The glowing autumn foliage of Drew Forest had to serve for sunshine last Thursday when the celebration of Founders’ Day, the inauguration of the new college, the laying of the cornerstone of another beautiful building combined to attract to Madison one of the largest companies of alumni, friends, and official visitors that has ever frequented the seminary’s hospitality—never so gracious and bountiful as now. The threatening cloud of the drencing southerner of Wednesday overcast the skies, but no showers fell, and the program was carried through to the last jot and title.

President Tipple Inaugurated

The academic procession, which was formed at Mead Hall, by Dr. E. L. Eayrs, chief marshal, included the trustees and faculty, the representatives of four preparatory, four collegiate, two divinity schools, and nearly as many delagates from Conferences and other connectional bodies, proceeded at 30 to 30 to the chapel. Academic costume tinged the scene with color, relieving the somberness of preaching coats and Sunday "Black." The chapel was dimly lighted by floor, gallery, and hall to the utmost earshot. On the platform was Bishop Wilson, president of the board of trustees, flanked by the president-elect and president emeritus, both in silken gowns, blazing with the scarlet badges of the divinity doctorate. Bishop J. L. Nielson, Bishop M. C. Harris, Dr. J. S. Hegun, Dr. F. M. North, Dr. W. V. Kelley, Dr. G. P. Eckman, Dr. W. L. Haven and Dr. D. B. Thompson sat with them.

The hymn, "O God, our help in ages past," was announced by Dr. Eaton, and sung by the congregation. Bishop Nielson offered prayer. Dr. Haven read the sixty-first chapter of Isaiah and Dr. Kelley read 1 Cor. 1: 4-31. Dr. Thompson, representing Syracuse University, read the hymn, "The Church's One Foundation." When that had been sung, Dr. Henry Anson Buttz, president emeritus, read a brief presentation address. He first welcomed the guests in behalf of the faculty, then in the same behalf extended to Dr. Tipple a welcome in the fair words which are printed on the first page of this paper. The new president rose in his place. His predecessor and former preceptor addressed him in these terms:

"President Tipple: In this presence and surrounded by so many who are familiar with the great educational problems of the times, it would be presumptuous for me to speak of the responsible position to which you have been called.

"To guide the policies of the seminary: to enlarge the vision of the young men who seek their theological education in this place: to promote in the rising ministry the richest experience and the noblest life; to be the exemplar and the mouthpiece of the school in its relation to the Church of our fellowship: to be a school of the Bible and development of the School of the Bible; and that the School of the Bible shall be a school to which the entire Church shall look for help in solving the problems of the age: to that end the School shall be a school of the Bible and the School of the Bible shall be a school of the Bible,"

Dr. Buttz went on to congratulate his successor upon his board of trustees of the Theological Seminary, which has never known division or discord, a board of trustees composed of wise men united in the purpose of making this seminary one of our foremost institutions for the promotion of high ministerial learning, a noble and influential body of skilled and chosen body of students and "dear friends everywhere, associated in love and sympathy with the seminary, and dear friends everywhere, associated in love and sympathy with the seminary, and dear friends everywhere, associated in love and sympathy with the seminary." He concluded, "accepts God's Word and practice for the Church Christ. You will be loyal to it. She is in harmony with the great evangelical and missionary and philanthropic movements of our age. You share in the great vision of a world redeemed and saved through the gospel of Christ. We join in loving fellowship with all branches of the Church of Christ and with all sister educational institutions, and you, I know, share in the hope of a united Christianity.

In conclusion, he turned to the chairman:

"And now, Bishop Wilson, president of the board of trustees of Drew Theological Seminary, I have the additional pleasant duty of presenting to you the Rev. Ezra Squier Tipple, Doctor of Philosophy, Doctor of Divinity, the newly elected president of Drew Theological Seminary.

Bishop Wilson, impressive in manner and presence, spoke briefly of the peculiar obligations which are required of all Drew professors. He then turned to the new president and presented him with a bound record book on the open Bible, which Dr. Tipple signed. The Bishop then transferred to him the book of office, the two ancient keys, and the key to the door. Without further formality President Tipple stepped to the desk and began his inaugural, reading rapidly from typewritten sheets. His voice served him well for the hour which he occupied, and the interesting form in which the matter was cast, the vivacity of his delivery, held the closest attention of his auditors. Murmurs of approval were frequent, sometimes taking articulate form in repeated "Amen," and culminating in spontaneous and long-continued applause at the close.

It was Founders' Day and the new president's first sentences were an eloquent expression of praise to the makers of the seminary, as benefactors, teachers and executives, culminating in the feeling words concerning the president emeritus which are printed on the first page of this issue. The speaker then addressed himself to his main theme.

The Inaugural

The Making of the Modern Minister

Claiming first that the Christian ministry is an institution of divine origin and assured permanence, and pointing out that the object of Drew Seminary was "to train men for the Methodist ministry," President Tipple said:

"What is the work of the theological school? It is not to make scholars, in the technical sense of the term. The seminary is a place for the cultivation of scholarly ideals and tastes, for the confirming of scholarly habits of thought and life, and for the awakening now and then of such scholarly ambitions in a man that he will go through fire and flood to be a scholar: but spirituality, for instance, demands a stronger emphasis in the modern seminary than scholarship.

The Ministry a Spiritual Enterprise

The life of the modern college hardly tends to moral self-declivity. The customs of college life are exacting. The appeal of college spirit, the influence of the college atmosphere is well-nigh irresistible. And when a man enters the seminary he brings with him the college attitude, the college practices, and too often the college non-observance of the "means of grace," and sometimes, alas, even antagonisms to spiritual influences and an aversion to the life hid with God in Christ. Now the call to the ministry is a call to spiritual enterprises, to see bushes which burn and are not consumed, to walk in the highways of life, amid mountain and sea, and to see the sun on the mountain and, looking up, behold a thousand thousand thousand chariots and hostsmen of Jehovah. Such experiences are of far greater moment to a minister of God than facts which have been written down in books. To know the history of doctrines, or the literary aspects of the Bible, or the Christian solution of..."