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THE
UNION SEMINARY MAGAZINE

NO. 4.—MARCH-APRIL, 1898.

I.—LITERARY.

HISTORICAL SKETCH OF UNION THEOLOGICAL
SEMINARY.

BY PROF. W. W. MOORE.

I. THE BEGINNING, 1812-1823.

The Presbyterian Church in America was composed originally of emigrants from Great Britain and Ireland, and for a number of years the ministers of their various congregations were drawn from beyond the seas. As the church grew, however, and the population of the country increased, the supply thus obtained proved to be inadequate, and the necessity for a native ministry became more and more apparent. Academies and colleges were accordingly established from time to time during the eighteenth century at various places, such as Princeton, Lexington and Hampden-Sidney; and the candidates educated in these institutions received their theological training from the president of the college, when he chanced to be a minister (as was commonly the case), or from other approved divines here and there throughout the country. But not until 1812, the year of our second war with England, did the church establish an institution to be devoted exclusively to theological education. In that year Princeton Seminary was founded, with the Rev. Archibald Alexander (formerly President of Hampden-Sidney College) as its organizer and first professor. In the same memorable year the Synod of Virginia adopted the plan of a Seminary to be located within her bounds, inaugurated measures to raise funds for its sup-

II.—EDITORIAL.

STUDENT LIFE AT UNION SEMINARY.

Few people have a clearly defined idea of seminary life. Many wonder if it is one round of prayer meetings and praise services. Some suppose that long faces and mock dignity may be found in every room. And many a good mother in Israel would be shocked to suppose that tennis courts, the gymnasium and fottball have attractions for any of the students. Such surmises and speculations are very far from the facts. Life here is as many sided as man's nature. All work would kill a man. An unbroken solemnity would destroy his reason. Unremitting idleness would render him a nuisance. Work is a duty ; sobriety is a grace ; and relaxation is a necessity. Let us look then at the seminary life from the sides which perfect manhood demands, of *work, spirituality, and relaxation.*

The great business of the men is study. To this business they give themselves very faithfully. A paper passed around among the students some weeks ago with the question. "How many hours per day do you study?" revealed the fact that 9.2 hours per day was the average time spent over books. The largest number was 12 hours, the smallest 8 . . . 3 hours of the time each day is devoted to the class room, thus making a total of 15 recitations per week. These recitations are conducted in part by lecturing and in part by quizzing. The course is so mapped out that a thorough mastery of it fits a man at least theoretically to meet almost any question that may come up immediately upon leaving the seminary. In the Old Testament a careful exegesis of the Pentateuch, Samuel, Psalms, Proverbs, Isaiah, and the Minor Prophets gives the gist of Old Testament teachings. In the New Testament a close study of a Gospel Harmony, Acts, Romans, Galatians, Ephesians, Collossians, Phillipians and the Pastoral Epistles gives well the methods and theology of Christ and the Apostles. Systematic Theology given in Dabney's strong way gathers up and settles firmly the inspired truths. While

Church History shows us the mistakes of our spiritual forefathers, points out the falsity of manifold heresies and guides us into the paths of truth and sound doctrine.

Besides this the library of 16,000 volumes furnishes an excellent opportunity for a broader range of work, and more critical and careful research, and is utilized to a very considerable extent, 88 per cent. of the students having frequented it during the year. Perhaps the commentaries have had a lion's share of this patronage, with the Mission department and books for devotion and practical religious thought close seconds.

The reading room too has not been neglected. Fifty per cent of the students have kept abreast of the news of the world as given in such papers as the Baltimore Sun, Richmond Despatch, Charlotte Observer, The Independent, Christian Observer, and the several "Presbyterians" of the South. Thirty-two per cent. have read these papers in a desultory sort of way and a number of others have read regularly the church papers. The weightier matter of the Magazines has received due attention from a large number of the students. What does all this mean? Simply this, that here at the seminary men are being fitted to serve in every part of the world. The preacher ought to influence every question in his community. I do not mean that he ought to mingle in politics, stumping the country for sound money or tariff reform, or that he ought to caucus with the "courthouse ring," but behind the throne he ought at least to be *a power*. He is one of the great leavening elements of his community. How can he fill his true place without a firm grasp of the needs and remedies of the situation? Union Seminary provides a deepening and broadening and strengthening education that equips its men for these stern battles of life.

Again, seminary life furnishes not only this strong education but it implants as well a deeper, richer and heartier spiritual life. Only a few days ago a minister of renown in our church remarked that he looked back to his seminary course as a moulding epoch in his spiritual life. The topics studied make this true. Though they may be entered into simply for a practical or historic knowledge, yet they cannot but enter deeply within the soul as well. A clear apprehension of sin with all its heinousness and fatal consequences cannot fail to make man hate it and seek to avoid. A firm grasp of the

height and depth and breadth of God's love as displayed in his redemption work must necessarily bind a man with stronger bonds to his savior. A just appreciation of God's providential dealings with man in preserving, protecting and providing for all his needs must humble and call forth renewed songs of praise and gratitude.

Besides there are not wanting other forces to quicken the religious man. Morning chapel conducted by one of the Professors, an invocation at the opening of each recitation, and the power of intimate association with companions of sterling manhood and true piety add their influence for a closer walk with God. Religious meetings, too, are stimulating and helpful. Chief among these is the weekly class prayer meeting, when all the members of each class gather together in some room in an informal prayer and praise service. These few moments when "friend holds fellowship with friend" brighten, cheer and comfort. On each Wednesday night two of the students preach before the faculty, students and Hill people. It is an ordeal for the student as he realizes that in a few minutes his sermon will be dissected and perhaps scattered to the four winds of the heavens, yet has its effect upon the hearers. Besides these there is the Monday morning meeting for missionary inquiry, and the Sunday night meeting of the volunteer band, and the usual services of the Sabbath. Sunday afternoon is devoted to religious work around the Seminary. School houses, and private houses as well, wherever a crowd may be gathered, are utilized for Sunday Schools and preaching. More than half the students engage in this work and the community within a radius of ten miles is thus supplied with preaching and the boys with practical experience.

The third side of life to be looked at is that of relaxation. It would seem that in men averaging in age 25-9 years the let up would at least be of a dignified character. It cannot be said that this is always true. The "i-yi" of some exultant tennis player, or the ringing whoop arising as the horseshoe drops gracefully around the peg would bear witness to the falsity of such statement. Every form of exercise is adopted. The jingle of the bicycle bell from 5-6 keeps the pedestrian in constant fear. The gymnasium, with a regular instructor, is freely used. The midnight lullaby of some proud father as he keeps pace to the tune of "Hush my child be still and sleep" is a frequent occurrence in Westminster.

Baseball, football, tennis, walking all have their place. But certainly the most popular form of *exercise*, that from which more genuine pleasure and profit is derived, is that commonly known as "calicoing." Would it be out of place to say that the opportunity for this kind of relaxation is greatly above par? The home of each member of the faculty of both institutions is open to any student who may wish to call. Major Venable's genial smile always declares a hearty welcome at his door. In the homes of Mrs. Lane, Mrs. Carrington, Mrs. Hall and Mrs. Reynolds there is found a simple yet unbounded hospitality for all Seminites.

Taken all in all the intellectual, religious and social life of Hampden-Sidney has been well adapted to the real needs of theological students.

DR. LACY ON HYMNODY.

The series of lectures on Hymnody delivered by Rev. Wm. S. Lacy, D. D., of Norfolk, Va., on February 28, March 1 and 3, was not only a source of rare pleasure, but also of great profit. By his exquisite reading of the more beautiful hymns of the church, the lecturer revealed their inner beauty, which is hidden to so many.

At each lecture there was present a large and appreciative audience, who thoroughly enjoyed Dr. Lacy's efforts.

Below is an outline of the three lectures :

I. Great emphasis was laid upon the hymn as being a part of the worship of God. It is as well to have the collection taken up during the prayer as during the singing of a hymn. In many churches where the doxology is the closing hymn, it is the signal for putting on wraps. In striking contrast the lecturer described the reverential demeanor of the late Dr. A. W. Miller, of the First Presbyterian church of Charlotte, N. C., during the singing of the doxology. Keep your finger on the musical pulse of your people. Let the leaders of your singing be Christians. Be in close sympathy with your choir.

Why should praise to God be rendered in song? Because God has so ordained it as an ordinance of worship. It produces certain effects upon the soul, which no other means can produce.

It is as much the duty of the congregation to learn the