

UNION SEMINARY MAGAZINE

VOLUME XXIV.

1912-1913.



PUBLISHED BY

THE MAGAZINE ASSOCIATION OF UNION THEOLOG-
ICAL SEMINARY.

RICHMOND, VA.

1913.

INDEX VOL. XXIV. 1912-13.

LITERARY.

	Page
Alexander McLaren's Contribution to Expository Preaching—T. H. Rice, D. D.....	389
Apostles Creed, The—James Stalker, D. D.....	362
Bristol Assembly, The—A. B. Curry, D. D.....	157
Centennial Celebration, The.....	9
Centennial Poem—W. H. Woods, D. D.....	96
Christ Our Model—D. J. Burrell, D. D.....	185
Christ Our Model—D. J. Burrell, D. D.....	296
Christianity and Creed—E. C. Gordon, D. D.....	395
Conserving Revival Results—R. O. Flinn, D. D.....	278
Elephantine, and The Priest Code Theory—P. P. Flournoy, D. D.....	285
Evolution of the Institutional Mission Church, The—A. F. Schauffler, D. D.....	380
First Fifty Years, The—W. W. Moore, D. D., LL. D.....	14
Greetings of Austin Theological Seminary—R. E. Vinson, D. D.....	131
Greetings of Columbia Theological Seminary—W. M. McPheeters, D. D., LL. D.....	128
Immortality—R. L. Benn.....	370
James Sprunt Lectureship and Dr. Burrell's Lectures—Russell Cecil, D. D.....	310
Last Fifty Years, The—W. L. Lingle, D. D.....	48
League of Worshipping Children—W. L. Lingle, D. D.....	362
Letters of Congratulation.....	136
Message and the Method in Revival Preaching, The—Melton Clark, D. D.....	264
Need of Revivals, The—C. R. Nisbet, D. D.....	254
Old Evangelism, The—W. M. Anderson, D. D.....	202
Personal Work in Evangelism—L. S. Chafer.....	270
Prayer—Thornton S. Wilson, D. D.....	76
Prayer—Peyton H. Hoge, D. D.....	107
Preparation for a Revival—J. E. Thacker, D. D.....	261
Religious Life of Theological Students, The—B. B. Warfield, D. D., LL. D.....	208
Revelation: Inspiration: The Record—R. A. Webb, D. D.....	194
Sources of Our Bible, The—Margaret D. Gibson, LL. D.....	303
Symposium on Revivals, A.....	253
Union Seminary in Foreign Missions—James I. Vance, D. D.....	117
Union Seminary in Home Missions—Egbert W. Smith, D. D.....	109
Union Seminary in Religious Journalism—David M. Sweets, D. D.....	86
Union Seminary in the Pastorate—Robert F. Campbell, D. D.....	78
Union Seminary in Theological Education and Religious Thought—Theron H. Rice, D. D.....	100

Period. 2006
v.24

ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS. 455
INDEX.

1912-13	MISSIONARY.	Page
Calvinism and Missions—W. R. Henderson, D. D.....		403
Japanese Theological Student and His Problems, The—W. H. Myers. . .		223
Nestorian Relics in North Kiangsu—B. C. Patterson.....		321
Revolution in China and Its Effects, The—S. I. Woodbridge, D. D.....		313
Translation of the Bible into the Buluba Language—W. M. Morrison, D. D.....		414

BOOK REVIEWS.

Address to Young Converts, An—D. W. Dodge.....	345
Afterglow of God, The—Sunday Evenings in a Glasgow Pulpit—R. F. Campbell.....	335
At Our Own Door—Thos. C. Johnson.....	341
Authority of Religious Experience, The—Charles Lewis Slattery, D. D. .	433
Baptism in the Apostolic Age—LeRoy Gresham.....	444
Beatitudes, The—R. F. Campbell.....	235
Biblical and Theological Studies—G. B. Strickler.....	244
Book of Job and the Problem of Human Suffering, The—Jas. I. Vance..	242
Catch-My-Pal—D. Clay Lilly.....	342
Christ on Parnassus—R. F. Campbell.....	437
Christian Conception of God, The—Thos. C. Johnson.....	340
Church and the New Age, The—Walter L. Lingle.....	247
College of Hampden-Sidney, The—J. Gray McAllister.....	450
Coming to the Communion—Thos. C. Johnson.....	448
Cry for Justice, A—R. F. Campbell.....	235
Devotional Hours with the Bible—J. B. Massey.....	348
Doctrine of the Person of Jesus Christ, The—W. H. Frazer.....	325
Dry Dock of a Thousand Wrecks, The—J. B. Massey.....	351
Efficiency in the Sunday School—Walter L. Lingle.....	338
Efficient Religion—E. C. Murray.....	445
Gospel of the Lilies, The—E. C. Murray.....	329
Heart of the Bible, The—T. H. Rice.....	429
Heart of the Christian Message, The—T. R. English.....	443
Historic Jesus, The—Walter L. Lingle.....	337
Holy Bible, The.....	435
Holy Gospel, The—Juan Orts.....	251
Home Beautiful, The—D. W. Dodge.....	347
Home Training in Religion—D. W. Dodge.....	345
Idyll of the Shepherd, The—John G. Garth.....	436
Infant Salvation and Confessional Revision—J. B. Massey.....	245
Intermediate Catechism, The—Thos. C. Johnson.....	448
International Lesson System, The—Juan Orts.....	343
Introduction to the Literature of the New Testament, An—T. R. Eng- lish.....	237

Jesus—T. R. English.....	441
Lenten Psalms, The—R. F. Campbell.....	235
Life of Dr. J. R. Miller, The—T. H. Rice.....	426
Making of a Nation, The—Jno. I. Armstrong.....	331
Man with a Conscience, The—Jno. I. Armstrong.....	248
Marriage—D. Clay Lilly.....	431
Minister and the Boy, The—Melton Clark.....	344
Minister as Shepherd, The—T. H. Rice.....	427
Mysteries of Grace, The—Walter L. Lingle.....	246
McLaren of Manchester, Dr.—T. H. Rice.....	425
New Conscience and an Ancient Evil, A—Jno. I. Armstrong.....	248
New Testament Law of Marriage and Divorce, The—G. B. Strickler.....	245
One Hundred Bible Studies—G. B. Strickler.....	430
One Hundred Prayer Meeting Talks and Plans—D. Clay Lilly.....	452
Oracles in the New Testament, The—T. R. English.....	240
Ordinary Man and the Extraordinary Thing, The—D. Clay Lilly.....	342
Outlines of Missionary History—Thos. C. Johnson.....	447
Parish of the Pines, The—D. W. Dodge.....	348
Pastor His Own Evangelist, The—D. Clay Lilly.....	451
Poets of the Old Testament, The—W. W. Moore.....	249
Prayer and the Human Problem—Jno. I. Armstrong.....	330
Prayer Changes Things—T. H. Rice.....	430
Preacher, The: His Life and Work—R. F. Campbell.....	232
Presbyterian Churches, The—T. C. Johnson.....	449
Presbyterian Handbook, The—T. C. Johnson.....	449
Progress in Christian Culture—D. W. Dodge.....	346
Psychology of the New Testament, The—T. R. English.....	439
Public Worship for Non-Liturgical Churches—T. H. Rice.....	428
Reasons and Reasons—A. M. McGeachy.....	250
Road of Life, The—E. C. Murray.....	328
Rule of Faith, The—Juan Orts.....	431
Seed Thoughts for Right Living—J. B. Massey.....	349
Spirit and the Bride, The—Robt. E. Zeigler.....	243
Spiritual Surgery—R. F. Campbell.....	334
St. Paul—T. R. English.....	440
Unification of the Churches, The—Juan Orts.....	252
Way Everlasting, The—Walter L. Lingle.....	336
What I Tell My Junior Congregation—Walter L. Lingle.....	338
Why Does Not God Intervene.—D. Clay Lilly.....	332
World Work of the Presbyterian Church in the United States of America, The—T. C. Johnson.....	447

**Union Theological Seminary
in Virginia**

Centennial Celebration

Union Theological Seminary in Virginia

Centennial Celebration

**OCTOBER THIRTEENTH AND SIXTEENTH,
NINETEEN HUNDRED AND TWELVE.**



**RICHMOND, VIRGINIA
1912.**

CONTENTS.

THE CENTENNIAL CELEBRATION.....	9
THE FIRST FIFTY YEARS.	
The Rev. Pres. Walter W. Moore, D. D., LL. D.....	14
THE LAST FIFTY YEARS.	
The Rev. Prof. Walter L. Lingle, D. D.....	48
PRAYER.	
The Rev. Thornton S. Wilson, D. D.....	76
UNION SEMINARY IN THE PASTORATE.	
The Rev. Robert F. Campbell, D. D.....	78
UNION SEMINARY IN RELIGIOUS JOURNALISM.	
The Rev. David M. Sweets, D. D.....	86
CENTENNIAL POEM.	
The Rev. William Hervey Woods, D. D.....	96
UNION SEMINARY IN THEOLOGICAL EDUCATION AND RELIGIOUS THOUGHT.	
The Rev. Prof. Theron H. Rice, D. D.....	100
PRAYER.	
The Rev. Peyton H. Hoge, D. D.....	107
UNION SEMINARY IN HOME MISSIONS.	
The Rev. Egbert W. Smith, D. D.....	109
UNION SEMINARY IN FOREIGN MISSIONS.	
THE REV. JAMES I. VANCE, D. D.....	117
GREETINGS OF COLUMBIA THEOLOGICAL SEMINARY.	
The Rev. William M. McPheeters, D. D., LL. D.....	128
GREETINGS OF AUSTIN THEOLOGICAL SEMINARY.	
The Rev. Pres. Robert E. Vinson, D. D.....	131
LETTERS OF CONGRATULATION.....	136

ILLUSTRATIONS.

WATTS HALL.....	Frontispiece
THE SYNOD OF VIRGINIA.....	Opposite page 11
THE SYNOD OF NORTH CAROLINA.....	15
MOSES HOGE.....	21
JOHN HOLT RICE.....	29
SEMINARY BUILDING AT HAMPDEN-SIDNEY	31
BENJAMIN M. SMITH.....	41
ROBERT L. DABNEY.....	43
THOMAS E. PECK.....	45
CYRUS H. McCORMICK.....	55
HENRY C. ALEXANDER.....	59
JAMES F. LATIMER.....	61
WALTER W. MOORE.....	63
CHARLES C. HERSMAN.....	65
THOMAS C. JOHNSON.....	67
THOMAS R. ENGLISH.....	69
GIVENS B. STRICKLER.....	71
GEORGE W. WATTS.....	79
WILLIAM W. SPENCE.....	87
WATTS CHAPEL AND WESTMINSTER HALL.....	97
SPENCE LIBRARY.....	111
RICHMOND HALL.....	119
THERON H. RICE.....	129
WALTER L. LINGLE.....	133
MR. JAMES SPRUNT.....	137
VIEW FROM TOWER.....	143
WESTWOOD.....	151

ALEXANDER McLAREN'S CONTRIBUTION TO EX- POSITORY PREACHING.

BY THERON H. RICE, D. D.,

Union Theological Seminary, Richmond, Va.

On the afternoon of May 5th, 1910, at the age of eighty-four, and after a ministry of more than sixty-three years, Alexander McLaren fell quietly asleep. Throughout at least the English-speaking world there were many who felt that one of the mightiest voices ever lifted for God's truth had been hushed. For more than a generation he was a prince of the British pulpit and at the age of four score he drew a bow that few could bend. A career so remarkable commands attention for many reasons; this paper proposes to approach it from a single and definite point of view. While Dr. McLaren was a great man and a great preacher his peculiar eminence was teaching in a particular type of preaching—his was the expository method. It is as one of the greatest expository preachers of all time that he is to be studied now.

One of the greatest contributions which Dr. McLaren has made to expository preaching is a clear and noble conception of what the thing itself is. While almost all writers on homiletics laud expository preaching it is difficult to find any satisfactory definition of the expository sermon. Sermons are classified as either (1) subject sermons, or topical sermons, (2) text-sermons, or textual sermons, (3) and expository sermons. Now the first two species are easily defined. The subject sermon or topical sermon is one which derives its subject from the text and then proceeds to discuss that subject according to its own nature, with no further reference to the text. The text-sermon or textual sermon derives not only its subject from the text but its divisions also. It uses the text not only as giving the theme to be discussed but also as determining the plan of discussion. Now what is the expository sermon? Silence. One writer goes

so far as to declare that an expository sermon is one occupied largely with the exposition of Scripture. But does that tell us much? Others suggest that it is a sermon dealing with an extended passage of Scripture, whereas the text-sermon deals with a single verse or two verses—a short passage. But where draw the line then? When does a short text become an “extended passage?” In a discussion in one of our Reviews recently the suggestion was ventured that as the textual sermon was one deriving both theme and main divisions from the text the expository sermon was one deriving subject, divisions and subdivisions all from the text. Well, that is at least a good try at a definition. But the question is not settled yet.

Despite this absence of clear and confident definition of the expository sermon men continue to write about it in a way that shows they have a very good working idea of its nature and they continue to say in substance that expository preaching is when well done the very highest type of preaching.

Now, Dr. McLaren is recognized as an expository preacher. That is by common consent his fame. In the preaching he actually did, then, we have noble specimens of pulpit exposition. It ought to be possible, therefore, whether defining it or not, to gather a true idea of expository preaching from an examination of his work. If he does not define it for us he shows it to us in an excellence that is surpassing. Perhaps after all expository preaching will never submit to rigid confinement within the limits of a hard and fast definition. Like a noble river it meanders, it spreads out in spacious stretches; it has a vast variety which defies definition. Without troubling ourselves to define let us look at it as presented in the work of Alexander McLaren.

The conviction which grows with a survey of his preaching is that his method was the expression of his habitual attitude towards the Word of God. His favorite description of himself was the sentence of John the Baptist “I am the voice of one crying.” His conception of the function of the Christian preacher was that he was set for the discovery of God’s thought in the passage he was handling and the making of that divine

thought clear to the people. The literary remains of his lifetime are entitled with simple accuracy "Expositions of Holy Scripture," and the fact that this accurately describes them shows the business of his long life to have been to find out the meaning of the Bible and to enforce its lessons. In a special sermon before University men on the text "Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding," after he had spoken of the relation between learning and religion he uttered these eloquent words:

"But I should be unfaithful, dear friends, to my deepest convictions, if I did not avow that I for one believe that after all learning and culture, there remain deep, primal, ineradicable, universal needs which learning and culture will never satisfy. We have all of us one human heart, and it is fashioned alike, whether it beats beneath the gown of the scholar or the jacket of the workman, and its cry, often stifled, often misinterpreted, never silenced altogether, is for God, for the living God. We need, we all need a Person behind and above the whirl of circumstance, and the miracles of matter, on whom to lean, to whom to submit, in whom to trust, with whom to be at rest. We all need consciences to be cleansed, perverse and enslaved and enfeebled wills to be emancipated by submission to rightful authority, the power of evil within us to be broken, the seducing voices of evil without us to be hushed—and there is but One that can do all that for us. The glowing impersonation of the Hebrew sage has received an advancement and a realization of which he little dreamed. It has taken flesh and blood and come amongst us, in Him who is the power of God and the Wisdom of God, the Light that lighteth every man that cometh into the world, God's Son, man's Brother, King of us all. He can impart to each what none else can give. Literature, Science, Art have brought us priceless riches, but they leave us still poor. Their highest honor is to be second, not first—second to none but to Him, and their noblest function is to stand and cry 'We are not that light but we are sent to bear witness of that Light.'"

And so it was that Alexander McLaren, tho' dowered with

noble intellectual gifts and with ample learning set store by neither save as they might be used to acquire a more and more perfect knowledge of *God's* mind as revealed in Scripture. It was his glory to declare *that* and that only.

Hence as one reads McLaren's work one gets away from a mere definition of a species of sermon to a conception of what it is to be a preacher at all. It is to be as nearly as possible God's voice, God's trumpet. This is expository preaching, whether the text be one verse or a whole book of Scripture, to discover in it just what God says there and speak it out, that is exposition and that is true preaching only and always.

Alexander McLaren's life work reveals the fact also that expository preaching is costly work. He labored with unremitting severity from youth to age. He worked on the original texts of Scripture. He used the best and most scholarly helps. He did not confine himself to orthodox scholarship but made the abilities and learning of hostile critics help him where they could help. He knew the German as well as the British books. He was well read in general and polite literature. He stored up the fruits of his communion with Nature's beauties and sublimities during his vacation time to flash their light on his sermons' truths. He was accustomed to call a sermon a "Woe," saying half-humorously when it had been delivered "Another 'Woe' is past." But there was sober truth in it in his case for his great preaching was soul travail. "He never appeared in public, he never preached, even to his own congregation, without going through a time of extreme nervous perturbation as if this time he was stranded." "Can make nothing of it," "Don't see my way," and similar expressions suggesting helplessness were made use of. Any one who will reflect on what successful expository preaching involves will appreciate the strain it imposes on the preacher. In a few swift sentences the audience must be transported into the atmosphere of a foreign clime and the scenes of an alien people, set in the current of strange modes of thought, made to live in a vivid scene transpiring a thousand years ago, resurrected to live again to-day and here. The mastery of details which this requires,

the command of a complicated troop of facts and thoughts, the power to move swiftly and easily through the maze and carry men safely and surely to the great goal of the practical application—this is tremendously hard and demands great preparation and marvelous delivery. Alexander McLaren shows that it can be done, superbly done, and done again and again and again without flagging in freshness. But his life reveals the fact that it is costly work. His career emphasizes another thing. That to be this kind of preacher means doing little else. If anything is clear from the life of McLaren it is that he was richly gifted. Robertson Nicoll once wrote of him that when you saw him for the first time you might not be aware that you were in the presence of a prophet, but you felt instantly that you were in the presence of a king. His conversation in Italy during his travels abroad attracted attention at hotel tables by its brilliant handling of art topics and kindred themes. He was fitted to shine in social circles, to command as a leader of his fellow citizens in any undertaking, but he turned aside from all of it to *live for his pulpit*. "As years went on he realized that his name had influence in the life of the city, and as health permitted he took his part on public occasions when some great principle was involved, but he would most gladly have escaped if conscience had allowed him. He never concealed his political views, they were perfectly well known, but he kept apart from political strife, not from indifference, but of set purpose. By this course he disappointed many, but he kept firm to his early formed resolve to concentrate his power on what he regarded as the proper work of the Christian ministry. Though he had no belief in anything approaching to priesthood he had very definite ideas as to a minister's true mission. He began his ministry in Union Chapel with a sermon on the text: 'I determined not to know anything among you save Jesus Christ and him crucified.'"

Here are some sentences: "But seeing that my task is to proclaim a living Person and a historical fact, then the way to do that is to do as the herald does when in the market-place he stands, trumpet in one hand and the King's proclamation in

the other—proclaim it loudly, confidently, not “with bated breath and whispering humbleness, as if apologizing, nor too much concerned to buttress it up with argumentation out of his own head, but to say, ‘Thus saith the Lord and to what the Lord saith conscience saith “Amen.”’ We need far more in all our pulpits, of that unhesitating confidence in the plain, simple proclamation, stripped as far as possible, of human additions and accretions, of the great fact and the great Person on whom all our salvation depends.”

McLaren sought thus to know the Word of God, by painstaking, close exegetical study and the use of every available help; he sought God’s mind on the chief end of his life, neglecting everything that would divert his energies from this supreme task.

Yes. But he sought God’s mind in another way. He was a man of faithful prayer. He never went to his laborious studies until he had spent his “quiet hours” with his Bible open on his knee and his eyes closed in prayer and meditation. From 9 to 10 every morning he kept tryst with his Master and then went invigorated and assured to his toil. When his young assistant once prayed him to give him the secret of his eminent pulpit power he first, as was his wont, revealed a sort of impatience at being spoken of as eminent. He felt himself very lowly in God’s service. But seeing the earnestness of his young friend he answered that if he had had any measure of success in preaching the Word he attributed it principally to the faithful observance of that hour of prayerful communion with God. We are not surprised at the unction of these great sermons. Their wealth of truth is not mere head knowledge. Nay. “Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?”