

THE  
PRESBYTERIAN REVIEW.

---

No. 29.—January, 1887.

---

I.

THE RELATION OF GOD TO THE WORLD.

ALL theology, and for that matter all philosophy and all science as well, must be Theo-centric ; must have God for its beginning and end. There is a great deal of confusion of thought arising from substituting words for thoughts, in the pious claim in vogue nowadays that all Theology must be grouped Christo-centrally. There is an immense sense in which every loyal Christian will recognize this as true. In the *first* place, the revelation of God in Christ is so infinitely more clear and full than in all the universe beside, that we may well say not only that Christ is God, but also that there is no God other than the one whose consummate self-revelation is in Christ. In the *second* place, Christ is undoubtedly the Author and Finisher of our faith, and the beginning and ending of human salvation. The entire scheme of salvation begins and ends in his person and work. And in the *third* place, all power in all worlds is put into Christ's hands, so that all events are controlled by his will, all history revolves around his person, and all science finds its key in his doctrine. Notwithstanding all this, however, Christ is central because Christ is God. The unincarnate God and his natural relations to the universe must be logically prior to and more fundamental than the incarnate God and his gracious relations to his creatures. The Apostle Paul has a deep meaning when he says, 1 Cor. xi. 3 : " The head of every man is Christ, . . . and the head of Christ is God," which is equivalent to saying : " The centre of every man is Christ, and the centre of Christ is God."

Three questions, therefore, obviously lie at the foundation not only of all man's religious knowledge, but equally at the foundation

ister and Ruling Elder are not convertible terms in the Presbyterian Church ; and we cannot make them so unless we insist on a theological education as a requirement for the office of Ruling Elder, or give up our idea of an educated ministry. It is supposed by some that the adoption of the Overture now pending will elevate the eldership, and impress those who exercise the office with the idea of its importance. It is more likely to laicize the ministry, and be a step toward lowering the standard of ministerial qualification, which has been the boast and glory of the Presbyterian Church.

Some years ago we adopted the system of rotary eldership to a great extent under the influence of the idea that the Elder is a layman. It is now proposed to make Elders eligible to the Moderatorship of the General Assembly on the ground that the Elder is a Minister. The tendency of all this is to put Minister and Elder on the same level, and both on a lower level in the eyes of the people than they occupied before the love of change took possession of the Presbyterian Church.

F. L. PATTON.

#### ARCHIBALD ALEXANDER HODGE.

It is with feelings of uncommon sadness that we place on record here the leading facts that serve to mark the career of the eminent theologian who entered into his rest on the 12th day of November last. The universal sense of loss which found expression in the columns of the religious press both in this country and in Great Britain is a testimony to the large place he held in the esteem of all, the great work he was doing for the world, and the great bereavement that Christendom has sustained by his removal. The sense of loss is, of course, increased by the suddenness of his death. A week before he died Dr. Hodge's expectation of life, so far as human judgment could foresee, was nearly as great as that of most men at sixty years of age. He was in the zenith of his power, and those who knew and loved him best fondly hoped that the best and ripest work of his life was yet before him. But why do we concede so much to the unchristian thought that a man's career is bounded by the grave? why, since we believe in immortality, do we not also give practical expression to belief in a perpetuity of service? The writer of the Acts of the Apostles speaks of the earthly life of the incarnate Logos as the beginning of a great career, when he refers to a former treatise of all that Jesus began to do and to teach until the day that he was taken up into heaven. We are reminded of these words when a lifelong friend of Dr. Hodge says to us in a letter just received : " God must have had some wonderful work for him to do, or he would not have cut short the great work that he was doing here."

Archibald Alexander Hodge was born in Princeton on the 18th day of July, 1823. He was surrounded by a literary atmosphere in his boyhood, and came into close contact with that coterie of distinguished men who met habitually

in his father's study to discuss the great theological topics of the times. "He was clever and genial, and fond of saying extravagant things;" but he "matured slowly," and as a boy was neither indolent nor over-studious. He was the subject of religious impressions at an early age, and religion was always the dominating feature of his life. He had prejudices, and his likes and dislikes were not always under the control of his reason and his will, but they invariably gave way in the presence of his religious feelings and his loyalty to Christ. We have never known a man who exhibited a more unselfish desire to serve his Master. In all he said and did it was manifest that to glorify his Lord was glory enough for him.

Besides his own father, he was in the habit of referring to two other teachers, and it is safe to say that Archibald Alexander, Joseph Henry, and Charles Hodge were the men who specially exercised a formative influence upon his mind. What a combination of intellectual and moral forces these three names suggest! Dr. Alexander, the keen, sagacious seer, was always his type of earthly sainthood. He referred to him frequently, and always with veneration and affection. Dr. Hodge was Professor Henry's favorite pupil, and from him he acquired the taste for physical science which he carried with him through life. In the Theological Seminary he was one of a group of students who were in the habit of reproducing almost *verbatim* Dr. Charles Hodge's lectures in Systematic Theology. In this way, as well as through the study of Turretine and the preparation of written answers to questions submitted to the class by his father every week, he laid the foundation of his attainments in the department of which in after years he was such a brilliant ornament.

After graduating from College he taught classes for a year in the Lawrenceville Academy, and was for a year after that a tutor in Princeton College. In 1847 he sailed for India under a commission of the Board of Foreign Missions. His stay was brief, owing to his own illness and that of his wife, but his experience as a missionary at Allahabad was invaluable to him in giving him a grasp of the missionary problem, and enabling him in later years to act as a wise and sympathetic counsellor and friend of those among his pupils who contemplated a missionary career. Returning from India, he settled first (1851) in Lower West Nottingham, Md., where he remained until 1855, when he was called to Fredericksburg, Va. Here he labored with characteristic earnestness and fidelity. His preaching was able, earnest, logical, and theological. Occasionally, as we learn from the present pastor of that church, "he poured out a current of thought and feeling irresistible to him and profoundly impressive to the people." He was not specially adapted, however, to the pastoral work, and "confessed and mourned it constantly;" but he was always "earnestly spiritual," was "exceedingly sensitive to the pain, want, or trouble of his people," and was "esteemed and loved by all." It was during the Fredericksburg pastorate that he prepared and published his "Outlines of Theology"—a circumstance that is worthy of note as showing that, in order to do good work in the sphere of theological authorship, a leisurely professorship is not so necessary as some suppose; and, moreover, that it is not impossible to

give homiletical shape to a System of Theology and make it acceptable to the people. First in Fredericksburg and afterward at Wilkesbarre the several chapters of the "Outlines" were preached in the form of sermons to congregations of eager listeners. The people may dislike doctrinal preaching, we grant, but the fault is not in the doctrine nor altogether in the people. Some allowance must be made for the way in which the doctrines are presented. Dr. Hodge had unusual power in this respect. He had a rare gift of illustration, remarkable fluency, an easy command of the whole dogmatic area, and great fervor. No one could deny the presence of the theologian when Dr. Hodge began to preach, and as the discourse proceeded the use of technical terms suggested the scholastic theologian: but it would not be long before the hearer felt himself under the spell of a great spiritual power; and when, in his best moods, he poured out a stream of thought and feeling, of theology and philosophy, of argument and illustration—flowing smoothly and growing more copious every moment, choked now and then by an effort to repress emotion, and at last breaking loose in a torrent of passion and pathos—the effect was simply wonderful.

In 1861 Dr. Hodge accepted the pastorate of the First Church in Wilkesbarre, Pa., and in 1864 was called to the chair of Systematic Theology at Allegheny, Pa. Speaking of his work there, Dr. Paxton says: "His success as an instructor was not only satisfactory, but wonderful. His plan was first to lecture upon a subject, and then he would appoint an hour for a free talk with his class upon the same subject. He encouraged the students to ask questions or propose objections. His capacity upon such occasions to pour out a stream of instruction beyond the lecture, his readiness in answering objections, and his singular power of curious and original illustrations, excited the wonder of the students and aroused a great enthusiasm for the study of theology." His power as a preacher soon became known, and he was in very general demand. He supplied the vacant pulpit of the First Church of Pittsburg for a year, and after that became pastor of the North Church in Allegheny City. "By this arrangement he accomplished the double work of pastor and professor with great success. Lawyers, judges, and men of intellect and education gathered to hear him with great delight." It was during his life at Allegheny that he wrote his work on the Atonement and his "Commentary on the Confession of Faith." In both of these books he reveals his strong convictions, his power of analysis, and his ability to make sharp and discriminating definitions.

In 1877 it became his manifest duty to go to Princeton to lighten his father's labors, who, owing to the increasing infirmities of age, was beginning to feel the need of assistance. His inauguration as Associate Professor took place on the 8th of November of that year, and in the following year he succeeded to the chair made vacant by his father's death. The years that constitute the closing period of Dr. Hodge's life were filled up with the manifold duties incident to his position in Princeton Seminary. He was public-spirited, and took great interest in all local matters of a political, social, and religious character. As a Trustee of the College of New Jersey, he was devoted to its interests and

the spiritual welfare of its students. He was in constant demand wherever there was a vacant pulpit. His pen was always busy, and he had a large correspondence. He was one of the founders of this REVIEW; during the first four years of its existence was its senior editor; nearly every Number has contained some contribution from his pen; and he is now the fourth of those whose names have appeared on its cover who have gone from a career of incessant and toilsome activity to the rest and the reward of Heaven.\* There was, however, comparatively little in the career of Dr. Hodge to link his memory with that of great public movements. His life is not, as his father's was, a chapter in the history of the Presbyterian Church. It was uneventful not only in the absence of marked episode of personal experience, but also in its comparative unrelatedness to events of a public nature that occurred during his lifetime. He was opposed to Reunion (though he voted for it at the last), and took no prominent part in the negotiations. He was averse to forensic encounters, and took no part in the debates in the General Assembly. He was not a writer of Review articles as his father was, and therefore did not touch the Church at so many points. His fame will rest upon his didactic writings, his power as a teacher, and the impression produced by him in the pulpit.

Soon after he came to Princeton he published an article in the *Princeton Review* entitled *Ordo Salutis*, which as a piece of theologizing addressed to technical theologians is perhaps the most original piece of work he ever did. But, of course, he is best known by his "Outlines," which in the enlarged form was afterward republished in Great Britain and at intervals translated into Welsh, modern Greek, and Hindustani. His power of statement and his positiveness of conviction are admirably illustrated in this volume, though not his power of illustration nor his breadth and catholicity of sentiment. He held tenaciously to the theology which his father taught, but he was looking out all the time for the points of agreement among Calvinistic theologians, and saw very clearly that in the new controversies that were coming or already here, the leading men on both sides of the old debates would, if they were now living, stand shoulder to shoulder. He was a Presbyterian by birth and conviction, though not an advocate of strong *jure divino* views of Church polity. He regarded all man-made schemes for the reunion of Christendom as Utopian, whether based on the prayer-book or on prelacy; and yet he loved the "Christian year," and had great respect for the ancient formularies. His eminence as a theologian is due not so much to great theological erudition nor to minute and accurate scholarship: but to the fact that he was a strong, earnest, devout religious thinker, who brought the resources of an incisive intellect, a fertile imagination, and a warm heart to bear upon the old *loci* of theology; and that these *loci* had been thought over and thought through so often and so comprehensively that he was constantly on terms of easy familiarity with them, and could present them in the pulpit and the professor's chair in the strong light of pertinent metaphor and with the charm of versatile expression.

\* An editorial notice of the late Dr. Croskery, who died last Autumn, will appear in our next Number.

Dr. Shedd expresses a sentiment that is shared by many far and wide over the Church when he says, "Princeton has been favored of God in having its theological chair filled by such a father and such a son—*duo fulmina belli*. Sameness and continuity of influence give great momentum to theological instruction. The two Hodge's taught one and the same Calvinism. The two Turretins did not. Long may this system be taught to the classes in Princeton." Dr. Hodge did not "lecture" (as we commonly understand that word); nor did he make slavish use of his father's Systematic Theology. He required the students to master that work as their text book; but the interplay of question and answer on the part of professor and students was the occasion for his inimitable extemporaneous utterances, in which all the elements of wit, humor, pathos, the sublime, the grotesque, argument, analysis, definition, appeal, apostrophe, and adoring admiration of the Saviour combined to produce a result that filled his pupils with amazement and roused the dullest even to an enthusiasm for theology. "Sometimes," says one of his pupils, "it was a marvellous, original, bold illustration which clinched the doctrine in our memories beyond the possibility of being forgotten; sometimes he would run back to a doctrine discussed some weeks before, and would give us a bird's-eye view of all the connections of the system, carrying us up to the great watersheds of truth, and showing us the country as it stretched out on either side. . . . Our theology, thanks to that method, was inwrought more or less into the warp and woof of our thinking."

Both in the pulpit and in the class-room Dr. Hodge revealed what may be called his distinguishing power as a theologian, and that which more than anything else, perhaps, serves to define his position among contemporary divines—the power of popularizing scientific theology. This was never so manifest to the public as it was in the delivery of a course of lectures in Philadelphia last winter, when large audiences gathered at a busy hour of the day and hung upon his lips, while he talked to them by the hour on the most profound topics in divinity. The interest which these lectures awakened when they appeared in the newspapers, and the enthusiasm with which he was received at Orange, N. J., only a few weeks before his fatal illness led many to suppose that the crowning work of his life, and that for which all his previous attainments were the preparation, would be the awakening of a popular enthusiasm in behalf of theology; and it is when we think of what he was doing and of what, if he had lived, he might have done, that we begin to appreciate our loss. Of course the loss that Princeton Seminary has sustained is irreparable. He came to take his father's place, and we can give him no higher praise than to say that he filled it. He met and more than met every expectation. In the pulpit, at the Conference on Sunday afternoon, in the lecture-room, and through the press he was known and recognized as an intellectual and spiritual force. He was a man of large heart, full of affection, a true friend, companionable, always accessible, full of wit, beaming with kindness and good-nature. It is not strange that one who was his colleague and who shared his confidence should emphasize the loss which they have sustained who were most

closely related to him. It may seem perhaps that our admiration of Dr. Hodge has made us extravagant in his praise, and that, standing in the shadow of a great sorrow, we have supposed that this theological eclipse is visible over a wider area than it is. It is easy to fall into such mistakes, but we believe that our judgment is that of sober truth. From far and near, from other lands and from all quarters in this land, the testimonies have come in that speak of the loss that Christendom has sustained. Dr. Cairns, of Edinburgh, expresses a sentiment shared by multitudes when, in a letter to Mrs. Hodge, he says: "The whole evangelical Church has lost in him a powerful and intrepid defender of its best and dearest beliefs, and, strong as is the array of Presbyterianism on your continent, he was a leader whom we could ill afford to lose."

Of course we claim for him no place of supremacy among contemporary theologians, but no one will hesitate to make ungrudging recognition of his greatness; and those who knew him best knew, too, that he possessed a greatness that was all his own. His thought and learning were those of a genius and a saint, and he occupies a unique position among his peers. He held the Reformed theology as a sacred trust. He defended it with zeal, taught it with enthusiasm, and reflected it in his life. As a thinker he was analytic, comprehensive, and profound. He had an unfailing supply of imagery, and though he cared little for the graces of a polished style, in the power of gleaming utterance he had few equals. Profound theologians do not always shine in the pulpit; but Dr. Hodge was a superb preacher. He had both unction and vivacity; he was both orthodox and original. Those who have heard his sermons on Miracles, the Resurrection, the Immanence of God, or Heaven, will never forget them. His power of expression lent charm to his instruction in the class-room. Professors vary greatly in the impressions they produce. Some succeed in securing the respect of the students on account of their depth or learning. Some interest a few of the choicer minds, filling them with good things, while the rest are sent empty away. Dr. Hodge had the power of enlisting general enthusiasm. He thought, he communicated thought, and he succeeded as few men ever do in stowing thought in the minds of the dullest and most indifferent students. He was bold, simple, singularly sincere, ignorant of diplomacy, and a hater of shams. He was affectionate and full of admiration. He loved as few men do, and those who came within the circle of his friendship loved him with all their hearts. His death was sudden, but never was one more ready for it. He preached with great power and persuasiveness in the College Chapel on Sunday morning, participated in the usual Conference services in the Seminary in the afternoon; was taken ill on Sunday night, and after a period of great suffering found rest in the sleep of death about midnight on Thursday.

A large concourse of friends, consisting of Professors and Students of the Seminary and the College, Professors of other institutions and Ministers from a distance met at the Seminary Chapel on Tuesday to pay the last tribute of respect to his memory. The stores were closed when the long procession passed through the streets to the First Presbyterian Church, where the

simple but impressive services were held. Dr. Paxton, a lifelong and intimate friend of Dr. Hodge, gave expression to the universal sense of loss in an address of singular beauty and tenderness. Young men, chosen from among his latest pupils, carried him to his last resting-place. We followed along the rugged street that leads to the place which from time to time has claimed the best that Princeton had to give: Edwards, the Alexanders, Charles Hodge, Atwater, Guyot, Maclean—men who have given Princeton a name in all the earth. We left him in this goodly company, and turned sorrowfully away.

F. L. PATTON.

