, Lord, the Faith to Keep.