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I. Literary.

ICONOCLASTS.

BY J. W. LAPSLEY.

"YE shall destroy their altars, break their images, and cut down their groves." This was the divine command to Israel as they invaded Canaan. Policy as well as reverence for the divine authority demanded strict obedience to the command. But it was not so obeyed as to put out of sight the temptations to idolatry; and again and again Israel sinned after the example of the heathen they had supplanted, became image worshippers, and suffered grievously for their apostasy. Hence image breaking was accounted a sign of devotion to Jehovah. Jehu said, "Come with me and see my zeal for the Lord," and he went and broke down the image of Baal, and the house of Baal, burnt his images with fire, and slew his priests and votaries with the sword. But this was as far as Jehu's zeal for the Lord carried him. While he had no real devotion to God, and, in fact, renewed the idol worship at Dan and Bethel, he made the divine commission an excuse for pursuing with lavish bloodshed his own schemes of worldly ambition. And there have been others besides Jehu in other ages who have trod in his steps. "Mohammed," says Dr. Schaff, "started as a religious reformer fired by the great idea of the unity of the Godhead, and filled with horror of idolatry." And he and his Caliphs, long after they became world-wide conquerors, full of ambition and given up to every cruel and sensual passion, continued to proclaim, "There is but one God," and continued to the last their warfare on image and image worship. They made their professed zeal for the one God a cover and ex-

IV. The Seminary.

A GIFT TO THE LIBRARY.

[Report of Dispatch, Revised by Rev. Dr. Peyton H. Hoge.]

At the Seminary commencement in May, Rev. Dr. Peyton H. Hoge presented a manuscript biography of his great-grandfather, Moses Hoge, who was Professor of Theology in Hampden-Sidney College during the opening years of the present century. The manuscript was tastefully and durably bound in vellum and gilt.

In presenting the valuable gift Dr. Hoge spoke in a highly interesting and instructive manner. He said in part: This manuscript, containing the life of President Hoge by his son, Rev. John Blair Hoge, was placed in my hands by the late Judge John Blair Hoge, of Martinsburg, W. Va., the son of the author. The manuscript prepared for publication was destroyed by a fire in the publishing house, and owing to the author's previous death, the matter was dropped. This manuscript, however, remained in the family. It was Judge Hoge's wish that I should place it where it would be preserved, and after consultation with his family since his death, the library of this Seminary was decided upon. I have had it bound for better preservation and easier consultation.

The reasons for placing it in this library rather than that of the college of which Dr. Hoge was president, were not only the greater accessibility and safety of your library, but the fact that he held a more important relation to this institution than he did to Hampden-Sidney College.

In all the histories of our Seminary it is recognized that Dr. Hoge was the first Professor of Theology appointed by the Synod of Virginia, having been appointed in the same year that the General Assembly established Princeton Seminary by the election of Dr. Alexander. It is further recognized that the work of Dr. Hoge laid the foundation for our institution and prepared the way for its subsequent establishment; but it has heretofore been stated that Dr. Hoge's school of Theology was a mere department of Hampden-Sidney College.

I am satisfied that a study of this volume in comparison with other data will require this history to be rewritten. What the Synod of Virginia intended to do in 1812 was to establish a Theological Seminary. Funds were raised for this purpose, and an arrangement was entered into with the Trustees of Hampden-Sidney College by which Dr. Hoge should be jointly called and jointly supported. It was this prospect of establishing a Theological Seminary that led him to accept the presidency of the College. This volume contains the names of the Trustees of the Seminary appointed by the Synod. The Minutes of the Synod regularly called for reports from the Trustees of the Theological Seminary. At Fredericksburg, in 1816, Dr. John H. Rice, William Wirt, D. D., LL. D., and Benjamin Harrison, all members of the Board, were appointed a committee to prepare a memorial to the Legislature of Virginia, stating the disadvantage under which the Synod lay from the refusal of the Legislature to grant a charter to the Theological Seminary. So that this application for a charter made through Dr. Rice, William Wirt and Benjamin Harrison was during the administration of Dr. Hoge, and not during the subsequent administration of Dr. Rice. Dr. Rice may properly be termed the founder of the Seminary, because from the incipency of the movement he was its main spring, and it was through his efforts, and the funds that he first raised, that Dr. Hoge was secured in 1812.

The Synod of Virginia did, then, establish a Theological Seminary in 1812, with Moses Hoge as Professor of Theology. Was it this Theological Seminary? The continuity is perfectly maintained. On the death of Dr. Hoge the Synod invited Dr. Alexander to return to Virginia, Hampden-Sidney concurring in the same joint arrangement as in Dr. Hoge's case. When he declined, the College elected Mr. Cushing president.

The Synod was then at a loss. The funds were insufficient alone for the support of a professor, and the previous joint arrangement was no longer possible. The Synod accordingly turned over the funds, amounting to over eight thousand dollars, to Hanover Presbytery. It was then that Dr. Rice took up the matter anew, increased the endowment, was elected Professor of Theology, began the first buildings for the Seminary at Hampden-Sidney, and started the institution upon that career which is a matter of history.

On what grounds should we not recognize the Theological Seminary under Dr. Hoge as the same institution as our own? Because he had no separate buildings? Dr. Rice taught his first class in President Cushing's kitchen. Because it had no charter? Union Seminary had no charter until 1867, and the trust was held by the Trustees of Hampden-Sidney as in the days of Dr. Hoge. Because Dr. Hoge held another office besides that of professor? The professors of Union Seminary have held other offices from pastor of a church to chief of staff to Stonewall Jackson. Because of the transfer of control from the Synod to the Presbytery? That was no greater change than the subsequent transfer from the Presbytery to the Synods of Virginia and North Carolina. Because of the change of name? The present name was not given until the present joint control was established. Because of the interruption of its exercises upon Dr. Hoge's death? That was no greater than the interruption of the civil war, and the continuity was preserved though the professorship was vacant.

For these reasons the future editions of our catalogue should contain the name of Moses Hoge, Professor of Theology, 1812-'20; the thirty students educated by him should be enrolled as our first alumni, and the centennial anniversary of Union Seminary should be celebrated in 1912—the same year with Princeton.

It gives me, therefore, great pleasure to place this MS. in the keeping of one who so worthily fills the chair first occupied by its subject, and who teaches that type of moderate Calvinism, which, according to Dr. Dabney, Dr. Hoge did so much to impress upon the Virginia ministry.

The manuscript was accepted in an appropriate speech by Rev. Dr. Givens B. Strickler, a member of the Faculty of the Seminary.