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PRINCETONIANA.

PRINCETONIANA.

CHARLES & A. A. HODGE:

WITH

CLASS AND TABLE TALK

OF

HODGE THE YOUNGER.

BY

A SCOTTISH PRINCETONIAN.
(REV. C. A. SALMOND, M.A.)

τί γὰρ πατρὸς θαλλοντος εὐκλέιας τέκνοις ἄγαλμα μεῖζον, ἢ τί πρὸς πάιδων πατρί;—(Sophoc. Antig.)

NEW YORK:
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743 AND 745 BROADWAY.

Affectionately yours
Charles Hodge

TO

PROF. WILLIAM HENRY GREEN, D.D., LL.D.,

AND

HIS COLLEAGUES IN PRINCETON SEMINARY,

THIS TRIBUTE TO GRATEFUL MEMORIES

IS WITH MUCH RESPECT INSCRIBED

BY

AN OLD ALUMNUS.

"Optima autem hereditas, gloria virtutis rerumque gestarum. . . . Quod enim munus reipublicæ afferre majus meliusve possumus, quam si docemus atque erudimus juventutem." (Cic.)

PREFACE.

THIS volume consists, as will be seen, of two parts. In the first part, which is biographical, I have sought briefly but clearly to delineate in character and life two of the greatest and best men it has been my happiness anywhere to meet. In the second part, I have undertaken the humbler, but perhaps more important task of conveying some impressions of a singularly gifted teacher, whose help was valued and whose memory is loved, through the simple report of things he uttered in my hearing.

In the first division, I have made free use of former contributions by myself to magazines * and various newspapers, and have also freely availed myself of "The Life of Charles Hodge," written by his son, and of the "Funeral Address" and "Memorial Discourse," written, respectively, with reference to that son, by Prof. William M. Paxton, D.D., formerly of New York, now of Princeton, and Prof. F. L. Patton, D.D., LL.D., formerly of Chicago, now likewise of Princeton. In the second division, my one source of information has been my old Princeton notebook, in which I took jottings, at the time they were uttered, of the sayings now for the first time printed here.

* Viz.: *The Sunday at Home* (April, 1879), *The Catholic Presbyterian* (January, 1881), and *The Christian* (August, 1887).

Friends well competent to judge have encouraged me in the belief that this little book may have its use. To those already acquainted with the father and the son of whom it treats, it may be a welcome memento of men they would not willingly forget. To those who, as yet, are acquainted only by name with either the older or the younger Hodge, it may serve as a somewhat fuller introduction to two of God's servants, to either of whom, in his place, old Chaucer's delineation of the "good man of religion" might be very justly applied—

> "But Christes lore, and his apostles twelve,
> He taught, but first he folowed it himselve."

To theologians,—including laymen with a fondness for theological study,—the book, it is hoped, will have an additional interest, as a presentation in the concrete of some of the elements of influence in that school of Christian thought, which, according to the judgment of a penetrating cis-Atlantic critic, "more and more manifestly is destined to be the dominant thought of Christian America."

C. A. S.

ROTHESAY, ISLE OF BUTE,
January, 1888.

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I.

PRINCETON AND ITS INSTITUTIONS.

"An old University town . . .
Kirk and College keeping time,
Faith and Learning, chime for chime."

BORLAND HALL.

PRINCETON is a pleasant little town of fully six thousand inhabitants. It is situated on the slopes of New Jersey, half-way between New York and Philadelphia, being about forty miles, or two hours by rail, from each. Its population is mixed, including perhaps one thousand or more of coloured people. The country round is fertile, but somewhat flat. In the neighbourhood is the scene of a decisive battle in the War of Independence; and a patent proof of the fate which befell the "Britishers" there is still found in the presence of some British cannon within the College grounds,—not to speak of a picture in the Museum, whose frame now environs the immortal Washington, in place of the visage of infatuated King George.

"The Kingdom of Jersey," as Americans pleasantly call the state to which the little town belongs, is noted for three things: its fruit, its legislation, and

its theology. The last it gets from Princeton: and throughout the United States "Princeton theology" has long been regarded as a synonym for orthodoxy.

The village has an unmistakably academic look, clustering as it does about its seats of learning. These are two,—the College and the Theological Seminary. The College, which counts on its roll of presidents the names of Witherspoon, Jonathan Edwards, and M'Cosh, has risen to front rank among the many colleges of America, alongside of Harvard and Yale. The Seminary has for a long period held a unique place of influence among the similar institutions of the United States, owing to the remarkably gifted and devoted men who, up to and including the present, have composed its professorial staff. Conspicuous among these have been two names of quite outstanding lustre,—each name suggestive of a binary star in the Princeton firmament—the names of *Alexander* and *Hodge*.

Of the two Alexanders, much that is interesting might be told. It will be a long time before the savour evaporates which still hangs about their name in Princeton. But it is not my present purpose to speak about them. Nor shall I say anything of the living: else one who still worthily maintains the family name within the Seminary professoriate might have been included in this sketch—Dr Caspar Wistar Hodge, the accomplished successor of his father in the chair of New Testament exegesis. The design of this little volume is to offer a humble contribution

Yours Truly
James W. Cook

to the elucidation of Princeton dogmatics: and the purpose of the present brief memoir will be served if it conveys some living impression of the characteristics, as man and teacher, of each of the two Hodges, father and son, who in succession occupied, with such distinction to themselves and such advantage to the Christian cause, the chair of Systematic Theology in Princeton, from 1840 to 1886.

It was in the autumn of 1877 that, having previously enjoyed a session at Göttingen under Ritschl and others, I was led to spend a year at Princeton, N.J. I attended and greatly relished the post-graduate course in contemporary philosophy taught by President M'Cosh in the College—an institution for which, and in connection with which, he has rendered such signal service during the trans-Atlantic chapter of his distinguished career. But my main purpose was to settle for a year within the Theological Seminary there—that ancient Seminary, as antiquity is measured in America, one of whose leading boasts it is, that no novelty in theology ever emanated from within its walls.* And certainly I have seen no reason to regret the step. The late Dr William Cunningham, Principal of the New College, Edinburgh, being once asked by a student, whether a year under Hodge in Princeton would count for a session in the home curriculum, replied —"Count! undoubtedly; the only question is,

* Dr Charles Hodge at his jubilee, in 1872, declared—"I am not afraid to say, that a new idea never originated in this Seminary" (*Life*, p. 521). In what sense this was true, the present volume may help to shew.

ought it not to count *for two?*" Modesty may have somewhat coloured this estimate by the Scottish divine, who considered Dr Charles Hodge the greatest of living theologians, and who, in turn, was regarded at Princeton as "beyond question the greatest logician, polemic, and theologian of the second heroic age of the Church of Christ in Scotland." But the opinion may be hazarded that young "divinities" who think of having a session abroad, and who perhaps covet the distinction of coming back from Germany with a sufficient *soupçon* of neology about them to make them interesting rather than dangerous, would do unquestionably well to cross the Atlantic Ocean as well as the German Sea. Not only would such find a corrective for incipient erraticism in the New World's old theology: they would benefit in various ways by mingling for a time in American society. A number of the leading preachers of Philadelphia and New York, for example, visit Princeton during the session—to listen to whom is itself no mean educational advantage for a future preacher. Practical hints in church organisation also may be readily acquired from our eminently practical trans-Atlantic cousins, to be afterwards turned to good account by the future pastor. And, better still, the student can hardly fail to be impressed and personally stimulated by contact with the earnest religious life of Christian America, which is a kind of thing that German theology, whatever its excellences are, seems little calculated to produce or foster.

II.

CHARLES HODGE'S PARENTAGE, YOUTH, AND EDUCATION.

"The son of parents passed into the skies."

COWPER.

. . . . .

"Heaven lies about us in our infancy."

WORDSWORTH.

. . . . .

"Deeper, deeper let us toil
In the mines of knowledge;
Nature's wealth and learning's spoil
Win from school and college;
Delve we there for richer gems
Than the stars of diadems."

MONTGOMERY.

IN the year 1730 there emigrated from the north of Ireland three young men whose parents had recently died—William, Andrew, and Hugh Hodge. America was their destination, and Philadelphia became their home. All the three prospered; and Andrew, the second of the brothers, besides being a successful merchant, became in due time an active churchman, and the respected parent of fifteen children. The eighth of these, Hugh by name, who was born in 1755, and who followed the medical

profession, was Charles Hodge's father. He was a man highly esteemed for character and intelligence. His wife, a lady of Huguenot extraction, was "the beautiful Mary Blanchard of Boston," whom he married in 1790. Of their children, the first three died in infancy; the fourth was Hugh, afterwards a distinguished Philadelphia physician; the fifth and last was Charles—born on the 28th December 1797—of whom we are now to speak.

Six months after the birth of her youngest son, Mrs Hodge was left a widow. She seems to have been a lady of strong character, as well as of sincere piety and active benevolence. Her income from the property left by her husband was more limited than it might otherwise have been, owing to the troubled state of the country; but by keeping boarders and exercising a self-denying economy, she was enabled to accomplish her cherished wish of providing both her boys with a first-class education. They in turn recognised that "to their mother, under God, they owed everything," and they regarded her with a beautiful devotion till her death in 1832. How early and successfully she had imbued the minds of her children with religious principles may be gathered from the following interesting extract from Dr Hodge's autobiographic record:—

"There has never been anything remarkable in my religious experience, unless it be that it began very early. I think that in my childhood I came nearer to conforming to the apostle's injunction,

'Pray without ceasing,' than in any other period of my life. As far back as I can remember, I had the habit of thanking God for everything I received, and asking him for everything I wanted. If I lost a book, or any of my playthings, I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I did not do this in obedience to any prescribed rule. It seemed natural. I thought of God as an everywhere-present Being, full of kindness and love, who would not be offended if children talked to Him. I knew he cared for sparrows. I was as cheerful and happy as the birds, and acted as they did."

After attending primary schools in Philadelphia and elsewhere, Charles Hodge entered Princeton Academy in 1812, which happened to be the year in which the Theological Seminary there was founded. He always retained a lively recollection of lying on the rail of the gallery in the old Presbyterian Church, listening to the inaugural address of his future mentor, Dr Archibald Alexander, to whom he was introduced the same summer, when Dr Alexander walked into the schoolroom one day and found him stammering over a verse in the Greek Testament. In September of that year, he entered Princeton College, then under the presidency of Dr Ashbel Green. His opportunities in some branches cannot have been first-rate, judging from what he tells of one professor who "had a favourite idea that civilisation had reached its highest stage before the deluge," and who

had a pleasant way of enforcing duty, by telling his pupils that "one of the best preparations for death was a thorough knowledge of the Greek Grammar!" Yet his acquisitions were considerable by the time he graduated in September 1815, as was shown by his sharing the second highest honour, and being chosen to deliver the valedictory address on behalf of his class.

Meanwhile, his religious life had been advancing. In January 1815, the news went round in student circles that "Hodge had enlisted." This was soon discovered to mean, not that he had sworn to fight the British, but that he had enlisted under the banner of Christ, by making an open profession of faith in Him. These were blessed days for Princeton, to which, long years afterwards, the old man sometimes referred with deep emotion. His companions, Johns and M'Ilvaine, and many others, afterwards eminent for ability and godliness, came under the influence of that revival, and helped, along with him, to extend it.*

After the close of his college course Charles Hodge had to spend a year in general reading, in order to recruit his overtaxed physical strength; but he never wavered in his choice of a profession, and was eager to enter on definite preparation for the ministry. It was

* The writer can fully endorse a recent remark of Professor Drummond's, that the atmosphere of American colleges is still, at least in certain instances, including Princeton, to a noteworthy extent a *religious* atmosphere.

with intense satisfaction, therefore, that he enrolled his name, on 9th November, 1816, as one of the twenty-six students attending Princeton Seminary that year. He soon showed himself an earnest and successful student—diligent at his books, ardently devoted to his professors (then only two in number), and warmly attached to his comrades. His friendship for John Johns (afterwards Bishop of Virginia), already begun at college, here grew into an intimacy of mutual affection, that seemed steadily to deepen during the fifty years and more that followed. There are many beautiful glimpses of this life-long attachment scattered through his biography; and nothing, indeed, was more characteristic of Dr Hodge than the tenderness and tenacity of his friendships.

On 28th September, 1819, he graduated from Princeton Seminary; and, a month later, the presbytery of Philadelphia licensed him to preach the Gospel.

III.

ORDINATION, MARRIAGE, EDITORSHIP.

"Onward, onward may we press
Through the path of duty;
Virtue is true happiness,
Excellence true beauty.
Minds are of celestial birth;
Make we, then, a heaven of earth."

MONTGOMERY.

THOUGH Hodge, apart from occasional bursts of eloquence, was never to become an eminent preacher, the quiet but deep enthusiasm with which he regarded the work of the ministry was abundantly evinced both in his missionary labours at this time, and in the view he took of a proposal already mooted, that he should be assumed as assistant-teacher of Biblical literature and exegesis in Princeton Seminary. We find him writing: "Did the duties of the contemplated office require me to give up the prospect of preaching altogether, I think I should not hesitate in declining it; for I believe that preaching the Gospel is a privilege superior to any other entrusted to men;" and again: "I would give the world, were my desire of honouring Christ and of

saving souls so strong that I should be indifferent to what related merely to myself."

He accepted his appointment to the Seminary assistantship in 1820, at the munificent salary of £80 (400 dols.) a-year; and so well did he acquit himself in it during the two following sessions, that his two senior professors—Dr Alexander and Dr Samuel Miller—resolved to ask the Assembly to elevate him to a regular professorial chair. Here is how he himself viewed the proposal: "I believe that I would rather be homeless and penniless through life, than in any way whatever enter such an office unsent of God." At the same time, he confesses that the fondest wishes of his heart would be accomplished in being called to such a post, which he would prefer to any other situation with the largest salary in the country. This disregard for pecuniary emolument was another distinguishing mark of his whole subsequent career.

Happily, the £80 were increased to £200, when, in May 1822, he was actually made Professor of Oriental and Biblical Literature; otherwise, the step he took a month later would hardly have been possible. This was his marriage to Sarah Bache, great-grand-daughter of Benjamin Franklin, a young lady of unusual beauty both of person and character, whom he had met, for the first time, nine years before, in his mother's house at Philadelphia. She always attributed her religious life to his instrumentality; and the following, written by her on

4th August 1820, may be taken as a specimen of the serious "love-letters" that passed between them—

"I love to feel myself bound to you by indissoluble ties that not even the grave can change —to feel that after being cherished and guided by you through time, I shall, through your instrumentality, stand by you, purified, before the throne of our Heavenly Father when time shall be no more. Can any conception comprehend the ecstacy of such a moment, or any earthly happiness equal it? Am I guilty of detracting from the true source and first cause of all happiness, when I suppose that even in heaven it may be augmented by the reflection that a beloved partner was the means of our attaining it?"

After living for a short time in apartments at Princeton, the young pair "began housekeeping" on 1st January 1825, in the new house built for them close to the Seminary—that familiar home where Dr Hodge lived, and loved, and laboured for more than half a century to come. There his eight children, except the eldest, were born, and there his loved partner was reft from him by death in 1849. As the trees grew up which his own hands had planted, and the walls turned old which were then so new, and every familiar object became entwined with the dearest associations, we cannot wonder that he came to feel as though the place were almost part of himself. His biographer in-

stances, as a characteristic trait of conservatism, that he went on "for forty-five years reclining and sitting, reading, writing, praying, and talking in one spot of one room;" and that he said pathetically a few years before he died, "This chair and I for forty years have been growing to each other very closely." It is also mentioned that he could never be induced to have his clothes made anywhere else than at the same old shop which he had patronised from the first; for "there was no element of his nature inclined to new measures any more than to new doctrines." It ought, however, to be added, that to the very last the outlook from this home of many years was keenly observant and warmly sympathetic. He continued to be intelligently alive to all the movements of the day, and brought to bear on the most distant of them a telescopic interest that made the remote near and then surveyed it with honest appreciation.

We may regard as the closing event of this first period of his life, his inauguration, in 1825, of the *Biblical Repertory*. It was at first a mere reprint of foreign articles; but it assumed an original character four years later, and afterwards developed into the well-known *Princeton Review*, which, for forty-three years in all, Dr Hodge made the medium of exerting an untold influence in his own country on the great religious and social questions of the day.

IV.

LEHRJAHRE IN EUROPE.

> "One who of such a height hath built his mind,
> And reared the dwelling of his thoughts so strong,
> As neither fear nor hope can shake the frame
> Of his resolvéd powers."
>
> SAMUEL DANIEL.

IT was a somewhat startling announcement for Hugh Hodge to receive from his steady-going brother Charles in 1826: "I want to leave you all for two years, wife and child, mother and brother." This desire was prompted by the experience already gained in his brief professoriate, which, as it had raised his ideal of the work, had served at the same time to convince him of the necessity for a fuller personal equipment for it, by a period of private and uninterrupted study under the most eminent living teachers of Biblical science. His proposal was cordially taken up by the senior professors, and, on their recommendation, agreed to by the Board of Directors; so that, in October, 1826, he sailed for Havre, leaving his wife and young family at his mother's home in Philadelphia.

While he was away, his "paternal professors" bore him constantly and anxiously on their hearts;

but they had in him a confidence which, as his after-life showed, was in no way misplaced. Dr Alexander's letters show only a natural and becoming solicitude when he writes :—

"Remember that you breathe a poisoned atmosphere. If you lose the lively and deep impression of Divine truth—if you fall into scepticism or even into coldness—you will lose more than you gain from all the German professors and libraries . . . The air which you breathe in Germany will either have a deleterious effect on your moral constitution, or else, by the strength of faith required to resist its effects, your spiritual health will be confirmed." His prayer, that his young colleague "might be kept from the poison of neology," was certainly fulfilled; and there cannot be a doubt that Hodge's stay in Europe had an expanding and consolidating influence on his mind, which impressed itself afterwards on all his work.

He first spent three months in Paris, studying French, Arabic, and Syriac with De Sacy, keenly observing Old World institutions, and preaching occasionally in the English Chapel, where he had Thomas Guthrie one day as an appreciative hearer. Then he proceeded to Germany, where he had first seven months in Halle, and then nearly a year in Berlin. His journal and letters at this time abound in interesting references to the state of religious and philosophical opinion then prevalent in the country, and also in lively personal impressions of the dif-

ferent men of the day. His German tutor in Halle was George Müller, afterwards of Bristol. There he became acquainted with Gesenius, Jacob, Niemeyer, and, above all, with Tholuck, between whom and himself a lifelong friendship sprang up. His description of Gesenius—afterwards modified, however, on hearing his clear and animated prelections in the class-room—is somewhat amusing :—

"When viewed from the other side of the Atlantic, these men seemed something out of the ordinary course of things, but here, whatever their minds may be, their bodies are made of very vulgar clay. I have never been so disappointed in my life as in the appearance of Gesenius, who is the first Hebrew scholar probably in the world. He is not more than forty years old, *frivolous*, and, what is a wonder here, rather foppish in his appearance. He has a silly laugh for everything he says, and is in short the last man I should have selected from ten thousand as a distinguished philologist."

Hodge's regard for Tholuck was strong from the first, and it was thoroughly reciprocated. They were both young men, under thirty, and in their long discussions and frequent walks together, found much that they held in common, and not a little that they could learn from one another. Tholuck, being from his evangelical piety a kind of *rara avis*, and even an object of suspicion and talebearing in Halle, was glad to find in the young American a congenial spirit. He afterwards writes to Hodge in Berlin :—

"You have been sent to me through God's mercy as a messenger of glad tidings, as a comforter in cheerless hours, as an elder brother to show me the simple way to heaven." And as late as 1877, Tholuck sent his friend a copy of his own photograph, with warm expressions of undying love.

Hodge came more or less into contact with such men as Twesten, Ritter, Baumgarten - Crusius, Schleusner, Heubner, Blumenbach, Lücke, Nitzsch, and Krummacher, his references to whom are interesting, but cannot here be instanced. In Berlin he heard Hengstenberg, Schleiermacher, Marheinecke, Baron Humboldt, and others. But there he especially came under the influence of Neander, that prince of German theologians, who not only valued him as a pupil, but received him warmly as a personal friend. Tholuck was for a time in Berlin, and the three used to have long and animated discussions on questions such as inspiration and predestination, after which Neander would say kindly to Tholuck, at parting—"Tell our friend Hodge that though we dispute with him, we belong to the same Lord, and are one at heart." Here is how Neander outwardly impressed Hodge the first time he saw him :—

"He is rather an old-looking man for thirty-five, has much of the Jewish countenance, and his manners, though peculiar and awkward, are exceedingly kind. The poor man has studied himself almost to death."

Tholuck had introduced Hodge to Otto v. Gerlach,

"the Wesley of Berlin," and other leaders of the revival movement which about that time was stirring in parts of Germany. Hodge's sympathies were, of course, entirely with the movement, while he was quite alive to its dangers. These he describes, in connection with a sermon he heard by Krummacher, as being twofold—*first*, a tendency among some few of the preachers to Antinomian principles; and *second*, a fondness for extravagant allegorical interpretations of the Old Testament.

He did what he could to advance the cause of true religion while in Berlin. In this endeavour he had the warm co-operation of his house-companion, Monod of Paris, and the cordial approval of Hengstenberg, who felt closely drawn to the young American from his "simplicity, modesty, and sincerity," and made a personal friend of him in spite of the fact that there were "the wildest and most wonderful stories about Hodge and Monod" circulating among their fellow-students.

But the time came for leaving Berlin. How much his residence there had been appreciated we learn from Hodge's own words—"When I bade my friends farewell, I cried like a child. Neander's farewell I shall never forget." He took with him, and left behind him, many happy memories. On his homeward way he visited Göttingen and Bonn. In the former he saw, among others, Lücke and Ewald. Of the latter he writes:—"I regard him as one of the most remarkable men I have seen in Europe. He is

about twenty-four, looks much younger, is modest in his manner even to bashfulness, though confident even to arrogance in his writings." At Bonn, then a university of about only ten years' standing, he heard Schlegel lecture, but was disappointed in his appearance and manner.

Before returning to America, Hodge paid his only visit to England. "With a swelling heart," he says, "I trod upon the soil of the mother-country, which, with all her faults, is the most wonderful and admirable the world has ever seen." This is exactly in accord with the frequently-expressed sentiments of his mature life, and falls in with what his biographer afterwards says of his attitude to "the old country:"—

"Although heartily and conscientiously an American patriot, maintaining that the United States is a nation, and loving it and admiring its institutions as more excellent than those of any other, he was ever proud of his part in the inheritance of Anglo-Saxon traditions and glories. Great Britain was loved and honoured as the mother-country, and her history and prestige were sacred to him. Above all was he a life-long admirer of the Duke of Wellington, and the history of all his campaigns and battles was known to him in all its various versions and critical details."

His stay in Britain was unfortunately brief. He had time to see a little of London and of the English universities, and to hear a debate in the House of Commons; but British parliamentary eloquence does

not appear to have impressed him very favourably, for he says he "never heard so much poor speaking in his life." Edinburgh he rapidly visited, before his vessel sailed from Liverpool; but not a line of record concerning that visit survives, and unfortunately it was never to be repeated. About fifty years later, he would fain have been back in the Scottish capital, in order to be present at the first General Presbyterian Council, held at Edinburgh in July 1877; but failing health by that time prevented the fulfilment of his wish.

On 18th September 1828, he reached his home in Princeton, where family and friends were met to give him their heartiest greeting. In his introductory lecture, the following winter, he enforced three considerations which his stay in Europe had impressed upon himself. These were, the value of civil and religious liberty, the importance of religious instruction in the public schools, and the intimate connection between speculative opinion and moral character. Under the last head, he bore the following decided testimony:—"Whenever you find vital piety — that is, penitence and a devotional spirit—there you find the doctrines of the fall, of depravity, of regeneration, of atonement, and of the Deity of Christ. I never saw or heard of a single individual, exhibiting a spirit of piety, who rejected any one of these doctrines."

V.

THE ZENITH REACHED: AND THE DAY OF JUBILEE.

> "Why grieve that time has brought so soon
> The sober age of manhood on?
> As idly should I weep at noon,
> To see the blush of morning gone."
>
> BRYANT.

THE third period of Hodge's life (1829-40) now began. Into the details of it and of those which follow, we cannot and need not enter at any length. It was a time of considerable literary activity, carried on under serious physical disadvantages—a protracted malady in one of his limbs keeping him repeatedly, for months together, on his couch. His students had to assemble in his study: and his well-known commentary on "Romans" had to be written, for the most part, as he lay on his back with his leg in a splint.

His fame both as a writer and as a teacher now steadily increased. In 1834, he received the title of Doctor of Divinity from Rutgers College, New Jersey; and he soon began to earn an European reputation, as a sound theologian and able controversialist. He took his due share in politics as an

old Whig, while that party lasted, and then as a Republican—believing that, "when connected with morality and the character and interest of a country, politics is a subject second only to religion in importance."

He likewise put forth his full influence in the ecclesiastical domain, in order to guide the Church through the fierce storms of the Disruption controversy. Dr Hodge led the Princeton wing of the Old School party, which took such a temperate view of the question at issue as to fall under the displeasure of the opposing extremes. While thoroughly Old School in sympathy, they were not in favour of the Disruption policy of some of the leaders; and perhaps the best vindication of the position they then took up has since been given in the reunion of 1870. At this later date, Hodge dared to repeat the same policy of independence; because, while he would not divide the Church, he saw no sufficient reason then for uniting the actually and long-divided branches, and thereby sinking what he had come to regard as the peculiar and valuable testimony of the Old School Presbyterian Church for strict Calvinistic doctrine.

In all his controversies, he was, however emphatic, consistently impersonal and even generous towards his opponents. Strife was certainly not congenial to his nature. He could not, and would not, shun controversy; but he always engaged in it as a means, not as an end. The glimpses we have into his home life during this period are of the most attractive

kind. The supposed grim Calvinist there softens into the most lovable of men. His study is the home of his wife, and not only the gathering place of the entire family but the highway of the children between the outside world and the other apartments of the house. As was remarked by the editor of the *Sunday at Home*, to whose pages the writer sent some Princeton reminiscences a few years ago—"I have seldom seen a man more genial and attractive than this representative of the American Presbyterians. Clear light did not interfere with warm love in good old Dr Hodge; and I remember his parlour-study as one of the cheeriest glimpses I had of an American interior."

It may be here parenthetically remarked, that they in truth greatly err, who think or speak of Dr Hodge as a "hard and dry Calvinist." In him it was conspicuously seen, how warm and loving a heart may beat beneath what some would regard as the cold steel of a Calvinistic coat of mail. A Calvinist, indeed, he was to the backbone—no member of the genus *invertebrata theologica;* but he was neither hard nor dry. This sufficiently appears in his writings to all candid minds. Of them it is true that "while there is not one point of the Calvinistic system that he obscures, he lets in upon it the full light of God's love and mercy, till the heart melts into submission to His sovereignty." But only those who knew him personally could appreciate the man. While he did not seek to

minimise truth or explain it away, he certainly did not revel in what some consider the obnoxious doctrines of the Calvinistic system. These he propounded with all humility, and with infinite tenderness. His senior colleague, Dr Archibald Alexander, once aptly said, that the mental constitution of Dr Hodge was "like that of John Calvin without his severity."

His biographer records, that Dr Hodge wrote in pencil, with trembling lines, on one of his *Conference Papers*, shortly before his death, that he believed the vast majority of the human race were to share the beatitudes and glories of his Lord's redemption.* Certainly the haters of Calvinistic theology, who wrongly deem narrowness and acerbity its necessary accompaniments, were never further from the mark than in assuming that "the pontifex maximus of this creed" was "the incarnation of these amiable qualities." The very reverse was the case. The mention of the love of Christ would sometimes, even in the class-room, affect him to tears; and it is in no spirit of exaggeration that Dr Boardman of Philadelphia, his life-long friend, declares—"Not Rutherford himself was more absorbed with the love of Christ." His students know, on the other hand, how touching it was to hear him treat of a subject so affectingly solemn as

* The salvation, through the merit of the Redeemer, of all children dying in infancy was one of the "recurring fervours" of Dr Hodge in his theological teaching.

the reprobation of the finally impenitent. They could not fail to see in their teacher a true disciple of Him who wept over lost Jerusalem.

During what may be called the fourth section of his life (1840-72), Dr Hodge was at his best. Like the grandest trees, he was slow in reaching his fullest development. In 1847, though he had already achieved no mean reputation on both sides of the ocean, he himself writes:—"I feel that almost all the usefulness of my life is to be crowded into the coming ten years, should I live so long."

The events of this period in the Princeton calendar are easily told, but the importance of some of them is not so easily measured. In 1840, much against his own wish at first, Dr Hodge was transferred to the Chair of Exegetical and Didactic Theology, which subsequent experience proved to be his proper sphere, and for which the previous twenty years of linguistic and exegetical study and practice had been a most valuable preparation. In 1841, his "Way of Life" appeared. Then came numerous papers in the *Princeton Review*, to which he contributed one hundred and forty-two articles in all, and through whose pages, as already hinted, he continued for about half a century, from first to last, to mould the current opinions of his Church and country—and that in the face of opposition from very diverse quarters. His articles embraced a great variety of theological and ecclesiastical problems and relations: and the independence of his judgment often received

striking testimony from the very contrariety of the criticisms he had to encounter. His work in the *Princeton Review* alone would justify the public declaration of Dr Shedd, that "Dr Hodge has done more for Calvinism than any other man in America." A specimen of the influence his papers wielded was seen in the eager absorption, by thousands of copies, of his article on "The State of the Country during the War;" and at more than one crisis it was found that the single pen of Dr Hodge, in his *Review*—like that of Hugh Miller in *The Witness*—could outbid the Babel of a thousand tongues in its influence on public opinion and even on public policy. As early as the year 1846, his Church conferred on him a high token of its respect and confidence by choosing him moderator of the Assembly, held that year in Philadelphia.

In 1849, his wife died. She was followed by his colleagues, Dr Samuel Miller, in 1850, and Dr Archibald Alexander, in 1851. These successive bereavements Dr Hodge felt most keenly. Returning from his last interview with Dr Alexander, he exclaimed to his son in an agony of weeping—"It is all past; the glory of our Seminary has departed." This feeling was natural for *him* at such a moment, though others even then were comforted by the thought which was afterwards fittingly expressed, that if their Elijah had ascended, Elisha still remained with his mantle and a double portion of his spirit. In 1852, Dr Hodge married Mrs Stockton, a noble Christian lady, who

became a true mother to his children as well as an admirable helpmeet for all his later life.

In 1856-7, he wrote his commentaries on "Ephesians" and "Corinthians." In 1860, came what he regarded as the second greatest sorrow of his life, the unexpected death of Dr Joseph Addison Alexander, who had been appointed to his former Chair of Oriental and Biblical Literature twenty years before, and during all that time had been to him a kind of second self.

On the events of his public life it is unnecessary to dwell. There are few more impressive scenes in it than the occasion when, in the National Presbyterian Convention held in Philadelphia, November 1867, he was brought forward to respond, in the name of all, to the Episcopalian delegation which was headed by Bishop M'Ilvaine, of Ohio, his old school and college friend. His closing words breathe the true eloquence of a loving and catholic spirit, and were delivered with such feeling that "there was scarcely a dry eye in the house." We may be pardoned for adding them, as one more quotation :—

"And now, sir, after these fifty odd years, here we stand, grey-headed, side by side, for the moment representatives of these two great bodies of organised Christians, feeling for each other the same intimate cordial love, and mutual confidence; looking, not backward,—not downward to the grave beneath our very feet,—but onward to the coming glory. Brethren, pardon this personal allusion, but is there

not something that may be regarded as symbolical in this? Has not your Church and our Church been rocked in the same cradle? Did they not pass through the same Red Sea, receiving the same baptism of the Spirit, and of fire? Have they not uttered, from those days of the Reformation to the present time, the same great testimony for Christ and His Gospel? What difference, sir, is there between your Thirty-nine Articles and our Confession of Faith, other than the difference between one part and another of the same great cathedral anthem rising to the skies? Does it not seem to indicate that these Churches are coming together? We stand here, sir, to say to the whole world, that we are one in faith, one in baptism, one in life, and one in allegiance to our common Lord."

Dr Hodge's own jubilee celebration furnished the most unique evidence of the high place he held in the esteem and affection of all the Churches. It was the most œcumenical affair of its kind, perhaps, that has occurred in the individual annals of Protestant Christendom. Though, as everybody knew, Dr Hodge was both a staunch Calvinist and a loyal Presbyterian, it was appropriately recognised that he was a man belonging to the universal Church rather than to any particular sect; and hence Lutherans as well as Calvinists—Episcopalians, Methodists, Baptists, and Independents, as well as Presbyterians—vied with each other in showing the value they set upon such a life.

During most of the congratulatory addresses, he was reclining, out of sight, in the pulpit sofa behind the stage. When a friend asked him, as they closed —"How did you stand all that?" "Why," said he, with a pleasant smile, "very quietly; it did not seem at all to be me they were talking about. I heard it all as of some other man." It was the testimony that day borne to the unity of the faith, and to the common love of all for the same Gospel and the same Lord, that he was thinking about. His humility was of the most deep and unaffected kind. When one was saying to him, "You ought to be a very happy man, considering what you have accomplished, and the universal feeling toward you——" "Now, stop!" said he, with a wave of the hand; "all that can be said is, that God has been pleased to take up *a poor little stick* and do something with it. What I have done is as nothing compared with what is done by a man who goes to Africa, and labours among a heathen tribe, and reduces their language to writing. I am not worthy to stoop down and unloose the shoes of such a man." His sympathy with foreign missions, here indicated, was intense all through his life.

VI.

THE EVENING TIME, AND THE NEW DAY'S DAWN.

"But an old age, serene and bright,
And lovely as a Lapland night,
Shall lead thee to thy grave."

WORDSWORTH.

"Hast thou not glimpses in the twilight here
Of mountains where immortal morn prevails?
Comes there not through the silence to thine ear
A gentle rustling of the morning gales?"

BRYANT.

CHARLES HODGE'S closing years were singularly beautiful. The reviewer had laid down his pen, the controversialist had put aside his armour; there was the calm of evening and the mellowness of autumn all about his life. The writer, who was a member of his last class in 1878, can testify that his outward form was even at that time still erect, his intellect vigorous and clear, his emotional nature unblunted by age. Only his body was growing weary, and there was an evident ripening for rest and for glory. There was in his face an incomparable blending of sweetness and strength. If the massive brow, the keen eye, and the firm-set mouth bespoke the theologian, there was a tender softening radi-

ance, an indescribable something about the natural expression of the face which as clearly bespoke the mellowed saint. Stedfast on behalf of the truth, he was, in the view of his students, so meek, and gentle, and blameless in life, as almost to seem to belie the doctrine of universal depravity, which was a fundamental tenet of his creed.

He had many of the characteristics of "the disciple whom Jesus loved;" and as we knew him in his ripe old age, he seemed already to live more than half in heaven. Yet, as before stated, he took a lively interest still in everything which concerned the progress of Christ's Church on earth, and he looked abroad upon the world with a hopeful, though sometimes anxious eye. We find him writing to a friend toward the close of his life:—"I am not inclined to be a *laudator temporis acti;* for I really believe that the world, on the whole, is getting better, and that the cause of Christ is on the advance. Yet, at times, I am somewhat startled at the decay of faith, or the prevalence of broad churchism among all denominations, and of scepticism among men of the world. Among the masses, speculative faith seemed a few years ago to be the rule. I fear the reverse is true now." As for himself, he was increasingly absorbed in holy contemplation on the things unseen, and especially on the character of Him whom he constantly followed, and whose spirit, in the eyes of others, though not his own, he so beautifully mirrored.

"I have never had a harsh word from one of my

students," Dr Hodge could say, after more than fifty years among them. And what wonder, since he won from them a filial regard, in which reverence itself was swallowed up of love! The kindly humanity that beamed habitually in his face was a true and influential yoke-fellow to the integrity and piety which exhaled from his character and life. His very presence seemed to bring a benison. Who among his pupils does not remember still the glance he was wont to cast upon the class as he entered the class-room in the morning and took his seat upon the chair—"a glance," as one of even his earlier pupils well says, "of such beaming benevolence, mingled with such quiet peace, that we all felt he had come in the spirit of the apostle John to teach us, out of his own deep spiritual intuitions, the mystery of the Kingdom of God."

And, while his closing years were spent in almost unbroken calm—tranquil in that faith which is the substance of things hoped for, the evidence of things not seen—the end, when it came, was perfect peace. The aged patriarch gently passed, on the 19th of June 1878, from the midst of those he loved on earth to the bosom of his Lord. His last consecutive utterance, designed to comfort a weeping relative, was worthy of the expiring moments of the saintly logician :—"To be absent from the body is to be present with the Lord ; to be present with the Lord is to see Him ; to see Him is to be like Him." Likeness to Christ was what he sought in

life, and death itself was made his (1 Cor. iii. 22) to further that blessed end. To him, if to any man, the words of his country's poet might be fittingly applied—

> "This is not Death! What seems so is transition;
> This life of mortal breath
> Is but a suburb of the life elysian,
> Whose portal we call Death."

VII.

DR CHARLES HODGE AS TEACHER, CHURCHMAN, AND THEOLOGIAN.

"Man goeth forth unto his work, and to his labour until the evening.—PSALM civ. 23.

"Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand;
'Twill soon be dark;
Ay, mind thine own aim, and
God speed the mark."

EMERSON.

A FEW words may be added upon Dr Hodge as a teacher. Multifarious as his duties were, it may be truly said that his professorial work was never pushed by him into a corner, but took with him the precedence of all his other work. Throughout his long career he was, first of all, and all through, a teacher; and certainly his fifty years of patient and enthusiastic labour in this capacity, among the three thousand or more students who came under his personal influence, will continue to be productive long after the din of the controversies, which now and again perforce engaged him, has been not only hushed but quite forgotten.

In his class, where his work on Systematic The-

ology was latterly used as a text-book, Dr Hodge conducted the teaching with weight, zeal, and precision to the very last. He was always ready to answer questions and to face reasonable difficulties presented by the students. His mind was stored with interesting reminiscences of notable men and remarkable scenes and episodes; and he had a peculiar delight in recalling the experiences of those early days which he spent in Germany with men like Tholuck and Scheiermacher, and in company with such fellow-students as Julius Müller, who died about the same time as himself at Halle.

Professor Benjamin B. Warfield, now himself the honoured occupant of Dr Hodge's theological chair, gives an apt description of his mode of teaching exegesis, which, with necessary modifications arising out of the nature of the subject, very vividly recalls his style in the class of Didactic Theology as well:—"After his always strikingly appropriate prayer had been offered, and we were settled back into our seats, he would open his well-thumbed Greek Testament—on which it was plain that there was not a single marginal note—look at the passage for a second, and then, throwing his head back and closing his eyes, begin his exposition. He scarcely again glanced at the Testament during the hour: the text was evidently before his mind, verbally, and the matter of his exposition thoroughly at his command. In an unbroken stream it flowed from subject to subject, simple, clear, cogent, unfailingly reverent. Now and

then he would pause a moment, to insert an illustrative anecdote—now and then lean forward suddenly with tearful, wide-open eyes to press home a quick-risen inference of the love of God to lost sinners. But the web of his discourse—for discourse it really was—was calm, critical, and argumentative. We were expected to take notes upon it, and to recite on them at our next meeting."

Always earnest in the class-room, he was never morose. His powerful face wore a habitual expression of refined geniality, which at times would relax into a smile, as a student recalled unwittingly some incident of the past. The writer, for instance, who happens to be a Scotchman, was being examined one day on the Sacraments. He was asked to give the Shorter Catechism definition of baptism, and had proceeded a little way, when, under the impression that he had begun the wrong answer, he stopped short. Doctor Hodge, with a naïve smile, remarked —"You are the first Scotchman I ever caught!" But by this time the student had got on the rails again, and glided swiftly to the end, without further let or hindrance, to the amusement of the class. "That reminds me," said the Doctor quietly, "of a Scotch lady I once knew, who, when asked to repeat the sixth commandment, replied: 'I'll soon do that, if you'll only start me.'" It is related that, on another occasion, he asked a student what the Apostle Paul meant by the expression—"I am sold under sin." "That he was taken in or deceived by

sin," said the student. "Oh no," replied the Doctor, with a quiet twinkle in his eye—"Paul wasn't a Yankee." *

The professors and students of Princeton Seminary are wont, on Sunday afternoons, to hold a conference together on some religious theme. In these meetings it was fully seen that Dr Hodge's theology had, at all points, a warm living religion corresponding with it. And there it was, as nowhere else perhaps, that the "old Doctor" made his power felt, as, with glistening eye and quivering lip, he bent forward to press home some practical truth that had a powerful hold on his own inner experience. He seemed to yearn over his young disciples as Paul did over Timothy; and every week he spoke as earnestly and tenderly as though it might be his last.

It is no part of the object of this paper to gauge, in any judicial sense, the general worth of the elder Hodge. The language of eulogy rises so naturally to the lips of every pupil of the venerated Princeton divine, as to require distinct repression in speaking of him to those who did not come under the spell of his personality. Enough, if this sketch serve to focus some of the leading outlines of the character and influence of one whom it is a joy unspeakable to have known and loved.

Nor is it sought to give a formal estimate here of his place either as a churchman or as a theologian.

Those desirous to study Hodge in the former

* See note, p. 118.

capacity cannot do better than turn to the volume on "The Church and its Polity," which, though published after his death, was compiled during Dr Hodge's lifetime, and with his cordial approval, chiefly from the long series of "Assembly Articles" contributed by him to the *Princeton Review* between the years 1835 and 1867. It is in a sense the complement to his "Systematic Theology"—to which the author, but for the infirmities of age, would himself have appended a fourth volume on Ecclesiology. To some minds the work as it stands may present even certain advantages over a more fully rounded and ostensibly complete treatise on so large a theme. The first part, indeed, deals in a systematic way with Preliminary Principles—discussing such themes as the idea of the Church, its visibility, perpetuity, and relations. But the volume is chiefly occupied with the Application of Principles, and exhibits the author as he thought and acted in the various stages of his long ecclesiastical career. It presents him, not as the abstract systematizer, but as the keen and influential churchman — face to face with living questions and *causes célèbres*, the principles underlying which it was his business to elucidate, for the guidance of minds less calm, or less penetrative and far-reaching than his own. The whole structure of Dr Hodge's mind not only enabled but impelled him to disentangle the permanent and guiding element in such cases from its temporary, circumstantial setting; but the circumstances serve to give a

historic root to the discussion, and a human interest and verve to the style, which make the book a highly acceptable as well as valuable legacy of practical wisdom to the churches.

As regards Dr Hodge's place as a theologian, the opinion may be simply recorded that, confining our view even to one of his works—his *magnum opus* on "Systematic Theology"—the name of Charles Hodge is not likely to be dimmed for many a decade by the name of any other English-speaking authority on the great subject he so comprehensively and learnedly treats. We once heard a young gentleman, of the twentieth Century school, declare, that Hodge was the greatest incubus on theological "progress" that this century has seen. Even here there was an unintended tribute to the strong qualities and sterling services of the Princeton divine, and a sincere, albeit rather petulant, acknowledgment of his wide and lasting influence.

The testimony of a man like Prof. C. P. Krauth—the greatest Lutheran authority in the English language—to the ability and fairness of Dr Hodge's great work, is worth more than an infinite number of such verdicts as the one just quoted. After praising its luminous style, in opposition to "those who think that nothing is deep but what is unintelligible," and commenting on the evidences of enormous yet reflective reading with which the work abounds—"reading among the best books and the worst books: a gathering of honey for stores and of poisons for the

study of antidotes"—he gives expression without stint to his deep sense of "the value of Dr Hodge's book to our common Christianity, nay, in a wide sense, to religion, on that broader definition in which the believing Jew has a common interest with the Christian." Its prevailing character, according to this discriminating critic, is "mild, quiet, firm, judicious," while its general tone is "profoundly devout." Then he adds: "Its solid judgment and learning will mark it to scholars as the ablest work in its department in English literature; but it is more than this, better than this. The graces of Christian life are not repressed in it, as they have often been in the arid formulating of systems. . . . In Dr Hodge's body of Divinity there is a heart whose beat is that of the fullest health—and you can touch the system nowhere without feeling a pulse. It is a book for the affections." Especially noteworthy is the attribution to Dr Hodge, from such a quarter, of indisputable fairness. "Even in its relative isolation as distinctively Calvinistic, Dr Hodge's book is invaluable. It is the gauge of the type of Calvinism which is considered by its ablest living representatives as tenable; a Calvinism so gentle in its spirit as to furnish irenical elements of the most hopeful kind. . . . Next to having Dr Hodge on one's side, is the pleasure of having him for an antagonist; for where conscientious men must discuss a subject, who can express the comfort of honourable, magnanimous dealing on

both sides? . . . Dr Hodge constitutes in himself a distinct evidence of Christianity, and alike in what he writes and what he is, vindicates the supremacy of Protestant culture."

The "Systematic Theology" has no doubt its faults. There is a tendency to overlapping sometimes in divisions, and a certain occasional diffuseness, which may be readily explained, we believe, by the circumstances of its composition. The work might perhaps, with advantage, be considerably condensed by a competent hand; and a one-volume analysis, we have often thought, would be a useful accompaniment to the complete work. But, after all that may be said, the fact remains, that Hodge's "Systematic Theology" is the modern masterpiece of English dogmatic, and its detractors will have to try very hard and very long before they will dislodge it with anything more useful and abiding. It will live, in spite of nibbling critics, as the greatest systematic work in theology of the age—the production of an imperial intellect, which was balanced, amid laborious research and abstruse speculation, by rare soundness and sagaciousness of natural judgment, and by what, though less common, is not less important, an all-pervading reverence for, and sympathy with, the revealed truth of God.

This last feature of sympathic reverence for God's word was distinctive of Dr Charles Hodge alike as teacher and as man. It was a trait that could not fail to impress every one of the successive companies

of young men who found in him their Christian Gamaliel. Investigation, he would say, is good. Search the Scriptures: prove all things. But see that your search is reverent, and that your proof is sound. It has been truly said of him that he was a philosopher as well as a theologian, but that he never sought to ally philosophy as on equal terms with Bible truth—his very mastery of philosophy enabling him to keep it in its proper place.

On the last New Year's Day of the old Doctor's life, I visited him in his study, and asked him for a motto. With a kindly smile, the old man wrote in a firm hand, "Thy Word is truth." Ere half the year had run its course, the hand that wrote it was mouldering in the dust. But the treasured motto still abides. It was at once the motto of Charles Hodge's inner life, and the key to his theological method. It is the motto he has bequeathed to the younger generation, who are entering on an age of new proclivities, and are called to grapple with problems of their own — "THY WORD IS TRUTH."

VIII.

HODGE THE YOUNGER CONTRASTED WITH HIS FATHER.

"Both, heirs to some six feet of sod,
Are equal in the earth at last;
Both, children of the same dear God,
Proved title to an heirship vast
By record of a well-filled past;
A heritage, it seems to me,
Well worth a life to hold in fee."

LOWELL.

IT has sometimes been found that a distinguished paternity is more of a burden than of an advantage in the race of life. But Archibald Alexander Hodge, to whom the reader's attention is now called, held a place all his own in the affection and esteem of the Church, and his was an individuality too great to be dwarfed by comparison with even such a father.

In some departments, indeed, the younger Hodge did not so much as come into competition with the elder. Even had he lived as long, he would never, for instance, have been as voluminous an author; for he was constitutionally averse to "the drudgery of writing." The editorial tact and patience which carried *The Princeton Review*, "ball and chain," for well-nigh half-a-century, and made a success of it

all the time, were doubtless quite beyond him. Nor would he ever have grown into the ecclesiastical statesman his father was; for, although when he spoke in church courts his voice was always listened to with marked respect, the guidance of church polity and the settlement of cases did not lie much in his way.

On the other hand, Dr A. A. Hodge showed a capacity at times to travel where his father might admire more easily than follow him. Not only may it be said that the great qualities of Dr Charles Hodge as a theological thinker were inherited at their best by his eldest born—his intuitive insight, his analytic power, his logical force, his comprehensiveness of vision with respect to the relations of truth, his absolute intellectual honesty. Not only may it be added that, on the emotional side of his nature, when the upper crust was pierced, the younger Hodge was even more tender and warmly devotional, if that were possible, than the saintly patriarch who by eight brief years preceded him to heaven. But there was in him, besides, an unmistakable dash of that indescribable something which we call *genius;* giving to his other faculties their peculiar range, and to his other qualities their quite peculiar charm; playing in eccentric humour, or flashing in occasional great thoughts; glowing in pathos or in scorn, or calmly beaming in the luminousness of some poetic fancy. Dr Paxton, who gave the address at his funeral on November

15th, 1886, referred to this "transcendent something" in Dr A. A. Hodge, which those who really knew him—not the readers of his books, but his personal intimates and his students—could not fail to recognise:—"the peculiarities and the eccentricities of genius, but also its sublimities, the mighty elements of great thinking, the higher attributes of power and influence."*

* "Funeral Address," by William M. Paxton, D.D. (Anson D. Randolph & Co., New York), p. 16.

IX.

SEA-SICKNESS, BUT NOT IN THEOLOGY.

"We sail the sea of life; a calm one finds,
And one a tempest."

WORDSWORTH.

"A wide sea voyage severs us at once. It makes us conscious of being cast loose from the secure anchorage of settled life, and sent adrift upon a doubtful world." WASHINGTON IRVING.

IT was in August 1877 that I first met the younger Hodge. It happened in this wise. As I entered the office of the Anchor Line in Glasgow to secure a berth for New York, another intending passenger, as could be gathered from his enquiries, was just leaving it. He was a man of about middle height and moderate portliness, with a brow both broad and high, and a face marked with deep reflective lines, and rather sombre otherwise, but lit up by an eye of great kindliness and deep-seeing intelligence. One could not have detected the clerical profession beneath the rather nonchalant traveller's attire, though perhaps the epaulette-looking shoulders of the coat—broadened *à la Americaine*—and certain indications of manner and address

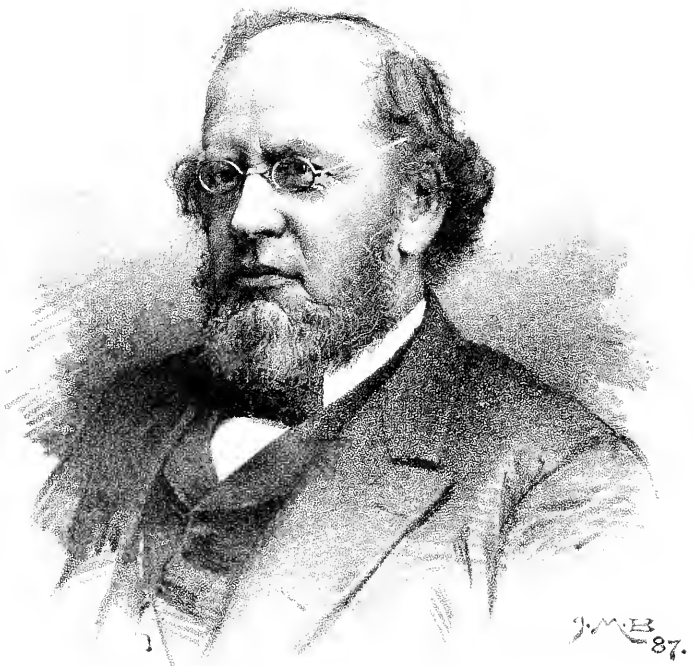
might have suggested the nationality of the wearer, even had the spoken accent not revealed it. He was plainly an American, and we were not long on board the good ship *Devonia* without discovering in him Dr Archibald Alexander Hodge.

It cannot be said that on the voyage out I came to know much of my future teacher. It was the year of the first Pan-presbyterian council in Edinburgh, and there were trans-Atlantic divines on board who took a much more prominent place than he in the transient ship-board "society." To speak frankly, the Professor was but a sorry sailor; and though there were lucid intervals, when he might be heard entering with much zest and power into discussion with Dr Sloane of Alleghany and other clerical compatriots, he presented for the most part a rather woe-begone appearance, which was the reverse of prepossessing to an intending catechumen. I could afterwards appreciate, better than most of the students, the deep experimental sincerity of his seeming playful irony—"There's a great deal of sea-sickness in theology, till you get your sea legs on,—sky, and land, and water all mixed!"

He would be a bold man who would guarantee that the Professor ever did completely find his sea legs during that voyage. But when, after the interval of a few weeks from disembarking, I met him again in the class-room, he was plainly, in colloquial phrase, another man. There was no sea-sickness with him there: he manifestly was "himself again." And

from the beginning of the session to its close, it was a daily enjoyment to sit at his feet.

More will be said later of his characteristic merits as a teacher. In the meantime, some biographical particulars may be appropriately inserted here.



Yours truly
A. A. Hodge

X.

BIRTH AND BOYHOOD OF A. A. HODGE.

"A sudden rush from the stairway,
A sudden raid from the hall!
By the doors I have left unguarded
They enter my castle wall!

"They climb up into my turret,
O'er the arms and backs of my chair;
If I try to escape, they surround me,
They seem to be everywhere.

. . . . . .

"I have you fast in my fortress,
And will not let you depart,
But put you into the dungeon
In the round tower of my heart.

"And there will I keep you for ever,
Yes, for ever and a day,
Till the walls shall crumble to ruin,
And moulder in dust away!"

LONGFELLOW'S "Children's Hour."

ARCHIBALD Alexander Hodge was born in Princeton, New Jersey, on the 18th of July 1823. It was in the preceding year that his father, Dr Charles Hodge, had been appointed with his revered former teacher, Dr Archibald Alexander, as Professor of Oriental and Biblical Literature in Princeton Seminary; and after this great and good man, the

"Socrates" of the Princeton school, he named his first-born son. The boy's mother, as noted in the foregoing sketch, was Sarah Bache, the great-granddaughter of Benjamin Franklin: and it is possible that some of his distinctive qualities may be traceable to her.

He had the untold advantage in early years of nurture in a genuinely pious home. As appears from his biography of his father, his memories of his childhood continued through life to be of the sunniest kind. What could be more beautiful than the following picture of home life, in the glimpse it gives of Charles Hodge among his little ones:—"They were, at every age and at all times, allowed free access to him. If they were sick, he nursed them. If they were well, he played with them. If he were busy, they played about him. His study had two doors, one opening outward toward the Seminary for the convenience of the students, and a second one opening inward, into the main hall of the home. Hence his study was always the family thoroughfare, through which the children, boys and girls, went in and out for work and play. When he was too lame, and afterwards when he was too busy, to be interrupted by that action, he took the latch from the doors and caused them to swing in obedience to gentle springs, so that the least child might toddle in at will unhindered."

As is often in such circumstances the case, Archibald never could recall the time when he was not

under religious impressions. Though all must be born again to enter the Kingdom, it is not laid upon all to pass consciously through the throes that some natures have to suffer in the day of their regeneration: and what minister does not know that among his flock some of the most devoted and living members—those in whom, if in any, the image of Christ is seen and the power of Christ's resurrection manifested—are they in whom, for aught that they themselves can tell, the new birth was contemporaneous with the old? Young Hodge did not by his own act "join the Church" till 1842; but long before that time God's spirit had been making His power felt within him, in connection with the sacred influences exerted on his young heart within the home. The bright picture just given of Charles Hodge among his family had its distinctively religious side, to bring out which we have but to continue the quotation:—"He prayed for us all at family prayers, and singly, and with such soul-felt tenderness taught us to pray at his knees, that, however bad we were, our hearts all melted to his touch. During later years he always caused his family to repeat after him at morning worship the Apostles' Creed, and a formula of his own composition, professing personal consecration to the Father, and to the Son, and to the Holy Ghost. But that which makes those days sacred in the retrospect of his children is the person and character of the father himself, as discovered in the privacy of his

home, all radiant as that was with love, with unwavering faith, and with unclouded hope." *

Another important influence brought to bear on young Hodge within his father's house was, the contact into which he was naturally brought there with some of the brightest intellects of his time. It was a valuable, though partly unconscious education, to be allowed, even from "the shadowy corners" of the doctor's study, to look out upon the scenes transacted in that sanctum :—"Here almost every night, for long years, came Professors Dod and Maclean, and frequently Professors J. W. Alexander, Joseph Henry, and the older professors, A. Alexander, and Samuel Miller, President Carnahan, and frequently, when visiting the town, Professors Vethake and Torrey, and Dr John W. Yeomans. Thus, at least in the eyes of the young sons gleaming out from the corners, from the shadows of which they looked on with breathless interest, this study became the scene of the most wonderful debates and discourses on the highest themes of philosophy, science, literature, theology, morals, and politics." †

* "Life of Charles Hodge, D.D., LL.D.," by his son, A. A. Hodge (Charles Scribner's Sons, New York), p. 227.

† *Ibid.*, 204.

XI.

HIS STUDENT DAYS AND DEPARTURE FOR INDIA.

"Some men serve God through their ambitions.
His ambition was to serve God."

PATTON.

"A man's life is an appendix to his heart."

SOUTH.

ARCHIBALD'S early intellectual development appears, nevertheless, to have been comparatively slow. He was by no means a bookish boy, and though he could enjoy to some extent a gladiatorial contest of wits among his seniors in the study, it was more to his personal liking to try for the *certaminis gaudia* in the field than to wear out his brain in the pursuit of knowledge. But the time of mental quickening came—and not, after all, so very late. For we find that he graduated in Arts in 1841, and had shown, through his course, such aptitude for Mathematics and Natural Science, that his services were retained for some time in Princeton College in the capacity of tutor. Though his mind was of a decidedly metaphysical cast, the love of physical science was also planted deep within him, and it was but natural that this taste, which continued with

him all through life, should have shown itself earlier than his even more marked subsequent aptitude for abstract speculation. Among his treasured recollections to the end, was his early association with Professor Henry in the laboratory, and his lasting friendship with that distinguished man.

In the year 1843—the Scottish Disruption year—the name of Archibald Alexander Hodge was entered on the roll of the Princeton Seminary as a student in theology. Here new tastes and new capacities in him began to unfold themselves. In particular, he entered with enthusiasm into the study of Christian doctrine; and it was the opening of a new era in his life when he one day surprised his father by sending in an essay on a difficult question of theology, of such originality and vigour of thinking, that he was requested to read it to the class.

About this time (1844) a Scottish visitor came to Princeton, on whom young Hodge looked with a more eager interest, doubtless, than if he had seen him even a few years before—for he could now appreciate in him the Systematic Theologian as well as the ecclesiastical chief—Dr William Cunningham, of Edinburgh. We find the following interesting reference in Dr Charles Hodge's biography to the meeting of these two giants—*par nobile fratrum*:—"I can well remember the pleased excitement of our father as he lay back upon his easy chair listening to Dr Cunningham, as he strode gesticulating through the study with his long arms, laying down

the principles and narrating the story of the great Free Church exodus; or when our father walked with him in the larger parlour, or, once or twice, when the February sun shone clear, in the paths around the house, laying down the principles and narrating the story of the great controversies, as to slavery, New England theology, and voluntary societies, in which his own part had not been insignificant."* We have heard the younger Hodge declare that no man sent by Scotland to Princeton had left behind him so marked and favourable an impression as Principal Cunningham; and certainly what he saw and heard of him on the occasion of this visit made a lasting impression on himself.

Archibald Hodge graduated in 1846, and was licensed in October of that year. To the joy of his father—who did more for the heathen abroad than the world knows—he gave himself promptly and decisively to the foreign field. There was burning at the young man's heart a yearning desire to make the Saviour known to those who had never heard His name before, though to his friends "he would say, in his peculiar semi-serious way, that he could never preach at home—that he did not know enough to instruct intelligent people, but might possibly teach the heathen the rudiments of Christian knowledge."†

The Mission Board thankfully accepted him, and

* "Life of Charles Hodge, D.D., LL.D.," p. 354.

† "Funeral Address," p. 9.

he was ordained at Princeton, by the Presbytery of New Brunswick, in May 1847, for service at Allahabad. It was an occasion that deeply stirred his father's heart; and one who was present at a meeting held in connection with the departure of the missionary and his young wife (*née* Elizabeth B. Holliday, of Winchester, Virginia) for India, records that "his son's choice called forth from him one of those bursts of emotional eloquence that thrilled the whole assembly, and produced impressions which can never be forgotten by those who heard it."

The voyage to India, in August 1847, had few incidents, but it furnished Hodge with a notable illustration, in a sermon on the Resurrection, which, from the account still given of it,* must have been throughout a remarkable one. We refer to a description of "the albatross that followed his ship on the way to India, breasting the storm day after day, and when the gale was most furious holding itself on outstretched wings"—an incident which was sublimely used to convey conceptions regarding the Resurrection body.

We have searched almost in vain for traces of the son in his biography of his father—so religiously does he keep himself in the background—but he does make mention of his own departure for India as the first break in the family circle—the first experience of the inevitable separations which await us all—adding: "Such an experience makes an

* "Funeral Address," p. 21.

epoch in any family, leaving it changed for ever. Our family was never completely regathered on earth again, for before the son returned from India the mother was making the beginnings of the home in heaven. The parting was the occasion of the utter pouring forth of the treasures of love of both parents' hearts. To us these are unspeakably precious, but they are too sacred to be given here." Dr Charles Hodge records concerning his wife, in his diary, at the time of his bereavement—"Her death was calm, peaceful, and holy. She was full of humility, faith, and grateful, admiring love to God. Her children, save the eldest, were all about her." And, after quoting the epithets of affection graven on her tombstone by the sorrowing husband in 1849, the son, in whose heart such a mother had all these years been enshrined, and who has now gone to join both where there are no partings, writes in 1880—"This is indeed the outpouring of a bereaved heart. But it is all true. And now when, after twenty-nine years, we, their children, lay our father by our mother's side, and read this inscription on her tomb, we all say, 'Amen!'"*

* "Life of Charles Hodge, D.D., LL.D.," pp. 370-1.

XII.

A. A. HODGE AS MISSIONARY.

"Thy kingdom come, O God;
Thy rule, O Christ, begin;
Break with Thine iron rod
The tyrannies of sin. . . .

"O'er heathen lands afar,
Thick darkness broodeth yet;
Arise, O Morning Star,
Arise, and never set."

HENSLEY.

"Making his life a prayer."

WHITTIER.

MR HODGE did valuable service at Allahabad, while permitted to remain there; and his example in setting forth was indirectly fruitful in inspiring others to a like resolve. But it was soon seen that India was not to be his life sphere. His own health suffered, and his wife's, by-and-bye, so completely gave way that there was no alternative but to return with their two children to America, after a residence of less than three years in the East.

There were two effects of Hodge's stay in India upon himself, which never left him. The one was, an intense admiration for British rule, which often

showed itself in a half-earnest, half-jocular disparagement of the institutions of the Model Republic. The other was, an abiding impression of the importance and hopefulness of the missionary cause, which, from the time he set foot in India, if it did not in the same sense exist even before then, became an ineradicable part of himself, and made him, wherever he might afterwards go, a living missionary force.

The first feature just alluded to may be illustrated by the quotation of the opening sentences of a characteristic letter,—alas, the last received from him by the writer, of date the 24th June 1886, the summer before he died:—"Dear friend Salmond, "Excuse me for not writing sooner. I am very desirous of hearing from you. Please write often. I have a good deal of it to do, and am old and lazy. We are all well, and have just got through 'commencement' in college. All things are advancing prosperously, and portend favourably for the future. You must not judge American opinion of British politics from our newspapers. Under the degrading conditions of modern civilisation, the contents of newspapers are dictated by those inspired by the passions of the lower classes. This has long been so in America, and it has now become so in Great Britain. Poor souls! You people who believe in George Washington instead of George III., who believe in extended suffrage, and who move for disestablishment, are the re-

sponsible fellows. All gentlemen in America sympathize with the Unionists and Protestants of Ulster. But we have no newspaper. All gentlemen are monarchists and aristocrats. 'Liberty' leads to social confusion, to secular education, to atheism, to chaos,—to the howling void." This letter will be understood at once by all who were in any real sense acquainted with the writer. Others must read it in connection with what a colleague calls "the oriental luxuriance of speech" he sometimes allowed himself, when unbending after serious effort: and all may find in it an illustration of Professor Patton's further discriminating observation, that "aristocratic sympathies were very strong in him, and found expression sometimes in an extravagant avowal of Toryism, that was partly jest and partly based upon a real conservatism of sentiment respecting the philosophy of social life." *

The other feature — his ardent and sustained missionary zeal—found expression in ways which left no room for question either as to the absolute sincerity or the profound depth of his convictions. Long after his return from India,—aye, even to his last breath—he was a missionary at heart; and he would on occasion speak to his students on the subject of the evangelisation of the world, not only with the authority of personal experience, but with the glow of an enthusiasm which had manifestly

* "Memorial Discourse," by Francis L. Patton, D.D., LL.D. (John Wanamaker, Philadelphia), p. 55.

felt it a greater sacrifice to leave the mission-field than to give up home to enter it. In his prayers, too, the same spirit of wide-embracing love for the perishing souls of heathendom most touchingly appeared. At a Missionary Convention in Princeton, not long before his death, when he was asked to lead the devotions, "the fountain of his heart seemed broken up," as it is recorded,* "and a gush of tender moving petition melted the whole assembly to tears." Prof. Patton's statement is here again so pertinent that we cannot refrain from giving it *in extenso:* "His experience in the mission-field enhanced his zeal for the mission cause, gave him a grasp of the missionary problem, and an interest in missionaries that made him always the trusted counsellor of all those among his pupils who contemplated a missionary career. If the students wished advice, they went to him; if the Sunday evening missionary meeting was to be addressed, he was called upon; if, at the Monthly Concert, the expected speaker failed to arrive, he was called upon; if the son of a converted Brahmin was sent here to be educated, he was his guardian; if a penniless Oriental, bent on knowledge, and seeking it that he might carry back the Gospel to his countrymen, sought premature admission to the Seminary, he found an eager advocate in Dr Hodge, if anything could be said in his behalf; and if, as sometimes

* "Funeral Address," p. 20.

happened, it was necessary to let him know that his coming was a mistake, kind words from Dr Hodge, and not infrequently a draft upon his exchequer, sent him away in peace; if the Interseminary Missionary Conference held its meetings at Hartford, Dr Hodge must make an address; if it met in Princeton, Dr Hodge at least must pray."* In ways like these, it will be seen, his early disappointment was overruled for good. It was "not in vain in the Lord." Not improbably he did actually more for missions, in a wide sense, than if he had been allowed to stay on at Allahabad.

* "Memorial Discourse," p. 13.

XIII.

PASTOR, PREACHER, AND PLURALIST PROFESSOR.

"O use me, Lord, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

HAVERGAL.

SOON after his return from India, in May 1850, Mr Hodge received a call to a small rural charge in Maryland, called Lower West Nottingham. There, on a salary of fully six hundred dollars (£120) a year, he settled quietly down to ministerial duty. About five years later, in September 1855, he was called to Fredericksburg, Virginia. Here, as before, he greatly endeared himself to the people under his pastoral care; and he now discovered in himself, and soon made others see in him, an unsuspected gift. This was the faculty of apt and interesting extemporaneous speech in the exposition of theology—a gift which, when discovered, he turned to such good account that, by the time he was removed to his next charge, in Wilkesbarre, Pennsylvania (July 1861), he and his Virginian flock had travelled together, in church and class, over

the whole field of an exact though popularised theology.

His "Outlines of Theology"—since translated into various languages, and used as a text-book in many Divinity Halls—is one very tangible outcome of that course of lectures by the Fredericksburg pastor. In the preface to the first edition, which has been considerably augmented since, he himself affirms:—"The several chapters were, in the first instance, prepared and used in the same form in which they are now printed, as the basis of a lecture delivered otherwise extemporaneously to my congregation every Sabbath night. In this use of them, I found these preparations successful beyond my hopes. The congregation, as a whole, were induced to enter with interest upon the study even of the most abstruse questions."

It may be doubted whether many preachers could carry through an entire course, such as Hodge mapped out, so successfully as he; for it is to be feared that the audience would be exhausted, and possibly the preacher, long before the subject. But it is worthy of consideration by those who are called to conduct weekly pulpit ministrations, whether encouragement may not be found in Dr Hodge's experience for a more systematic style of preaching than is commonly in vogue, and whether an ordinary church audience may not have more appetite than is generally supposed for doctrine. It is certainly important to shun what some esteem the one

unpardonable sin in the pulpit—to be "dry;" but possibly the admonition is more needed in these days, to avoid, by a suitable stiffening of doctrine, what is in reality a yet graver fault—to be "watery" and limp. Dr Hodge knew how to strike the golden mean. He not only gave a judicious admixture of doctrine in his discourses; he preached a whole system of doctrine. But there was heart as well as head in his preaching. While the teaching was made perspicuous by analogy, and the hearer was led on to the acquisition of Bible dogmata by the allurements of a fancy that could give to every theme it touched a setting of clear light, the conscience also was appealed to, and the affections moved, and the will bent, as the truth expounded was at the same time applied; or, at the least, the enquiry was stirred within the breast —"Is this truth anything to me?"

It must not for a moment be supposed that Dr Hodge's preaching, because systematic, was either ponderous or unproductive. It was weighty, but not heavy. It was fitted to edify, but was also blessed to quicken. His ministry, whatever his stipend might be, was in the highest and directest sense a remunerative one. It was not without seasons when the pastor's heart was gladdened by a marked revival of religion, during which "many were added to the church of such as were being saved."

Dr Hodge was not permitted to remain more than three years in his third charge, at Wilkesbarre. His

reputation, both as an oral instructor and as a writer, had by this time begun to spread. In 1862 he received the degree of D.D. from the college of New Jersey (followed by that of LL.D. from Wooster University in 1876), and in July 1864, he was unanimously elected to the Chair of Didactic Theology in Allegheny Seminary, Pennsylvania. Thus was definitively opened the influential professorial career, which continued to grow in eminence and power till the autumn of 1886, when, to speak after the manner of men, it was cut off so prematurely, and the hearts of the many who admired and loved him were begloomed, by his "sun going down as at noonday." *Multis ille flebilis occidit: nulli flebilior quam mihi.*

At Allegheny, Dr Hodge remained for thirteen years; and many a student here caught the inspiration of his enthusiasm for theology. He published at this time his monograph on the "Atonement" (in 1867), and his admirable "Exposition of the Confession of Faith" (in 1869), besides a suggestive little book less widely known, his "Questions in Theology." It is interesting also to note, that during nearly the whole of this period he was preacher as well as professor. His powers of instructive and stimulating popular address were not suffered to lie fallow. He held first an interim pastorate, for about a year, in a church in the town of Pittsburg, not far from Allegheny, and then, from 1866, the regular pastorate of the North Church in Allegheny itself, where men of mark in various walks of life gathered every week

to hear him. Whatever may be said in general about pluralities, those best qualified to judge declare, that in this case, at least, the pulpit and the chair so far from hindering seemed only to inspire each other.

It was while he was in Allegheny that, his first wife having died, he was married on Dec. 20th, 1869, to Mrs Margaret M'Laren Woods, of Detroit, who continued to be the sympathetic and amiable partner of his life till his death, and who, with two daughters by his first marriage, still survives him.

XIV.

A TRUE APOSTOLIC SUCCESSION.

"God gives such men. A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions, and a will;
Men who have honour—men who will not lie."—ANON.

"Instead of thy fathers shall be thy children."—PSALM xlv. 16.

IN 1877,* what Hodge regarded as the crowning honour of his life, and what was certainly a high mark of his Church's confidence in him, was conferred, in the call which transferred him from Allegheny to be the associate of Dr Charles Hodge in the Chair of Didactic and Polemic Theology in Princeton.

This step had been contemplated by the Board of Directors four years previously—with the intention that Dr A. A. Hodge should take the branch of Historic Theology, and, while assisting his father so long as the latter lived, should be regarded as his appointed successor. At that time, however, Dr Charles Hodge threw cold water on the scheme. We find him writing—"The fidelity of the Seminary to our standards is the great object which, I doubt not, the Directors feel conscience-bound to secure. If that end can be

* "Memorial Discourse," p. 17.

obtained as well without Alexander as with him, I have always thought it would be better to let him remain where he is. According to all accounts, he is doing good there. We do not know that he would be equally successful in Princeton. I see no harm in allowing things to remain as they are. At my age, life or fitness for service hangs by a thread. Providence may soon make the path of duty plain."

The proposal was thereupon, for the time, allowed to drop; but, in the spring of 1877, the question of a successor was again started by Dr Charles Hodge himself, on whom the infirmities of age had by that time begun to press more heavily. He spontaneously offered to the Directors either his total resignation, if that were deemed best in the interests of the Seminary, or his partial resignation, with the prospect of assistance in one or other of the departments of teaching whose responsibility had so long devolved on him. The latter alternative was, of course, most heartily adopted by the Board; and his son was elected Associate Professor of Didactic Theology, it being understood that he should come to the relief of his father otherwise, whenever and wherever that might be found desirable.

The view taken by "the old Doctor" beforehand of his son's possible appointment appears in the following propositions embodied in a letter which he wrote to him on February 16th, 1877,—"My dear Alexander . . . .

"1. Our Board is bound to take that course which

it thinks will best promote the interests of this Seminary, and the general interest of this Church.

"2. If our Directors think there is any other man available as well qualified to fill the position as you, they ought to leave you where you are.

"3. But if they are satisfied that you are the best man to keep up the character of this institution for fidelity to our doctrinal standards, I, if a Director, although your father, would vote for your election.

"4. I would do this, because I think that this Seminary, not because of any superiority of its Faculty, but simply because of providential circumstances, is for the present, at least, of special importance. It therefore should be specially considered.

"5. All such considerations as delicacy, your personal wishes, cheapness of living here or there, are not of any serious weight.

"6. The question whether you are the best available man to fill the place here is for our Directors to decide. Their decision, however, is subject to a veto from your own 'inner consciousness,' if your conscience constrains you to exercise it. 'Commit your way unto the Lord, and He will direct your steps.'—*Your Father.*" *

But there can be no doubt that, however judicial he might strive to be, Dr Charles Hodge must have felt it no ordinary gratification to see his eldest son installed as his colleague and successor in a chair which had been occupied only by Dr Archibald

* "Life of Charles Hodge, D.D., LL.D.," p. 573.

Alexander and himself, and that for a period (from August 12, 1812, to November 18, 1877) of more than sixty-five years.

The writer was present at Dr A. A. Hodge's induction at Princeton, on the 8th November 1877, and had the inestimable privilege of studying under both the Hodges during the one session in which Providence was to permit their joint services to the Church. It was, as we conceive, a thankful day for the father to have associated with him such a son. It was a humble rather than a proud day for the son to be called to succeed to such a father.

Dr W. M. Paxton, then of New York, as representing the Directors, spoke in his charge to the new Professor with much eloquence and effect; although, with comely diffidence, he compared himself, in his opening sentences, to "a corporal commanded to teach a general how to marshal an army." He pointed out various differences between the age in which the newly-inducted teacher's lot was cast, and that of his two distinguished predecessors, and indicated how the special necessities and dangers of the time might best be met. He finely described a theological seminary as at once a school of learning and a cradle of piety, and urged that the aim of each professor should be to produce a vitalising impression on the students—giving to them theology, exposition, demonstration, orthodoxy, learning, but giving all this to them *warm*. And in conclusion, he reminded the entrant Pro-

fessor of the historic position in which he stood: "The name of this Seminary is known in all the world. Its chief distinction is its Biblical teaching. The ground of its faith is the Bible. Its only question is—'What has God said?' Its only proof is God's Word. Its professors have never reached the point of thinking that they knew more than the Bible. This Seminary has alway taught that there are but two questions to be considered—(1) Is this the Word of God? and (2), What does it mean? This ascertained, there is nothing left but to believe and adore. The preaching which has always been taught in this Seminary, and illustrated in the pulpits of its graduates, has been simple Biblical-preaching; not that kind of Biblical preaching which strings texts together and repeats them like a Romish saint his beads, in an endless rote and in a sacred monotone which charms to sleep, but that intelligent Biblical preaching which makes the text emit thought as the sun emits light, which couples God's Word and man's doctrine like voice and echo, and which puts such life and interest into discussion as to make the Word a living oracle." *

Dr A. A. Hodge's Inaugural Address was directed to showing that dogmatic Christianity is the essential ground of practical theology. This he demonstrated along various lines of proof, all running up to the same conclusion. One thing he conclusively proved in addition to his main point, viz. this, that

* "Princeton Inaugural Addresses" (Sherman & Co., Philadelphia).

Princeton had that day got indeed a *vitalising* teacher, a worthy successor of those who had gone before him—not merely a master of sound, compact, theological reasoning, but a Rabbi both disposed and in every way qualified to perpetuate the best traditions of the Princeton school.

"We claim," said he, "to be sincere advocates of free investigation, in the true sense of that word, in every direction open to man. The believer in the supernatural revelation contained in God's Word is placed on a higher and more central point of vision than that of the mere naturalist, and he is thus rendered free of the whole sphere of truth. The true relations of the successive realms of the universe of being and knowledge can be read by one looking upon them from within outward, and not from without inward; from above downward, and in the direction in which the supreme light of revelation radiates, and not from below upward upon the side on which the shadows fall.

"But it is absurd to suppose that true intellectual progress consists in a mere change of opinions, or that it is consistent with the destruction of the foundations which have been laid in the verified knowledge of the past. Truth once adequately established must be held fast for ever, while we stand prepared to add to it all new truth substantiated by equal evidence. And it is a law which all educated men should be ready to acknowledge as axiomatic, that truth in any department, once established, must

ever after hold the place of valid presumptions, influencing the course of new investigations in every department. Ruskin well testifies, 'It is the law of progressive human life that we shall not build in the air, but in the already high-storied temple of the thoughts of our ancestors.' . . ."

Regarding the Church's attitude to science, he continued—"We should unquestionably open our doors wide, with a joy equal to her own, for all the facts which science gathers in her harvest time. But is it not absurd to ask the believers in the great Church Creeds of Christendom to abandon, to modify, or to mask that ancient and coherent mass of knowledge which roots itself in the profoundest depths of human nature and in all human history, which has verified itself to reason and every phase of experience for two thousand years, which has moulded the noblest characters, inspired the most exalted lives, and inaugurated the very conditions which made modern science and civilisation possible —to modify or abandon all this in deference to the variant and transient speculations which each in his little day claims to speak in the venerable name of science? . . . When we recall the obvious distinction between facts and theories, between established knowledge and provisional hypothesis, we are readily reassured by the recollection it suggests, that the historic track of human thought is strewn with the wreck of systems, of cosmogonies, and anthropologies, as certainly believed, and as influential in

their day, as any of the anti-theological systems of the present."

The genuine personal diffidence with which the new Professor closed his address was all the more striking, because of the firmness and force as well as keen ability he had just displayed in handling principles and enunciating truth:—"Fathers and brethren of the Board of Directors, your representative in his charge has reminded me that the chair to which I am called is historical, having for sixty-five years from the beginning been occupied only by Archibald Alexander and Charles Hodge. Alas, sirs, when I think of myself, I often cry—Woe is me, that such an one as I should be called to inherit the responsibilities descending in such a line! And when I think of the Church, I cry with a far sorer wonder—What times are these, when such a man as I should be made to stand in such a place? But God has done it. He has chosen a vessel, earthen indeed, that the excellency of the power may be the more conspicuously shown forth to be His alone. Directors, since your responsibilities in the matter are at least equal to my own, I can surely claim your prayers, that in this service, to-day inaugurated, *God's* strength may be made perfect in weakness." *

These were no mere words of course, but were felt at the time to be a kind of wail of cordial self-depreciation, the echo of which sounds still in the

* "Princeton Inaugural Addresses" (Sherman & Co., Philadelphia).

ear, after the lapse of the years since it was uttered. But every successive week confirmed the more the wisdom of the appointment that day made. The Junior Professor of Theology had very soon a firm hold alike on the affection and on the admiration of his students; and although none could ever dislodge "the old Doctor" from their hearts, it is much to say that, ere that one year of colleagueship had run its course, the son was enthroned along with him there. None rejoiced more than he in his colleague's acceptability, and in the pledge which that opening session gave of continued prosperity of the best kind for the Institution he so long had served, and still so deeply loved.

XV.

THE PRINCETON SCHOOL, AND A. A. HODGE'S PLACE IN IT.

"Allusion has been made to the type of theology taught in this Seminary. The principle upon which it rests is—the absolute, universal, and exclusive supremacy of the Word of God as the rule of faith and practice. . . . A censorious critic said the other day, derisively: 'It is enough for Dr Hodge to believe a thing to be true, that he finds it in the Bible!' We accept the token. Dr Hodge has never got beyond the Bible. It contains every jot and tittle of his theology."

SEMI-CENTENNIAL ADDRESS.

"See, thou that countest reason ripe
In holding by the law within,
Thou fail not in a world of sin,
And even for want of such a type."

IN MEMORIAM.

DR CHARLES HODGE, as has already been recorded, died on the 19th of June 1878. His was indeed a pleasant lot, when old age came upon him—"to stand between two strong sons who lightened his labours, and afterwards divided between them the work that he left behind."

The department of New Testament exegesis was now fully committed to his younger son. Of Dr

C. W. Hodge, though he is less known as yet on the European side of the Atlantic than he is likely by-and-bye to be, it may be truly said, that he has inherited in a marked degree his father's gift of prompt analytical insight, with a more practised skill in dealing with the details of exegesis, and undeniably more patience and tact in handling questions of textual criticism. His masterly treatment of the Gospel History during the writer's session in Princeton afforded ample illustration of exegetical qualifications, analytic and synthetic, from which, slow as he is to publish, valuable results according to the safe anticipation of his pupils must one day be given to the world.

It is with Dr A. A. Hodge, however, the elder brother, that we are now more immediately concerned; and, as regards his occupancy of the Chair of Dogmatic Theology, it is not saying little, but it is in the fullest sense true, that "he filled his father's place." From what I saw of them—father and son—during the one session in which they taught side by side, I would without hesitation say, that Dr A. A. Hodge was the more impressive teacher. But comparison at that stage were palpably unfair to the beloved veteran—the Nestor of Princeton and of the Church.

The two were alike, and yet different. Alike in their strength of conviction; alike in their loyalty to the Word of God; alike in the vitality of thinking, which made them anything rather than shallow

enunciators of well-worn formulæ; alike, moreover, in the sobriety of thinking which was careful to hold the speculative faculty controlled by reason, and to rein the imagination in by common-sense—they had each, at the same time, his own way of viewing truth, and his own way of presenting it. With a regard for his father, which very literally was a part of his piety, the younger Hodge, in holding by the same theology, had independence enough to think out for himself every topic that came up for treatment, and to state to others his views upon it with unmistakable freshness and individuality of expression, as well as with the force of sincere personal adhesion. What Dr Hetherington said of Dr Charles Hodge was as manifestly true of his son, that his orthodoxy was "not merely a passive impression, but the attainment of a mind vigorously exercised in the search of truth."

> "He fought his doubts and gathered strength,
> He would not make his judgment blind,
> He faced the spectres of the mind
> And laid them: thus he came at length
> To find a stronger faith his own."

Speaking of the eight years of Dr A. A. Hodge's Princeton professoriate as a whole—his last eight years of life—they were years of ripened power and ever widening influence. They gave ample proof of his fitness, in every sense, to be the hereditary exponent of the Princeton School, to which he was attached not only by birth and tradition but by strong and staunchly

vindicated individual conviction. That school is very aptly characterised by Dr James Macgregor, then Professor in the New College, Edinburgh, in *The British and Foreign Evangelical Review*, when he pronounces it markedly *Biblical* in its thinking, and *magnanimous* in its contending. Speaking, under this last head, of the surprising revelations of character that controversy brings, he says—"Some men, heretofore supposed to be simply saints, will betray a frailness in the fibre of their manhood. Other men will evince a firm fibre of manhood, either by sweet and uncomplaining acceptance of defeat, or by magnanimous forbearance and kindness toward those over whom they have got the upper hand. This greatness of nature has been exhibited in remarkable measure, from first to last, by the Princeton School. They have, in their controversies, been earnest, eloquent, warm, even passionate; but, so far as we know, they have invariably spoken as true Christian gentlemen, who in relation to adversaries make due allowance for the fact that—speaking *more Americano*—'there's a good deal of human nature in man.'"* The same critic, writing at a time when Dr Charles Hodge himself still "held the field," pronounces Dr Alexander "the Socrates of the Princeton School," and says that "Hodge has proved to be its Plato and Aristotle." We venture to submit, however, that if these latter sentences had been

* *British and Foreign Evangelical Review* for July 1874.

penned in view of the leading characteristics of the later professorial career of Dr A. A. Hodge, the place of the Stagirite would, for other than mere chronological reasons, have been accorded rather to him in the Princeton triumvirate.

XVI.

VARIED GLIMPSES OF THE YOUNGER HODGE.

> "Tongues of the dead, not lost,
> But speaking from death's frost,
> Like fiery tongues of Pentecost."
>
> LONGFELLOW.

THE younger Hodge, like his two eminent predecessors, sought to serve his own generation by the will of God. He was quite alive to all the leading movements of the time in the world of thought. If able conscientiously to concur, he gave his concurrence with all his heart. If he found it needful to oppose, his opposition was uncompromisingly frank. He was as heedless as those who had gone before him of the taunts of the *illuminati*, who affected to regard Princeton Seminary as "very umbrageous and impenetrable to any new ray of light." He kept true to the last to the aim set forth in the preface to his work on the Atonement—"I would pray and labour that in gaining breadth we may not lose height, and in gaining peace and love we may not lose purity and truth."

It was no part of his method, and was indeed alien

to his nature, to import rancour into the discussion of theological differences. He loved to meet an open foe right openly, and knew how to wield upon him the weapons alike of hard logic and of effective *plaisanterie*.

One thing, however, never failed to rouse all the manhood in him to a white heat of moral indignation, which used great plainness of speech in exposing what he regarded as a cruel wrong—and that was, what he deemed to be the wounding of Christianity in the house of its friends. He loved Calvinism much, and could give a good account of any antagonist who might impugn even the subordinate tenets of that system; but he loved Christianity more than any of its bulwarks, and when he saw it subjected at the centre to assault, and especially to a covert assault, his whole soul was stirred to its defence.

A notable instance of this was given in his dissection of "Dean Stanley's Latest Views," in an article published in the *Catholic Presbyterian* of March 1882. None could appreciate better than he the attractive personal qualities of the accomplished and amiable Dean; yet he regarded the views enunciated in his "Christian Institutions" (1881) as so subversive of all that is vital in our Christian religion, that he felt constrained to give utterance, with full reasons annexed, to the distinct judgment, that, in this new volume from Westminster, "all the characteristic and distinguishing elements of the religion of Jesus

Christ are quietly eliminated, and that the residuum barely comes up, either in content or in spirit, to the baldest historical Socinianism."

We cannot refer in detail to the trenchant exposure of the bristling heresies of the Dean's remarkable treatise, with which the sorrowful yet emphatic conclusion is supported, that "all this is something essentially different from Christianity." What we are at present illustrating is Dr Hodge's unflinching courage in the utterance of his convictions, and that in cases where others, in a spirit of *laissez faire*, might have been tempted to pass by with a shrug what they too, as well as he, could not but regard as pernicious error. And it needed courage, in a theologian of reputation, who was at the same time one of the most tender and generous-hearted of men, to utter, in times like these, a note like this, amid the chorus of adulation accorded to Arthur Penrhyn Stanley—"In the exercise of that power which his practised talents, his acquisitions, and his unparalleled advantages of position gave him, *ex cathedra* of the central Church of all the Protestant world, he finished his life by deliberately substituting the essence of natural deism into the place, and disguising it under the sacred name and symbols, of the historical religion of Jesus Christ. Claiming that the essence of Christianity is morality, he did this immoral thing."*

Lest it be supposed by any that we have here the

* *The Catholic Presbyterian* for March 1882 (Nisbet & Co., London).

mere vituperation of a narrow bigotry, it should be added that a remarkable confirmation of the justness of Dr Hodge's verdict was given, as he himself shows, from a very different quarter—in the pages of the *Westminster Review*. But apart from this, the spirit of candour as well as fervour in which the article was penned will sufficiently appear from the quotation of the following paragraph: "We also believe in development. All things out of God grow. Revelation itself was brought forth gradually through a historic process. And by another process, no less historical, since the close of revelation, its contents have been gradually more and more perfectly apprehended in the thought and life of the Church. Theology, or the human science of the contents of revelation, has been gradually perfected through the last two thousand years, and will doubtless continue to advance until the second coming of the Lord. . . . But, observe—(1) Our contention with the last book of Dean Stanley does not relate to theology, but simply to the essence of the Christian religion. (2) The Christian religion is essentially, not a philosophy, nor a scientific theology, but a practical method of saving men, provided and executed by God, and revealed to man for his intelligent acceptance and use: it must therefore be a single, simple, practical method, identical from the beginning to the end of the world, in spite of all accidental complications. (3) All true development, while it unfolds and perfects, also preserves the

essential identity of the things developed, from the ovum to the accomplished end. Substitution is not development, and to put one thing for another is the trick of the magician, not the *experimentum crucis* of the philosopher." The impersonal nature of the discussion, though conducted with such fire, abundantly appears also, in his references to the Dean himself: "He personally realised in an eminent degree his friend Matthew Arnold's phrase of 'sweetness and light.' His was a fine nature, refined by exquisite culture—intellectual, learned, full of grace and power, in virtue of that tact which is the talent for using all the talents most effectively. He radiated a fine human sympathy, and hence attracted and bound all kinds of human brethren to himself." * Thus could Hodge the man appreciate Stanley the man, while yet he regarded and treated the statements of the Dean as the meet object of the *odium theologicum totius cordis.*

But, to return from this "aside," Dr A. A. Hodge, as professor in Princeton Seminary, not only sustained from a theological point of view the old renown of the chair he filled, but, as has already been hinted, conquered for himself a place in the affection and esteem of his students and brother professors akin to that which his father had held before him. We find one of these latter testifying, that within the faculty he was everything that colleagues could desire: "not opinionative, nor arrogant,

* *The Catholic Presbyterian* for March 1882 (Nisbet & Co., London).

nor reticent, nor indifferent—he pressed his views with manly confidence in their correctness, but could yield gracefully to an adverse decision." * One of his students, again, may be taken as speaking for all the rest when he says: "His patience and intellectual charity were large, and he allowed the greatest freedom of debate to his scholars. In these contests he was always chivalrous, and dismounted to meet his adversary on equal terms. His many peculiarities of speech and manner never impaired his courtesy as a gentleman, or his dignity as a professor. He had a powerful brain, a large heart, and the simple faith of a little child." * Of his social qualities, Professor Warfield, the distinguished alumnus of Princeton who has since been appointed his successor in the Princeton chair, has well said: "Nothing can give the faintest conception of the beauty of his Christian character, or of the astounding greatness of his ordinary conversation. His intimate acquaintances feel that a great light has gone out from their lives in his departure. No one can enter in where he entered into our hearts, and no one can rule as he ruled by our firesides, and at our tables. But unless you have lived under the same roof with him, I should despair of conveying to you any adequate idea of what he was."

It may be added that Hodge's life, like his theology, centred in Christ. With all his pleasantry in private — exuberant enough sometimes — his deep

* "Memorial Discourse," pp. 23 and 48.

personal piety was never brought into question. We have in view, while we write, a visit he paid to our Scottish home in the summer of 1884, which is one of the oases of memory ever fragrant, ever green. His prayers at the family altar, and indeed everywhere, were the outpouring of a profoundly religious spirit: full of an adoration without awe, and of a confidence without unseemly familiarity, they were suffused with the glow of a love that embraced together God and the world for which Christ died.

XVII.

RIPENED IN USEFULNESS AND RIPE FOR GLORY.

"And doubtless unto thee is given
A life that bears immortal fruit,
In such great offices as suit
The full-grown energies of heaven."

IN MEMORIAM.

THE influence of Dr A. A. Hodge was a steady growth, and was never so great as just before he died.

Enough has been said to indicate that his published writings are no adequate representation of the varied gifts of their author, or of the power wielded through his personality. Several of his books will live. The "Outlines of Theology" will be used long and widely as a class-book; for it will be difficult to find a work of the same size where so much theology is so clearly presented, or at once so briefly and so interestingly discussed. Some of the many notable contributions of his pen to encyclopædias and theological reviews are of permanent value. But Hodge was greater than any of his writings, and none could come into close contact with him without becoming conscious of a latency of power in him from which yet higher results, had he

been longer spared, might have been confidently expected. The great work he did was the work he accomplished in human intellects and hearts, and is to this hour accomplishing through these in every part of his own great country and in many quarters of the world.

It is admitted by his warmest admirers, that on the public platform he could sometimes be disappointing enough. He was susceptible while speaking to surrounding influences, and it was soon apparent whether or not he felt "at home." If he did not, he was almost sure to be disappointing—to none so much as to those who knew him best. His appearance at the Pan-Presbyterian Council in Belfast may, we rather think, be taken as a case in point. We heard it described by one critic as rather "wooden"—an adjective which, however it might apply to that particular "appearance," is one of the last adjectives in the dictionary to be appositely applied to the man.

He frequently, on the other hand, rose to the heights of genuine and spontaneous eloquence. As a speaker, he had few adventitious charms. His presence was not imposing; his face,—not so handsome as his father's though quite as expressive in its way,—sometimes in repose looked sombre; his voice was lacking both in tone and compass; and he had none of the orator's arts. Yet his audience, as a rule, was interested, and oftentimes it was enthralled. One of his latest achievements, which gave promise of great

future service of a similar kind, was the delivery, in Philadelphia, of twelve lectures on the most abstract theological subjects, to a miscellaneous audience of ladies and gentlemen which remained crowded to the end.

The unique power of Dr A. A. Hodge as a preacher, when in one of his best moods, is thus graphically described by Professor Patton :—

"It was a union of theology, philosophy, Christian experience, knowledge of human nature, quaint humour, elaborate description, a metaphor dropped as a diamond unobserved might fall out of a casket, facile utterance, a disdain of elocution, few gestures, the face lighted up, the eye opened wide, as though the speaker saw a vision of glory, the voice trembling when the Saviour's name is mentioned, the sensitive frame responding to the pressure of emotion, and emotion finding vent at last in involuntary tears."

This is no fancy sketch. It was fully realised in a sermon preached by Dr Hodge in my pulpit, Free St Matthew's Church,* Glasgow, in June 1884, on the occasion of his visit to the said Presbyterian Council in Belfast. None who were present on that day will readily forget it. The theme was, "My Father's house of many mansions," and in its treatment the theology of the intellect was permeated with the chastened tenderness of deep and catching Christian

* The Congregation now ministered to by the Rev. James Stalker, M.A.

emotion; so that, while the hearer's mind was enlarged with wonderful thoughts of Christ and heaven, his heart was yet more touched, and not a few of the listeners were seen to join their tears with the preacher's, who never in a church were seen to weep before.

The *variety* of heaven was one of Dr Hodge's favourite topics; and he has now gone to the place —a bright and influential place it will be—which Christ has prepared for *him*. On the last Sabbath of his mortal life he was discoursing with even more than usual fervour, in Princeton College Chapel; he caught a chill, which resulted in uræmia, and before the week was over, on 11th November 1886, he had gone to be for ever with the Lord. "We shall not meet here any more," were his last words in his closing lecture in Philadelphia, "let us pledge one another to reassemble in heaven. We part as pilgrims part upon the road. Let us take our way heavenward; for, if we do, we shall soon, some of us very soon, be at home with the Lord."

To Dr Wm. M. Paxton, who had heralded Dr A. A. Hodge's succession to his father in the theological chair, the duty was suitably assigned of signalising with sorrow his early succession to the grave. This affecting task he lovingly discharged in his funeral address on the 15th November, as they committed the mortal remains of Archibald Alexander Hodge to the sweet little cemetery in Princeton, which also keeps, till the Resurrection Day, the

hallowed dust of Witherspoon, and Edwards, and the two Alexanders, and Charles Hodge, his father.

Having briefly recorded what Dr Hodge had accomplished, he touched on what he *was* as well; and the closing words of Dr Paxton were such as to find a response in every breast.

He spoke of the transparent *honesty* of the departed; and everybody knew that "he was transparent as a mountain lake. He had no policy, no concealments, no stratagem. He never deceived. You could look into the workings of his mind and heart as into a mirror."

He spoke of his *sympathy;* and all gave inward assent when the orator said: "The great world of humanity, with its wants and woes, was the habitual theme of his thought and prayer; his heart, like his intellect, moved in vast circles, and encompassed the world."

He spoke of the *simplicity of his faith;* and many in the audience, besides the speaker, could attest that, "while God had created him with a giant intellect, grace had made him a child, in the simple, sincere, undoubting exercises of piety."

Nor, in the view of those best acquainted with his theme was the elegist a mere fond eulogist when he summed up his characterization of Archibald Alexander Hodge in the words: "Christian—Philosopher—Theologian—Orator—Poet—Child."

XVIII.

THE YOUNGER HODGE AMONG HIS STUDENTS.

"When one would aim an arrow fair,
But send it slackly from the string;
And one would pierce an outer ring,
And one an inner, here and there;

"And last the master bowman, he
Would cleave the mark. A willing ear
We lent him. Who but hung to hear
The rapt oration flowing free

"From point to point, with power and grace
And music in the bounds of law,
To those conclusions when we saw
The God within him light his face."

IN MEMORIAM.

THIS closing chapter may serve as a kind of transition to the second portion of the volume, by calling somewhat closer attention to Dr A. A. Hodge's characteristic excellences as a teacher.

Reviewing our own reminiscences of him, we certainly would say, that it was in the class-room that he shone, or in a company small enough and congenial enough for him to "commit himself unto them." His extraordinary analytic acumen, wedded

as it was to a singular faculty for apt illustration; his contagious earnestness, with its other side of playful humour and quaint hyperbole; his burning sympathy with all that is good, and burning indignation at everything false or mean; his personal modesty, amounting even to shyness, with its counterpart of fearless and candid courage in defence of the truth—qualities like these made him a model Professor and an invaluable friend. To those who knew him, his personal character gave added force to all his utterances; and those who knew him best could best appreciate the utter candour of his spirit and the utter generosity of his heart.

Professor Patton distinguishes professors into three classes.* There is first the man of leisurely research, whose aim in his lecture is, to give in some sense a completed contribution to his subject, and with whom, as he dictates his results to the diligent note-taking of his students, the matter, apart from the manner of presenting it, is everything. Then there is the instructor who relies much on the brilliant mode of presentation he has elaborated, to fire the minds of his students with a desire for further investigation into the subject, some special phase of which has been so suggestively handled in the lecture. Then there is the teacher, whose grand object it is, "safely and surely to transfer a certain definite body of instruction from his own mind to the minds of his scholars, incorporating it into their

* "Memorial Discourse," p. 43.

mental life as something which can never be forgotten—a κτῆμα ἐς ἀεί, something that is their own, part of their very self-hood."

We entirely agree with the verdict of his colleague, that Dr A. A. Hodge belonged pre-eminently to the third of these classes. Yet, though he did not seek merely to pour out the results of his own cogitations and investigations regarding the subject under discussion; and though his method of presenting what he had to say in the class-room bore no marks whatever of elaborate premeditation as to form, but seemed to be of the most impromptu character, he may indeed be said, in taking front rank as a professor of the third class, to have combined in a sense the characteristic excellences of the other two. Whatever was the topic for the day, he had some distinct contribution of his own to offer for its elucidation; and while the fulness and readiness, as well as clearness, with which he handled every theme could not fail to instruct, the interest which his enthusiasm always imparted to the discussion could as little fail to stimulate.

Like his predecessor he strongly believed in the importance of the living teacher, along with the text-book, for the satisfactory impartation of Didactic Theology, and in the active drill of oral question and debate, along with some practice in writing on theological theses. Having opened the class with prayer —brief but comprehensive, earnest and vital—he at once called on some student, in order, to "recite."

This meant in effect, not that he was to parrot over by rote what he had acquired from the "Systematic Theology" as a text-book the night before, but that he was to give evidence of an intelligent apprehension of what he had learned, and to give, probably enough, at the same time, incidental occasion to the professor to show, in the most graciously spontaneous way, that he knew next to nothing yet as he ought to know. The Socratic method adopted in the "recitations" was attended with great interest and permanent advantage. The young men left the class-room not only possessing the truth taught, but with it possessing them. "The students saw every doctrine, as it presented itself to his vision. They benefited by his power of concise statement and clear definition. He held up the representative systems of theology with such sharpness of outline and such accuracy of articulation, that they knew them as one knows the face of a familiar friend. They questioned him, and he answered their questions. They raised objections, and so woke in him the hot fires of his polemic. They failed sometimes to comprehend a dogma, and he swept the universe for illustrations, and poured them out so copiously, and with such manifest spontaneity, that they overwhelmed him with their applause."*

Students are proverbially critical of their teachers and their prelections, counting themselves wiser than all the former, and dismissing the latter with the

* "Memorial Discourse," p. 47.

faint praise, or sometimes less, which the immense potentiality of undeveloped genius feels justified in bestowing on the respectable performances of seniors who have given their actual best. But with respect to such a teacher, the affectation of a superior potentiality was too ridiculous for even the most self-complacent to assume, and if the voice of disparagement ever reached a whisper, it was left unheard amid the chorus of praise, which young enthusiasm, when it *is* enlisted, yields in no reluctant or half-hearted way.

And now, in conclusion, we cannot do better than submit one more quotation from the same high authority to whom appeal has been already so often made, as summing up in few words the special qualifications and characteristics of Professor A. A. Hodge as a teacher of theology. Professor Patton says: "Think then of Dr A. A. Hodge as having an acute mind; interested in theological speculation; rethinking independently the old questions; analytic in his mental processes; full of scholastic subtleties; bold, confident, intense in his convictions; filled with reverence for good traditions; holding the reformed faith as a sacred trust, and also as a personal possession; pervaded by this faith, and living on terms of easy familiarity with it; able to distinguish between essence and accident, and knowing when harmless idiosyncrasy runs into serious doctrinal divergence; strong in his convictions, but not litigious; tenacious of principle, but

never sticking in the bark; a sturdy, robust thinker, always ready to defend the faith; a brilliant thinker, so that, as circumstances required, he could send truth out in the shining drapery of soft and beautiful speech, or shoot it forth like forked lightning, hot and scathing, to leave on the face of error the scarred record of its presence—think of him, I say, as exhibiting this many-sided mental expression, and you have my conception of the type of theologians to which Dr Hodge belonged. Beyond all question he takes his place among the great men of America, and the great theologians of the world." *

This is no stinted praise. Yet such language is but sober truth to one who has studied under him of whom it speaks.

The *brevia theologica* which follow are not, of course, submitted as by any means a full representation of Dr A. A. Hodge's theological system. They are nothing more than the pencil notes of a single student, in a single session, and that the first session of his Princeton professorship. Nor must these notes be expected to furnish a sufficient clue to the remarkable influence which is justly ascribed to the younger Hodge as a teacher, in the foregoing pages. They are simply a few of the sparks struck out in the class-room, in the course of discussion on the theological topic of the day; or some of the fragments which remain from what in its fulness was often a

* "Memorial Discourse," p. 31.

rich and satisfying feast. The annotator is glad, for his own sake at least, that he was led to preserve these reminiscences of helpful hours. Neither he nor the speaker imagined, at the time, that the *sententiæ* would be placed thus on printed record. But the end in view will be served, and what is now done justified, if as sparks they shed some light, however feeble, on the enthusiasm of regard in which a great though unobtrusive career that has recently passed from sight will long continue to be held by those who came directly under its magnetic influence; or even if, as fragments, they do nothing more than enable others to taste and appreciate the kind of fare provided for the young manhood gathered round his table, by Professor A. A. Hodge of Princeton, their "guide, philosopher, and friend."

BREVIA THEOLOGICA.

BREVIA THEOLOGICA.

NOTE.

THESE *brevia* are given as far as possible in Dr Hodge's own words. For the headings, the Editor is wholly responsible, and also for the order of arrangement. The latter might, in places, have been made more strictly consecutive, but the attempt at close articulation of *miscellanea* like these might be the opposite of an advantage from the reader's point of view. All the utterances are not, of course, of equal value. A few are inserted less for their theological than for their biographical significance, and are to be read in the light of the preceding sketch.

C. A. S.

I.

OBITER DICTA.

A Theological Seminary.

I REGARD a theological seminary as the organ of communication between the Church of the past, and the rising ministry of the present.

The Value of Definitions.

The truth of God is a boundless expanse. Definitions are made for man; not man for definitions. They are like ring-fences out on the prairies. They are useful, and I am fond of them. But they have to be learned and unlearned.

Warning about Illustrations.

You are not to think that illustrations run like lines parallel with their subject to all eternity; they are rather like circles which osculate at particular points.

Single Texts.

I do not like to ground a doctrinal argument upon merely a single text. Two posts afford you a line of perspective, which one point cannot.

Ultimate Truths.

Ultimate truths, which cannot be proved, are the surest of all. The cylinder is firmer than any of the links of the chain descending from it into the well—of which each lower link has its own weakness *plus* the weakness of the link above it.

Science, so-called, often Metaphysics.

A great deal of so-called science in our day is really metaphysics, and very poor metaphysics too, —illogical and one-sided: vainly trying to explain the spiritual by material causes,—making joy in the Holy Ghost a resultant of the disposition of the molecules.

Plausible Intellectual Generalisations.

Generalisations of the intellect may be very misleading, however persuasive. It is not the understanding but the moral sense that determines, *e.g.*, what is right or wrong. An intellectual generalisation like "Ability limits obligation" has a plausible look. But if you go about applying it to moral distinctions, you will be very like a man trying to test music by the nose. The answer of your understanding may not be worth sixpence, where your moral sense will tell you right. Nobody would be so absurd as to go through life trying to hear smells or to smell sounds. Yet this is precisely what men

are often trying to do, in applying logic to casuistical questions of duty, for instance.

Latin Terms.

I like you to get a good Latin phrase now and then. Wherever you meet a Latin term, do not fail to acquire it, for you may be sure it is worth several Yankee words.

The Early Fathers not complimented.

These old patristic fellows were, in one aspect of the case, the babies of the Church.

The Greek and the Latin Churches compared.

The Greek Church crystallized much sooner than the Latin; and, though in some respects more dead, it is not so corrupt.

Course of Thought in Germany.

Dogmatism, deism, pantheism, materialism—this has been the order in Germany.

A Common Tendency in Heresy.

There is a tendency in all heresy to simplification, by denying parts of the truth.

The Boundaries of Truth.

In considering and defining a doctrine, you should know what lies beyond. To bound Pennsylvania,

you have to tell what is on the north—New York; on the west—Ohio; on the east—this kingdom of Jersey, &c. And so with a doctrine. It is well that we should know about the heresies beyond its boundaries, that we may, by negation, exclude them. I shall sometimes ask you to come with me to the edge, and get the alternatives.

Occident and Orient.

Bible statements are not always perspicuous to a Western mind. Of all men in the world the typical Yankee* would be the stupidest as to insight into orientalisms. With all his highly developed nineteenth century occidental acuteness, he would be in a strange region there, and often at a loss.

Over Fervour in Debate.

Men often, in disputation, overshoot the mark. A materialist denying the reliability of consciousness is like the Irishman sawing off the branch on which he sat astride; or like a very choleric boy I used to know in my youth, who when he fought used to kick with both feet at one time. Result—a tumble.

Testing a Theory.

If you burn the end of an idealist's nose, you disturb his dream. If you infringe a pantheist's

* A name specifically applied in America to the New Englander, and indicative of uncommon "smartness."

rights, he will somehow refuse to regard you as "a mere moment of infinite existence"; he will recognise your personal responsibility.

The Nexus of Doctrines.

The doctrines of the Bible are not isolated, but interlaced; and the view of one doctrine must necessarily affect the view taken of another. A difference on such a fundamental question as the divinity of Christ will produce an entirely different system. This is found so in fact.

Here are triads which, as is natural, have gone together:—

Christ a man;
Human nature not depraved;
Salvation merely education.

or—

Christ a divine person;
Human nature depraved;
Salvation by the almighty power of God.

You may begin your argument from the correlation of doctrine at either end. Beginning with a diagnosis of the nature of the disease, you may infer the kind of treatment and the sort of physician necessary. Or, if you find a certain physician applying a certain remedy, you may infer the nature and gravity of the disease.

Sea-sickness in Theology.

There is a great deal of sea-sickness in theology till you get your sea-legs on—sky and land and water all mixed.

The Final Conflict of Systems.

The last issue must be between Atheism in its countless forms and Calvinism. The other systems will be crushed as the half-rotten ice between two great bergs. Two things you may be quite sure of, viz. :—1. That you won't get rid of your difficulties by putting away Christianity, because they will come up under philosophy itself; and 2. That you won't get rid of the difficulties of Calvinism by turning Arminian; therefore don't potter with half-measures, but be on one side or the other, out and out.

An Objectionable Orthodoxy.

I am afraid of Calvinism when it is alone. A mere Calvinist who is not a man and a Christian had better be shut up in Bedlam. But if he is human and Christian, then his Calvinism is a good thing. In this day we require perhaps to emphasize man's free will rather than God's sovereignty. At the same time, we must not lose sight of the latter, or allow our theological system to centre wrongly.

Heliocentrical Theology.

If you study astronomy geocentrically, you will bring everything into confusion; if you study it

heliocentrically, then everything will be right. Dr Krauth once said to me—"If you begin with God, you must be a Calvinist; if you begin with man, you must be an Arminian. We Lutherans do neither; we begin with the Bible." It is, however, impossible to keep clear of both Arminianism and Calvinism; every theological idea is of the one colour or the other. This I perceive in our classes here, where you talk about as much Arminianism as Calvinism. We are all Arminians in the natural grit; but Scripture comes in to correct this—showing the condemnation of all to be just, and the salvation of any to be of grace.

Truth Manysided.

Men often start with wrong or imperfect premises, and go right on, like a horse with blinders, not perceiving what lies on either hand. But it is a mistake to suppose that logic goes only in a straight line. Truth is manysided, and it radiates from above and beneath, from north, south, east, and west. It is not a line, but to be compared rather to a surface or a solid. There is a sense, though not the popular sense, in which it is well to be "broad church," and "catholic."

Man's Imperfect Comprehension.

An engineer and an intellectual fly would form very different conceptions of the machinery in one

of our New England cotton factories, supposing them to enter together. The engineer would see the whole in every part. The fly, settling on a single cog, would see only parts in the whole. We are the flies, relatively to the system of the universe and the plan of God; and very poor flies we often are too.

II.

REASON AND REVELATION.

All Knowledge is based on Faith.

OMNIA exeunt e mysteria: all knowledge is ultimately based on faith in the unintelligible. This is true of so ordinary a thing, for instance, as the assimilation of food.

The Uses of Reason.

Under this head you must distinguish between these three:—

(1) The *usus organicus* of reason—*i.e.*, its use as a prehensile, an organ of apprehension.

(2) The *judicium contradictionis*—*i.e.*, its use in determining as to the possibility of a thing.

(3) The *judicium testimonii*—*i.e.*, its use in judging of the evidence in any special case.

Essentials to Faith.

In the first place, truth must be apprehended in order to be believed: for instance, a Chinese pro-

verb to you and to me would be meaningless, and could not therefore be believed. In the next place, an evident impossibility cannot be believed; for it cannot be a truth, and therefore cannot be an object of faith. And in the third place, faith must have adequate evidence: else it is mere superstition.

Importance of Appropriate Evidence.

The quality as well as quantity of evidence is of prime importance. It is to the ear, not to the eye, we turn for evidence about a sound: and to the conscience rather than the intellect for the evidence of moral truth.

Mind and Nature.

Logically, the science of mind precedes the science of nature. Established facts in either of these cannot be ignored by theologians.

The Proof of a Divine Revelation.

The order of proof should be: that a supernatural revelation is (1) *possible*, both *a parte Dei* and *a parte hominis;* (2) *probable*, whether we view it from God's side or man's; and (3) *actual*, as something demonstrably given to us in God's word.

A Supernatural Revelation possible.

On Theistic or Christian ground, a supernatural revelation is evidently possible on the side of *God.*

Whether it is possible on *man's* side will depend on man's constitution. Now, we find that in its appeal to us the Bible awakens ideas and feelings till then dormant, but not new in the sense that they cannot be analysed. Thus we can affirm, not only that our God can reveal Himself; but that we have organs to receive *this* revelation.

A Supernatural Revelation probable.

Its probability may be argued from the necessity there is for it on the side of God's creature man.

A Supernatural Revelation actual.

Its actuality is shown by various lines of evidence. One of the strongest of these is the unity of the Bible as an organic whole, though its parts were given forth at long intervals, and through men so widely separated in various ways. Appeal may be also made to "the demonstration of the Spirit." Christ says, "if any man will do His will, he shall know of the doctrine"; so that religion is, in a sense, a branch of experimental philosophy.

Science not the subject of Revelation.

Man is left to digest phenomena himself, and thence to elaborate science. God did not reveal the latter. Otherwise it could not have been spoken of

as "science." Genuine science does not conflict with revelation.

Priest and Prophet defined.

The priest is one who represents men before God: the prophet is one who represents God before men. Both are mediators, but in opposite directions.

The Mystics and the Materialists.

Note how extremes meet. The mystics, who deemed themselves eminently spiritual, fell into the materialistic theory of an organic substantial oneness with God. The true doctrine of union with God is, that we have to be brought into moral relationship with Him, as person with person—not that our personality is to be mixed or fused with His.

Quakerism.

George Fox was its originator; William Penn, its social founder; Robert Barclay, its doctrinal exponent. There is a great variety of Quakers in America. Those of Indiana are often to be counted excellent Christians, while the progressive Friends in Pennsylvania are as indifferent a body of people as you will readily find on this side of the sphere.

English "Evangelicals."

The Evangelical party in the English Church differs from the Broad, in emphasizing God's word

and grace, as contrasted with man's mere reason and moral consciousness. It differs from the Ritualistic party, in maintaining the ethical as against the magical view of man's relationship and access to God.

"*Reason*" *as Rome views it.*

From the Romish standpoint, all Protestants are rationalistic: and this chiefly because the *judicium contradictionis* (defined above) is so freely applied to such dogmas as transubstantiation and the like.

The Romanist's Ground of Faith.

He accepts a dogma like transubstantiation, because he believes that the Apostles taught it. He believes that, again, because tradition says so; and this, again, because the existing Church so declares. It is only in the last step of definition that the Pope is regarded as *ex-cathedra* infallible.

Explicit versus *Implicit Faith.*

Explicit faith knows its object; implicit faith accepts that of which it has no direct knowledge whatever. By explicit faith, the Romanist believes the Church infallible; by implicit faith he then accepts any unknown conceivable doctrine which the Church maintains or may at any time promulgate.

The Vulgate.

This was the great mother of translations, and of great value at the time when it was written; but the Papal Church has committed the absurdity of setting it before the original.

Church Development.

Some have held—and Dr Schaff, formerly at least, among them—that the development of the Church has been normal and regular; so that the doctrine of each age was just the doctrine for that age. This is an outgrowth of realism, which regards *genera* as real entities coming before particulars. According to realism, the *genus humanum* was created in Adam, existed in him, and fell. It was by-and-bye united to Christ, in whom a fresh start was given to it. The Logos introduced a new development, in germ, into the genus humanum; and this new development is supposed to go on in stages, each of which is perfectly suited to its own time. To this it may be remarked, that what is *true* in one age must be true in another; and that, in point of fact, the development of the Church has *not* been like the growth of a healthy child in favouring circumstances all along. The Church in dark times has developed error, and has furnished a very imperfect type for the contemporary age.

The Ultimate Appeal.

The Scriptures. If Jonathan Edwards were to come, proclaiming a revelation contrary to the Bible, follow Scripture and let Jonathan Edwards slide! Even if he wrought wonders in his support, these would have no effect on my mind—no sporadic miracles would—unless their organic connection could be shown with the miracles and the teaching of the Bible.

The Unreliability of Tradition.

This may be shown from an example taken from our own history. It is generally supposed that Washington's mother was an excellent old lady, grandmother of her country; the truth is, as I learned at Fredericksburg, that Washington was what he was in spite of his mother. Yet the contrary tradition has sprung up in a very short time; for Washington died in 1799, and the old lady only a short while before.

Papal Assumptions.

Each of these three assumptions is unproved:—(1), that Peter was primate; (2), that Peter was bishop of Rome; (3), that Peter was primate *as* bishop of Rome. The last is not unimportant; because Clement, for instance, might have succeeded to the bishopric of Rome without the primacy, as Queen Victoria came to the crown of England but

not of Hanover. Or, to come nearer home, Ulysses Grant was president of the United States and husband of Mrs Grant; Mr Hayes succeeded him —but not in both capacities!

Rome heretical on her own ground.

The Church of Rome admits the infallibility of Scripture, and yet teaches doctrine in manifest contradiction to it. On her own ground she is heretical, as well as inconsistent with herself.

The True Church Catholic.

"I believe in the Holy Catholic Church," and that in a twofold sense: (1) as the elect of God in heaven and on earth; and (2) as the œcumenical visible Church of true believers in all their various organisations. On this Church question, Rome connects the wrong subject with the right predicate.

The Question of Succession.

If George Washington had had children, are you sure there would have been a succession of Washingtons? Would they have been necessarily children of the spirit as well as of the flesh? President Grant's son may succeed to his horses and his box of cigars, if the latter are not all smoked out: but will he necessarily succeed to the qualities that made his father President? If the States issue a gold dollar,

and I take a bit of paper and tell you it is the dollar's successor, will you take it? Not much. I don't like to get into politics, but a deal of our trouble arises out of this very thing. Government cannot make paper into dollars, though they may force you to take them as such.

Just so with the so-called successor of the Apostles —this old man who has none of the qualities and characteristics of the Apostles.

The Question of Inspiration really Two.

Scripture is—not merely contains—God's Word. On the great formal principle of the Reformation, that the Bible is the Word of God and the only standard of faith, all the Reformed Churches, Calvinistic and Lutheran, are agreed. But when we affirm, "The Bible is inspired"—two questions are raised: (1) what is meant by the subject here? and (2) what do you mean by the predicate?

Apostolic and Canonical not the same.

If a manuscript were found which could be proved by internal and external evidence to be by an Apostle, would you have it engrossed in the Canon? Yes, if it were written in the capacity of an Apostle, and not, for instance, a letter from Peter to his wife's mother, however excellent the advices to the old lady might be.

The Extent of Apostolic Inspiration.

How far, precisely, the inspiration of the Apostles extended we cannot tell. But it extended to all their teaching ("whosoever heareth you heareth me") and to much of their official action.

Isaiah's Inspiration versus *Shakespeare's.*

Isaiah, like Shakespeare, was no common man—a genius; but in addition to great natural gifts, he was under a special supernatural guidance, which constitutes the differentiating element between them.

The Fact versus *the Explanation of Inspiration.*

The question as to the result is different from the question as to the process or mode of its attainment. *How* David was affected so as to make his psalms the Word of God, I may not know. That he *was* so affected is the doctrine of inspiration, which I believe. God fore-ordained Shakespeare's plays, every word. God fore-ordained the Bible. We see the difference in the product more clearly than we can explain the difference of the cause or influence operating toward the result. Generically, God influences and fore-ordains all man's products. Specifically, He influenced in a peculiar way, which we cannot well define, the products of Scripture writers.

The Natural and the Supernatural.

These, it should be remembered, are not unrelated. The natural is environed by the supernatural; and

this again is articulated to the natural. You may find some analogy to what is meant in the co-existence and co-relation of the nervous and the circulatory systems in the body. In the matter of inspiration, even the externals—the men, the language, &c.—were as the scaffolding prepared by God. The man, the circumstances of the man, and the supernatural influence over the man as he wrote were all of Him. Inspiration was a divine act not operating in a vacuum but on an organism.

The Architectonic Principle in Scripture.

A force, such as gravity, is different from the directive life principle, say in a seed making it an oak. There is what may be called an architectonic principle discoverable in Nature—directing the chemical forces, for instance, which go to the upbuilding of a tree. So with the written Word. Inspiration is the architectonic principle which guided and directed the action of the writers without interfering with its spontaneity; just as one at the tiller of a boat may steer in spite of current influence, while the rowers are free to put forth their full activities.

Illustration from the building of St Paul's.

At the rearing of St Paul's Cathedral, there was so much horse or ass force employed; but it was all

directed by the thought, the genius, the organizing faculty of Sir Christopher Wren. The poor, feeble old man had not one ass-force in himself. But who was the author of St Paul's? Not the hod-carriers, surely, but Sir Christopher. And whose is the authorship of the Bible? It belongs not to the mere human instruments, but to that All Wise Almighty Architect under whose inspiration they each did their part.

Illustration from Music.

A musician sometimes plays another man's music on another man's instrument. But he may make an instrument to suit himself, and compose music for his own rendering. So, we may say—without pressing the illustration too far, since God works on the minds of men from within and not mechanically from without—God wanted a great organ, with all kinds of pipes in it, for music of His own. Hence He prepared Moses, and David, and Isaiah, and the rest; and by His touch evoked from them precisely what He wanted. The result is His, though the tone or *timbre* belongs to their individuality.

Plenary Inspiration.

A chain is no stronger than its links: and if you are to have any infallible record, it must be so down to the words. It may be true that we have not now

a metaphysically correct copy of the original revelation. But God gave at first an infallible rule: and that is something better for us than to have a metaphysically correct copy of a rule which was not originally in all points infallible. We have a definite point to work back to in the original autographs.

Paul's direct claim to Plenary Inspiration.

There is an occasional expression in Paul's writings which is wrongly interpreted sometimes in a contrary sense, but which is really an explicit claim to plenary inspiration. When he says, in 1 Cor. vii. 10, "I command, yet not I but the Lord," he makes evident reference to the Lord's own express injunction in Matt. xix. 6. And when, a few verses later, 1 Cor. vii. 12, he adds, "But to the rest say I, not the Lord," the evident meaning is, "The Lord did not speak particularly on this; but I, Paul, say" (so with verse 25). Such an expression is really to put in an accentuated form the very claim he makes in 1 Cor. xiv. 37. To compare great things with small, it is as though I were to say—"My teacher, Professor Alexander, did not say this when he was here; but I teach it." If this were to be interpreted as an assumption by me of an authority equal to that of so distinguished a man, it would mean great presumption on my part. But such presumption would be as nothing to the utter

blasphemy of Paul, in making his word as good as Christ's, *if he were not inspired.*

Inspiration a Miracle.

Inspiration comes under the *genus* miracle: and a miracle is a phenomenon which must be attributed to the intervention of God.

III.

THE UNIVERSE.

Causation.

IT is a mere truism to say, "Every effect must have a cause." The case is better stated, from the point of view of consciousness, by M'Cosh when he says, "Every new thing, every change, must have a cause." What *particular* cause produces a particular effect, we ascertain by experience. But the transcendental judgment, that "like causes under like circumstances will produce like effects," is attained not by experience, but by intuition.

A Reasonable Postulate.

"Every change must have a cause *suitable* and *adequate*." This very reasonable assumption the materialist cannot afford to grant us.

A Philosopher refuted by a Dog.

Kant held that it is a mere subjective law—that we *must think* that every effect must have a cause. If you pinched a dog's tail and immediately cried—"Oh, sir, it's quite a mistake: nobody pinched it!"

do you think you could convince the dog? I never saw a dog yet that agreed with the philosophers; so the philosophers must be wrong.

What is meant by the Absolute?

The Absolute is the unrelated, the unconditioned; so that of course there cannot be two Absolutes. As regards relations out of Himself, God was absolute before creation. Whenever He created so much as a grain of sand, however, he became related. Consciousness implies relation; it involves subject-subject and subject-object. Hence it is concluded that the Absolute, in the philosophic sense, cannot be conscious. (But here comes in our doctrine of the Trinity).

In what sense is God absolute?

God is absolute not in the sense that He cannot come into relation, but in the sense that He determines His own relations. God has certain *internal* relations, which are eternal and necessary. But as to external relations He is absolute, in the sense explained; He is the ordinating centre of the universe.

The Infinite versus *the All.*

God has infinite power. But the devil has some power. God has infinite wisdom; but even preachers have some wisdom. Thus the Infinite is different from the All.

What is Knowledge?

Knowledge (*notitia*) is the apprehension of a thing as true. But there is knowledge—and knowledge. It may be (take geometry and mechanics, for instance) either a mere notion or a power. Thus, "to know God" is a phrase that may have widely different meanings. "Comprehensive knowledge," we may add, must be extensive and intensive too, to be worthy of the name.

A Popular Account of Knowledge.

In the carpet, there is material *and* organization: God's wool and man's brain—result, the carpet. In man's life, you have varying experiences and the human mind organizing—result, knowledge. We have not intuitions even, without experience; only, in their case, experience is the occasion, not the source.

An Unhappy Phrase.

"To make all things of nothing . . . in the space of six days," is liable to misinterpretation. Creation from nothing is an act; it did not last six days. There is an important distinction apt to be overlooked in the use of such a phrase—the difference between *creatio prima* (out of nothing) and *creatio secunda* (out of pre-existing elements, as when "the Lord God formed man of the dust of the ground"); or to put it differently, the distinction between the

exercise on God's part of *potestas libera* (free direct activity) and of *potestas ordinata* (power operating through law). If it seems strange that God should in creation have come down from the high sphere of potestas libera into that of potestas ordinata, condescending to the use of slow-working means, the same wonder meets us in the scheme of redemption, with its long eras of preparation for the coming of the Christ. Why did not God literally create "all things out of nothing" apart from processes? I will tell you, when you answer me this—Why did not God send the Saviour without waiting till long preliminary eras had run their course? If you can answer the one query, you will have little difficulty with the other.

An Important Distinction.

Creation is not in thought, but in willing. This world has been eternally in God's thought, in which sense we may speak of the eternal decree: the world is not, however, eternal, but only as old as the volition which gave it birth.

Cave Spinoza.

In dealing with a system like Spinoza's, look well to its definitions. If you grant these, logic will do the rest. But "substance," for instance, is not the self-existent and independent *in his sense.* It has not an absolute independence, though relatively to

attributes it is "the thing in itself." All Spinoza-ism is in its definitions.

Mind the Origin of Action.

Matter nowhere originates action. But when we get back to a conscious will—*i.e.*, a mind expressing itself in volition—we reach an originator of change. You find a row of bricks knocking each other over; you go back and back, brick by brick, till you reach a human leg, and so to the will of the boy who kicked, and to whom you give a thrashing for his pains!

The Citadel against Materialism.

If we give over consciousness, we are in the hands of the materialists in a minute.

Philosophy in Etymology.

"Nature" is an effect—a change—an eternal becoming. Its very name means "being born:" therefore it must have a producer.

Idea and Form.

Form is the "quiddity" of a thing—that which makes it what it is. The Idea determines the shape. Thus a cactus and a rose may be of the same material; but a different idea takes shape in a widely different form.

Plato's Ideas.

The ideas of Plato may be compared, approximately, to the countless moulds of a founder. As

iron is poured into these, so when matter fills out the Ideas countless existence-forms are the result.

Final versus *First Cause.*

The final is not to be confused with the first cause; it refers not to the origin of a thing, but to the object for which it was made.

Aristotelic Distinctions.

Take a chair. Its *material* cause is the wood; *efficient*, the carpenter; *instrumental*, the tools; *formal*, the idea determining its shape; *final*, the end it is made for, viz., to be sat upon.

To deny Final Causes, vain.

Anything which becomes, or begins to be, *if intelligible*, must be *the product of intelligence.* Hence, philosophers who claim to understand the universe, are not helped by denying final causes.

A greater Paley needed.

Paley's argument is a perfect statement on its level. His logical faculty was superb, his intuitive faculty deficient. What is now wanted is another and greater Paley, to re-write the argument from design in view of the advance of science.

A Typical Being.

Paley will be a typical being in the museum of Heaven, if he has a place there. There never was a

more strictly logical mind; but he was singularly lacking in philosophic or metaphysical sweep.

What is Instinct?

Instinct is the reason of God working. It is an organic pre-adaptation of the creature towards certain pre-determined results. Instinct works mechanically; it stimulates the bee, for instance, to make cones with mathematical exactness. It is commonly said that while man has reason, the lower animals have instinct. But it is also true that a dog, for example, has reason, and that man has instinct. Or let us take, not a dog, but even a spider. The spider makes webs by instinct; man builds bridges by reason, through experiment. But, besides its instinct, the spider has from God a little understanding, so that it can mend its web and adapt its operations to circumstances. The difference is, that man has a sea of reason and a drop of instinct; the spider, a drop of reason and a sea of instinct.

The Old Materialism and the New.

The two are essentially the same. But the old materialism was metaphysical or ontological in its method of discussion, while the modern materialism is scientific.

Old and New meet together.

The "heredity" of Darwinism is just the "tendency" of the atoms of Epicurus writ new.

The Fallacy of Evolution.

You can't get a human soul out of mud. Bricks the Juggler used to bring eggs and puddings and singing birds out of his hat. But he had to slip them surreptitiously in first. And so is it with Dr. Darwin.

The Conditions of Existence not its Explanation.

The conditions of existence make existence possible, and may be said to limit its possibility. But it is absurd to say that they *explain* existence. The conditions of potato culture were present in Ireland, but the plant had to be brought from Virginia. It is pleasant for a man to get a house nicely furnished, and then a wife; but when you go to see him under such happy conditions, you do not see in these his explanation!

How Darwin's own Terms refute him.

Words like "selection," "adaptation," "intention," and so forth, all imply *design*, which Darwin denies.

Where Carpenter goes wrong.

As has often been the case with heresy, Carpenter is right in what he affirms, but wrong in what he denies.

What is Force?

Force is a simple idea, which cannot be reached by analysis, synthesis, or analogy, but only by ex-

perience. Force is "a push," or "a pull," which comes into the experience of our organism in antagonizing gravitation. It is not movement, but that which tends to produce movement.

Is Will a Force?

Strictly speaking, it is not. What is there to show that it is? When an old friend clasps and squeezes my hand, that is muscle force—bread and butter force—and ultimately sun force. The will may direct; but the force is not in proportion to the volition but to the muscularity, as would be seen if I were to receive a no less warm welcome from the same friend lying on a sickbed, with his frame enfeebled by disease.

The Controlling Power of Will.

If she will, the engineer's little girl may with her little finger set agoing or stop the train.

President Edwards criticised.

There is one apparent fault in Jonathan Edwards; he fails to keep his terms clean. He was a great genius, but an imperfectly educated man. He defines a term in one way, and then uses it in some other sense. Thus his work on Will was hailed in Scotland as a bulwark of orthodoxy; whereas in England it was worked into the basis of necessitarianism, atheism, and materialism.

Is Mind a Substance?

Yes; though not a material one. The definition of "substance" includes—objective existence, power, permanence.

The Beauty of St Paul's.

St Paul's Cathedral is wonderful, simply as a mass of matter reared up toward heaven, but still more wonderful as a mass organised through an idea. There is in it the beauty of *unity in multiplicity*. The engineer may calculate the amount of force required to bring and rear the stones in their places; so much horse power, man power, or steam power may be correlated. But to learn the secret of the structure's beauty, I must turn to the directing mind which supplied the principle on which St Paul's is built.

Priority.

Matter or spirit—which comes logically first? Materialists and Idealists are often both absurd, but the former more so. *I* feel *the stove* to be hot; the consciousness of self-existence is more immediate than consciousness of the external world.

Physical Events versus *Mental Acts.*

The Indians, accustomed to see the sail vessels of the Europeans, were completely mystified when

steamships were introduced. Without pushing the analogy too far, we may compare a physical event to the sail ship, propelled from without; a mental act, to the steamship, self-determined, moved from within.

Best Mode of Argument with Scientists.

Every thought exists in the middle of a chain of precedences and consequences. We may thus, in argument, cut the chain either before or behind, according as we use the scientific or the *reductio ad absurdum* method. In dealing with the theories of scientists, the latter is the more natural for the theologian to take. He has to accept the facts, but can claim to criticise the inferences and the consequences from these.

A Nebulous Dilemma.

Here is a dilemma for exponents of the nebulous theory. If infinite, filling all space, the nebulous matter cannot cool and concentrate, as the theory demands, round points of radiation. If finite, the nebulous matter must have a surface and radiate heat out on the infinite void, thus becoming, however great it is, ultimately cold and dead.

A True Inference for Huxley.

Living protoplasm and dead protoplasm are chemically the same, says Mr Huxley. Therefore, we say, life is *not* due to their chemical identity.

Theism versus *Deism.*

The difference here is one of usage merely. Theist strictly includes all who believe in a personal God; Deist is used to differentiate those who deny His mundane authority and supervision.

The True in Deism and Pantheism conserved.

The Deist makes God the first cause of the world, but regards Him as altogether apart from the machine He has made and set in operation.

The Pantheist holds God to be immanent in the world and expressing Himself through it.

The Christian, rejecting the false, combines the true in both these systems, when he declares that God is the maker *and* governor of the world—both transient and immanent—beyond and above the world, as well as in it.

A Caveat on Pantheism.

Pantheism does not say, "The universe *is* God." That, in effect, would be atheism. But what it says is, "The universe is a phenomenon, an existence-form of God." God it regards as *the esse*, underlying the attributes or conditions; and a "phenomenon," as its etymology suggests, is a transient form of being "coming into sight." To illustrate—water is the existence-form of Oxygen and Hydrogen.

But these, in their synthesis, may exist as ice or as vapour too. So God, says Pantheism, may have many existence-forms.

The Basis of Attack on Pantheism.

The great solvent on Pantheism is our *personal consciousness* as intelligent free agents. Aggression against Pantheism must begin here; it has no room for proper personality, though it speaks of a kind of individualisation. Just as a factory has one generating force in the boiler, which is individualised in its application to a thousand different kinds of machines,—so, according to this theory, will, intelligence, &c., are individualised in a multitude of human embodiments. Then, if you break the machine the force remains equal in amount, though not individualised as before.

How Polytheism is related to Pantheism.

Polytheism is exoteric in origin (personifying nature); Pantheism esoteric (deifying τὸ πᾶν or τὸ ἕν). Can a whole nation be Pantheistic? No; haven't got brains enough—that's safe! Pantheism is the greatest generalisation possible. Polytheism is its needful practical or popular accompaniment.

Who would deify the Devil?

With the Pantheist, everything is a manifestation of God; and where there is most power, there is the fullest manifestation of Him. Now Beelzebub is far

more powerful than a good Presbyterian—more than a match, indeed, for the whole General Assembly! Hence evil, and Satan himself, come to be deified.

Scientific Pantheism distinguished from Popular.

According to scientific Pantheism, God and His existence-form are co-eternal and mutually indispensable. According to Hinduism, Brum existed first, for a long period, as the Absolute, of which nothing could be predicated; thence suddenly arose the universe, to be again, for a long period, absorbed in Brum, till at length there will arise another similar cycle of existences.

Pantheistic Schools.

The Ionic school professed a Materialistic Pantheism; the Eleatic, an Idealistic; the Stoic, a Hylo-zoic. The Neo-platonists of Alexandria (which became a kind of Athens in the early Christian centuries) had an eclectic system. They held by absorption through *ecstasy*,—somewhat akin to the Hindu's method of focalising his attention on Brum (nothing) till he become Brum. However spiritual some of these systems of absorption may profess to be, they are in reality materialistic.

A Laughable Conquest over Brum.

Ancient Pantheism is no match for modern science. A young English doctor by the judicious use of a

little ammonia quickly brought a worthy old Hindu out of Brum again!

The Yankee not a Hindu.*

A Hindu whom you wrong may come and die at your door to spite you, and in order that he may get a stage or two higher in the new life while you are sent a stage or two lower down. But you won't get a Yankee to do that: he wakens up to common sense between times.

* See note, page 118.

IV.

THE BEING AND ATTRIBUTES OF GOD.

Our Knowledge of God.

ALL our knowledge of God is to be distributed under three heads—Deus existens; volens; agens. These three categories cover the whole of Theology proper; and God is immutable in all three —His persons, purposes, and works.

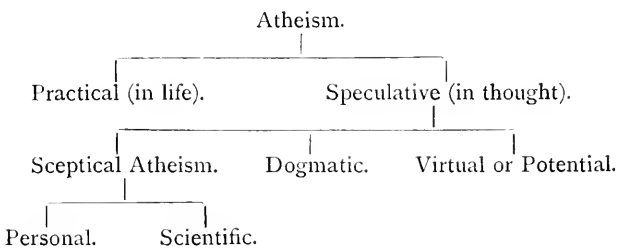
What is God?

The Westminster answer to this question is probably the best that ever was penned. God having created us in His own image, His *genus* is there fitly affirmed—"a spirit"—and then the specific differences are added—"infinite, eternal, and unchangeable," &c. The next best definition is that of Reinhard—"Deus est natura necessaria, a mundo diversa, summas complexa perfectiones, et ipsius mundi causa"—*i.e.*, self-existent, extramundane, perfect, the cause of the world.

A Noxious Family Tree.

Atheism may be divided broadly into (1) practical, and (2) speculative—the former being atheism in

life, the latter in thought. Speculative atheism again is of several kinds—(*a*) sceptical, (*b*) dogmatic, (*c*) virtual. Sceptical atheism may be either personal—"I am not satisfied"—or scientific—"The point is as yet undetermined for the race" (*cf.* Hume). Dogmatic atheism is the rare and irrational kind which will boldly affirm—"The needle is *not* in the haystack." Virtual atheism consists in holding opinions which when developed contradict theism; so that we might also call it potential atheism. Here is the bad genealogy:—



Essence and Substance Distinguished.

These are not exact equivalents. Thus, justice is of the essence but not of the substance of God. Essence is a wider term than substance. Anything belongs to the essence which cannot be withdrawn without removing that which makes the thing what *it is*. Thus, taking substance for that which supports the attributes, essence includes substance *plus* attributes.

Mind and Matter.

The attributes of mind and matter are incompatible, and therefore the substances are distinct. The phenomena of the one are not to be expressed in terms of the other.

Attributes, Predicates, Accidents, Properties.

The Attributes of God are the qualities or active powers which belong to the divine substance. In the use of Predicates, we regard God as a person, and affirm His external relations (as Creator, and the like). Accidents (ad, cado), which may be added or subtracted from a substance (*e.g.*, the wetness of an indiarubber ball) are never found in God. All his qualities at any time are attributes. By Properties in God we mean His internal relations, within the Trinity.

Accidents in Man though not in God.

Holiness, an essential attribute in God, is, in the philosophic sense, an accident in man. In the "fourfold state"—of innocence, sinfulness, grace, glory—the *man* is the same all through. So, too, knowledge may be said to be an accident in man; a new-born babe has none. There are no accidents in God; but in man there are many.

No Idiots in Heaven.

A babe has intelligence before it has knowledge—intelligence, not in function but in faculty, not in

posse but in *esse*. An idiot also has intelligence in *esse*, and will not be an idiot in heaven. He may be compared to a fine musician with a very poor fiddle, all out of tune. He cannot discourse sweet music to you here. But take him to heaven and give him a new fiddle, or a harp with a thousand strings, and you will see the difference!

The Simplicity of God.

Simplicity is a term with various different meanings. There is *chemical* simplicity—that of hydrogen as compared with water; *mechanical*—that of a stick which consists of a single piece; *organic*—the simplicity of the type of animal that has only one organ; *metaphysical*—implying that there is no distinction between attribute and substance. It was this last kind—metaphysical simplicity—that was ascribed to God by the schoolmen.*

* Prof. Park of Andover told his students, in my hearing, a story so apt in this connection that its insertion in a footnote will be pardoned. This distinguished New England divine used to break a lance with the elder Hodge; but the radical of one generation is sometimes the conservative of the next, and, as one of the revenges brought in by the whirligig of time, he has now found it needful to become, in turn, a defender of orthodoxy against the "advanced" school of Andover. Dr Park was enforcing on his young men, when I heard him, the importance not only of having definite ideas themselves, but of expressing them in language intelligible to others. A Scotch preacher, he said—and all Scotchmen, he seemed to think, are more or less metaphysical—began his prayer one day: "O Thou Simplest of Beings!" Some of the honest country folk were horrified; and the matter found its way to the presbytery. The offender protested that "he had, of course, used the word 'simple' in the metaphysical sense." "But the

Is there any Latency in God?

The old scholastic affirmed that God is *actus purus*—that all that is in Him is expressed. So we find Dr Shedd saying—"There is no latency in God." This is a great mistake. It is true enough of some preachers that I know. They have three or four sermons, which contain all that is in them, actual and potential; unlike others, such as Dr Addison Alexander, who always left the impression, however great his discourse might be, that there was much behind. There *is* latency in God. Wonderful as His work has been, it is no adequate measure of the power of its Author. His manifestations give but a glimpse of what He is. God's energy is not mechanical, like that of a fountain. It is the energy of a person and governed by will. It hath not entered into the heart of man to conceive what God has in store.

Omnipresence of God.

God is present at every point of space in every moment of time. He is thus spaceless and timeless; for these are limits which apply not to Him but to us.

people," said his brethren, "would not understand it in that sense." "It was not to them," he retorted, "that it was addressed; I was speaking to the Deity." "It would not be accepted by Him either, in that sense," said the Presbytery; adding a sentence of suspension, as an encouragement to philosophic preachers to wed clearness of speech to depth of thought!—C. A. S.

Is God present in Hell?

God is present everywhere equally as to His essence, though not as to His power or manifestation. He is present in hell as much as in Heaven as to His substance; but His manifestation is widely different. It is this difference that makes Heaven and hell what they are. It is the Divine presence that makes Heaven — God's loving presence in Christ. It is God's presence, too, that makes hell— His wrathful presence, His frown, His searching eye looking right through the fallen spirits who have impugned but cannot evade His righteous authority.

Is Heaven Located?

Yes; by the presence, not merely of God, who as to essence is everywhere, but of Christ. Where He is, Heaven is—the metropolis of the universe.

The Devil not omnipresent, though "ubiquitous."

It is idolatry to think of the Devil as omnipresent; for this is an attribute of God only. Ubiquity is a different thing from omnipresence, and may in a loose sense be ascribed to Satan. The ubiquity of air rests on its great extension; the ubiquity of a mosquito arises from rapid motion; the ubiquity of a Napoleon consists in extraordinary influence upon and through others. Satan's ubiquity is of the latter two kinds—a ubiquity of rapid motion and ramifying influence.

The Divine Consciousness.

God's consciousness includes in synthesis, at any given moment, past, present, and future — with absolute accuracy, comprehension, and vividness. And God's one point of consciousness—His one indivisible eternity—is parallel and contemporaneous with every instant in the current line of time.

Eternal Consciousness in God.

This may be argued from the case of Adam. You and I gradually grew into consciousness; but with the first man it was different. Adam was produced, not by generation but by creation. He came into existence right in the middle of things, and in the midst of ideas. Now if God could create a creature in time, with a developed consciousness, apart from the training influence of external things, may we not conceive of Himself as eternally conscious apart from creation?

But the question is plainly answered when we remember that God is a Trinity. This doctrine involves (1) that there is one God; (2) that Father, Son, and Holy Ghost are this one God; and (3) that these three are mutually objective persons, *who can say "Thou" to one another*; while yet (4) they are one in external relations, one in eternal substance, having a profound consciousness of identity. Are we not entitled to say under this doctrine that there is not only a united consciousness but a triple con-

sciousness, without supposing which it is impossible to perceive how one of the persons could, *e.g.*, say, "I love" (*Cf.* John xvii. 24)?

The Measurement of Time.

To measure time, the external criterion is motion ; the internal criterion is thought. Some people can apply this latter test with wonderful exactness. I used to know a man in Princeton, who, whenever you might happen to ask him, could tell you the time, correct within five minutes, without the use of a watch.

What is Eternity ?

To predicate "eternity" strictly implies (1) no beginning ; (2) no end ; (3) no succession. Here is a good Latin definition ; remember it, if you should forget your grandmother :—"Eternitas est una, individua, et tota simul."

God's Eternity not Ours.

Like the asymptote and the hyperbole, we shall be always getting nearer God, but never to Him in our relation to duration. We *cannot* get out of time into eternity in God's sense ; for not only has our eternity a beginning, but we shall always have succession, which is not the case with God. We shall have infinitely greater vistas hereafter into the past and future in one moment than we can have now ;

and we may live hundreds of our present years in one moment then. But eternity is *God's* relation to duration; and on that in the strict sense no creature can enter.

How God's Knowledge differs from Ours.

It differs both in range and in quality. He knows everything; and he knows absolutely. The affirmation that he knows everything may be split up into the two propositions—that he knows (1) Himself; and (2) Everything out of Himself. The major part of God's knowledge is the knowledge of Himself. This in philosophic phrase is necessary knowledge (*scientia necessaria*), not depending, *i.e.*, on His will, since His own existence does not arise from an act of will. In knowing Himself, He knows all that is possible. As for the knowledge of the actual universe, since all things out of Himself depend for their existence on God's will, His knowledge of these is called free knowledge (*scientia libera*), or sometimes, inasmuch as things made are seen, the knowledge of sight (*scientia visionis*) as contrasted with the knowledge of simple intelligence (*scientia simplicis intelligentiae*).

Is Hypothetical Knowledge a Separate Category?

The Spanish Jesuits, Molina and Fonseca, made much of what they called *scientia media*—grounding on it a distinction which was eagerly laid hold of by

the Semi-Pelagians, and later by the Arminians. It was argued by some—If my free act is known beforehand, it must be certain beforehand, and cannot therefore be free. To escape this conclusion, the clumsy invention of "the hypothetically future" was introduced; and the divine knowledge of that was called *scientia media*—the knowledge that if such-and-such conditions are granted, so-and-so will result. But the distinction was a futile one. For instance, I may predict, that *if* you put a match to a powder magazine, you will be blown up. But you need not call this *scientia media:* it is simply knowledge of the properties of gunpowder. Socinians have sought another way out of the difficulty adverted to, but have made little of it. Contradictories, they argue, (*e.g.*, *to be* and *not be*), are not objects of power; therefore God is omnipotent, though he cannot do contradictories. And similarly, the future free acts of free agents are not objects of knowledge; therefore God is none the less omniscient though these do not come within His ken. Such makeshifts are, however, vain. They sound ingenious, but cannot serve the purpose for which they were invented. It remains that God, as God, knows *everything* and *absolutely*.

V.

THE HOLY TRINITY.

Contrasted Heresies.

THE debate is about Christ's *divinity*—His personality being conceded; but about the Spirit's *personality*—His divinity not being in dispute.

Trinitarianism intrinsically most credible.

God is love, essentially and eternally, and must have had an object to love. *Where?* So far from my regarding the doctrine of the Trinity as something forced on me *ab extra* by Revelation, the doctrine of a Monotheism like that of the Mohammedans is to me, intrinsically, far more difficult to believe. A person cannot in any full sense be conceived as existing without other persons. For my part, I could sooner be a Tritheist or a Polytheist than a deistical Monotheist.

Personal Distinctions in the Godhead.

The Spirit is both *substantia* and *subsistentia*. Father, Son, and Spirit are distinguished in the

sphere of subsistence, not merely of economic operation—the difference being, you will observe, however, one of person not of substance.

An Analogous Mystery.

The mystery of the Trinity is—How Father, Son, and Spirit can be distinct *supposita* in one substance. By a *suppositum* is meant a distinct, individual organism, such as a tree—not a branch; or such as a person—who is a suppositum of a peculiar kind, having intelligence and will. But we have a kindred mystery in our own human constitution, where, in the fœtus, the soul is wrapt round with a body—the two making together a distinct suppositum. Here reason fails to furnish an explanation, while it does suggest an analogy.

Organ versus *Function.*

In the sense of organ, there is but one intelligence in God; in the sense of function there may be said to be three—in holding which I may seem to go nearer to Tritheism than some would be disposed to go.

God is Light.

The Father is light in Himself; the Son, embodied light; the Spirit, radiant light. In the Godhead there is thus light hidden, revealed, executive. —No man has seen Light at any time, except as specifically reflected from a disc; and no man has seen God at any time except in Christ, the Logos,

the effulgence (ἀπαύγασμα) of the Father's glory.—It is through radiance that the sun is omnipresent; so with God's omnipresence by the Spirit.—Light always tends to reproduce, and countless pictures are thrown off everywhere, all of which save one are shut off by the *camera obscura* in photography. So by the agency of the Holy Ghost, the image of Christ is reproduced in the soul, as heaven is reflected, toward eventide, in a lake no longer storm-swept and darkened, but calmed and illumined in the placid evening light.—No ray of light ever speaks of itself, but of its source. So the Holy Spirit reveals to us the things of Christ, and speaks to us of Him.

The Keystone of Doctrine.

The keystone of doctrine is the divinity of Christ. There are various methods of proof. One is, by an induction of Scripture passages, ascribing to Him divine attributes, titles, works, and relations. Another method is, to take up several leading doctrines of Scripture, and by expounding their necessary inter-relations, to evolve the conclusion that Christ must be God. This is, at least, a valuable auxiliary method, after marshalling your exegetical instances, and focalizing all the divine predicates of Christ.

Deity and Divinity.

These must be distinguished. Men often mean very little when they say that the Bible, or Christ,

is "divine." As with the old Semi-Arian distinction between θεός and ὁ θεός, they will speak of the abstract "divine" yet deny the concrete God. The controversy at Nice, on ὁμο- and ὁμοι-, meant a great deal. Gibbon sneers that "the whole world was fighting about a mere iota." But it was worth while. It is a miserable thing when men get so broad and charitable as never to have any fighting. Rather let us have the Inquisition and a little blood-letting, than a dead apathy about religious doctrine.

The Unitarian's Difficulty.

Modern Unitarians are humanitarians. The ablest man among them is Martineau, who does good service in defending Theism against the like of Arnold, but who regards Christ, nevertheless, as only man. Unitarians will tell you that they could take the Doctrine of the Trinity at once, if you would leave out the Divinity of Christ; but they cannot admit that God and man can be one person. Thus, if you can prove the Divinity of Christ, you virtually establish the Doctrine of the Trinity. Granted the distinct, divine personality of the two first persons, comparatively little additional evidence is needed to complete the Trinitarian doctrine.

Analogy for the Mystery of Christ's Person.

Your body is in a sense your "person;" but when the separation comes, your soul and not your corpse

will be your person. The body shares meantime in the personality of the soul, but its separation and dissolution would not destroy that. So with Christ's humanity. It shared in the personality of the Logos, but could never by its junction, or its separation, destroy the latter as an individual personal subsistence.

What constitutes Personality.

In order to personality, there must be intelligence, will, and individual subsistence. Christ's humanity had the first two, but not the third, and was not therefore a person. The Holy Spirit is characterized by all three, and therefore is a person. Must not those who impugn this admit that it would be wild talking to say, under the baptismal formula—"I baptize thee into the name of Jehovah, and of Jehovah's Son, and of Jehovah's *power!*"

The name Holy Spirit.

The third person in the Godhead is called the *Holy* Spirit, not because Himself more holy than the other persons, but because He *makes holy.* He is the Spirit, because breathed forth, proceeding by spiration, from God. In this sense of eternal spiration, the Spirit, according to the whole teaching of Scripture, as contrasted with the Greek Church view, proceeds equally from the Father and the Son.

The Filioque Clause.

At the Old Catholic Council in Bonn, a few years ago, it was urged that the phrase *filioque* ("proceedeth from the Father *and the Son*") had been surreptitiously introduced into the church doctrine of the Holy Spirit, and must be given up by the Western Church if there was to be a general union.

The Greek Church makes the one verse, "the Spirit of truth which proceedeth from the Father" (John xv. 26), the basis of its doctrine of the Holy Spirit's procession. But to balance a doctrine on one text, is like balancing a stool on one leg.—It must not be overlooked that there are two processions of the Holy Ghost—(1) in His eternal, essential personality, and (2) in His sanctifying, comforting work among men; and it is of importance to enquire which of these is referred to in any particular verse.

Revelation and Redemption.

Revelation is from the Father, through the Son, by the Spirit. Redemption is to the Father, by the Son, through the Spirit.

VI.

SOVEREIGNTY, FREEWILL, AND SALVATION.

The Decrees of God.

HERE you come to one of the watersheds of doctrine. The question of the decrees divides Evangelical Christians into two great camps, Calvinistic and Arminian, the point of difference being in effect this—as to whether God's decrees are determined by Himself, or by something out of Himself.

The Unity of God's Plan.

All God's works constitute one system ; all His decrees one purpose. We, being finite, can grasp His plan only very partially ; and we are wont to speak of His decrees in the plural. But it was one act by which He, knowing all possible systems, chose this one.

God's Nature logically anterior to His Will.

Chronologically, there is no before or after in God ; but logically, His nature, with its laws of reason and righteousness, precedes His will.

How different Extremists overlooked this.

The Arminians on the one hand, and the Supralapsarians on the other, made God's *will* the origin of right—forgetting that it is not the greatness of God but the quality of God, His *nature* (of which His will is the expression), that determines right. The will of an infinite Beelzebub would not make him the author of right.

God's Decrees rational.

God's decrees are eminently rational. All His attributes go into them, just as the whole human soul is engaged in willing, or in any other function.

A Canon and its Consequence.

It is a canon, that *the first thing in intention is the last in execution.* We must know the final end before we can rightly understand the process. Experience cannot reveal to us the Almighty's final purpose. Our *à priori* intuitions may tell us something of it; but it is to Scripture we must go.

The Problem of the Wheelbarrow.

Logically, the agent comes before the act, but not necessarily chronologically. There was a fallacy when the boy called the wheelbarrow an exception.

Are God's Operations conditioned?

We men start under law, and have to operate under it: for instance, in establishing telegraphic communication with England, we had to use means under

law. But God creates the means, as well as appoints the end. The Unconditioned can become conditioned only through His own will. God, to begin with, is conditioned simply by His own Nature and His inter-personal relations. And though He now works according to the laws of the universe, He is conditioned by these *only as to His operations.* These very laws are the resultant of His will.

A Rising Scale.

The movement of the automaton is not self-determined: that of the fly is self-determined, but not rationally: that of the student is rationally self-determined: that of God is rationally self-determined, and free from all *ab extra* influence.

The Divine Right of Creation.

God had a right to form a moral system, and to have a holy universe. Now, holiness is the loyalty of a free will toward Him, and necessarily implies the *choice* of allegiance or rebellion. God might have determined to create only those who, He foresaw, would be faithful to Him; but He determined to create the others too, who by their freewill would sin against Him. God is responsible for the acts of His necessitated creatures, but not for the acts of those that have the exercise of freewill.

Responsibility for Consequences.

A free agent cannot be held responsible for all the consequences of his act. A father may be justi-

fied in putting his son from the house for the sake of the sisters and younger boys, though he knows that son will go to the devil. The responsibility of the latter's profligacy does not lie with the father. When Abraham Lincoln declared war to save the Union, he knew that crimes would follow—many of them perpetrated by the Union army itself. But he was not responsible for these.

Fore-seeing and Fore-ordination.

In the case of human beings, the fore-seeing of a consequence is not the determination of a consequence. Take the case supposed above. A father introduces a rule into his family which he regards as needful for the best good of the whole. Though he may foresee that it will expedite the ruin of one boy bent on going to the bad, while it will be the saving of the rest, the father cannot be said to determine the evil consequence to that boy. With God, however, the case is different. He, in the fore-seeing, is not placed in the midst of things. He sees all from the beginning, and if He permits anything thus foreseen, what is that but equivalent to its "fore-ordination"?

The Theological Problem of Sin.

The psychological problem of the origin of evil may so far be solved; but the theological is, with man's present light, insoluble. *A priori*, I would expect that in God's universe there would be no sin.

A posteriori, there is sin. All that can be said is—there is an infinite God, and yet there is sin; so that, though we cannot explain the permission of evil in His universe, we cannot declare it inconsistent with the perfection of any of God's attributes.

The Two Great Mysteries in Theology.

These are—(1) The constitution of Christ's person (in two natures); and (2) the concursus between God's sovereign decree and man's free will.

How much depends on the point of view.

Whoever emphasizes God tends to Calvinism; whoever emphasizes man tends to Arminianism. Just as in looking at the moon we see the stars in the background, we see, in looking at the Arminian, Deism behind; and he, looking at us Calvinists, sees, or thinks he sees, Fatalism behind us.

How did God harden Pharaoh's heart?

He withdrew the Spirit's influence, and thus allowed him to remain hard and to grow still harder.

Is there such a thing as Chance?

"Chance" is a relation. The word does mean something; and it is, therefore, foolish to tell children, that "there is no such thing as chance." It is a relation in which the connection between cause and

effect is too subtle for our discovery, or too complex for us to calculate. The planet's motion, for instance, we can reckon and predict; the fall of dice we cannot, not because the case is too subtle, but because the calculation is too complex. So, too, with a projectile like a cannon ball,—given the direction and quantity of force, we can tell where it will light. It is different with the fall of a leaf, owing to its irregular shape and the uncertain impact of the gusts of wind that may carry it we know not whither. Yet, in the strict sense, there is as little "chance" in the fall of the dice as in the course of the planet, or in the fall of the leaf as in the destination of the cannon ball. Chance is not a thing, but a relation. With God there is no chance—because He knows all forces and their direction.

Two Calvinistic Distinctions.

There are conditional *events;* but God's *purposes* are not conditional.

God wills by *genuine desire* sometimes (*e.g.*, "that all men should be saved"), when not by *executive purpose.*

Are our Freewill Actions "determined"?

God does not *cause* our free acts, but determines their futurition. These are two very different things. *I* think—*I* feel—*I* say; but God determines my action, without causing it. The decree determines

everything—causes nothing. God did not cause man to sin ; but He pre-determined that He would sin, and yet created him.

What of the Heathen?

The heathen are condemned and ought to be, because, speaking of them as a class, they are born rascals. I say it with all reverence, and without a desire of self-will in the matter, that if these men (and I have been among them) go to heaven as they are, I don't want to go. Liars, whore-mongers, full of all bestiality—look at their state, and say, where are they going? You know whither yon planet is tending, and where it will be next month ; and you need be in no doubt as to where these poor souls, left to themselves, will be after death. Hence it is poor reasoning to say—don't go on missions to the heathen, because God can't damn them till they have heard the gospel!

Election works through the Will.

I tell my son that if he works well this week, I shall give him an excursion on Saturday. Having studied his nature, I know that if I leave him alone, he will slide along and not work. But I know how to influence him, so as to make him voluntarily work well all the week, and get the holiday at the end of it! We find the same principle in an infinitely higher sphere. Salvation is conditioned on faith ;

but it is by God influencing some men to believe, that salvation is secured for them.

Two meanings of "Will."

"Will" is sometimes put for the conative faculties generally; sometimes for the faculty of choosing, or of self-determination.

What is Volition?

Volition is spontaneity guided by reason. It is an expression of the freedom to will. This is a very different thing from freedom to act, as many a poor captive in chains has known.

A moral Can't and Won't.

All men are under condemnation. They cannot believe because they won't. It is a moral (or immoral) can't and won't. The very want of belief is sin, and therefore furnishes no excuse.

The Sovereignty of God in Common Life.

It is said that God is "no respecter of persons." But the connection in the epistle of James should be noted. It is true that God does not respect a shoddy aristocracy. But He does make differences among men. Take the child of a pious and high-born lady, for instance, and the child of an abandoned woman of the street; have these "the same chance"? God is sovereign.

The Order of Decrees.

Supralapsarian—Elect and damn; create; permit fall; send Christ, &c.

Infralapsarian—Create; permit fall; elect; send Christ, &c.

Hypothetical—Create; permit fall; make salvation possible to all; give efficacious grace to some.

Arminian—Create; permit fall; provide in Christ redemption for all; make result turn on man's free-will and co-operation.

The Theories Contrasted.

The Infralapsarian is the view maintained by most Calvinists. It puts election before redemption, therein differing from the Hypothetical theory, which puts redemption before election, and brings in efficacious grace as an after-thought to prevent total failure. In putting creation before election, the Infralapsarian is not open to the objection applicable to the Supralapsarian theory, that God created some *in order to* damn them. The hypothetical scheme (of Amyraut, &c.) is the least logical of all, though Richard Baxter in England, and also the New England school, adopted it. It is a middle ground that cannot be held; for if God set out with the intention of saving all, He would certainly have secured the result. The Arminian doctrine looks plausible at certain points, but it does not really relieve any of the difficulties of Calvinism; and it is in the latter

that Atheism in the long run will have to find its true antagonist.

Are we responsible for our state of heart?

The Arminian says, A man is responsible and punishable only for his voluntary acts and states. The Calvinist says, A bad heart, no matter how it originated, is wicked and deserving of punishment. We are responsible for our states as well as our acts.

"Grace," a word the Arminian should not use.

A man spoils my grandfather, and I come into the world poor in consequence. By-and-bye, the man comes to me and refunds. I accept the payment, but when he puts on an air of condescension and charity, and talks of liberality, I say—"Stop; this is not of grace, but of debt." Now, Arminians say that since God allowed Adam to propagate a sinful race, he owed it to that race, to give them grace sufficient to be improved to their salvation. What is this but to make salvation not of grace but of debt? Thus, whatever speculative advantage their system may seem to have, it leads to a virtual denial of the doctrine of grace. "Grace" is a word, indeed, that an Arminian should never utter—that is, while speaking as a logician; though happily in their religious experiences Arminians and Calvinists are often agreed.*

* Dr. Charles Hodge remarked, or quoted the remark, one day in his class, that "Arminians usually pray like Calvinists, and Calvinists frequently preach like Arminians."

Irresistible Grace, not Coercion.

When the wind beat upon the man in Esop, it made him only draw his cloak the closer round him. But when the sun made him hot, he by his own will threw off the cloak, which the storm without had not torn from him. You might be got out of this room in two ways: a strong man might come and thrust you out, or a beautiful lady might invite and thereby draw you! Now, it is an utter misconception to suppose that by "irresistible grace" is meant an *ab extra* coercing influence. Grace acts from within, through the will. The man becomes willing: and so there is no resistance or desire to offer it. To be "made willing in the day of God's power" is the highest liberty.

VII.

PROVIDENCE, ORDINARY AND MIRACULOUS.

What is "Preservation"?

THE Schoolmen defined preservation to be "a continued efflux of the vis creatrix" or creative power of God. We may say that God sustains things in their *essence* and *form*. Thus, water is hydrogen and oxygen as to essence, while liquidity is its form—though it may be made gaseous or solid also.

A Heresy of Jonathan Edwards.

President Edwards was always brimming over with ideas of his own, which stood in need of regulating. He sometimes put on paper suggestions that were never really incorporated in his system, and thus illustrated the truth of a remark already made, that though a great genius he had not a thoroughly educated mind. Thus, in a note, he throws out the idea, that you come into the world unholy as the punishment of Adam's sin, and this because you *are* Adam as much as you are yourself. For what, says he, is identity? It is just a Divine

constitution, an arbitrary appointment by the will of God. And, to give colour to his theory, he goes on to argue, that every creature is at every moment the product of a Divine volition; that you are, in effect, a new being every second, every infinitesimal flash of time; that there is no real causal connection between what you were yesterday and are to-day, any more than between the successive images of the candle light upon the mirror. In short, that God *makes* you the same with Adam, and *therefore* you are rightly held responsible!

It will be readily seen how crude this theory is, and how subversive of proper identity and genuine responsibility. But, as has been said, it is nothing more than an ill-thought-out excrescence on the system of its eminent author.

God's Working contrasted with Man's.

All man's working is from without inward; but God's is from within outward, and not mechanical but vital. A quarrier builds a cathedral by masses from without, and leaves chips. God builds an oak from within, and leaves no chips.

Concursus.

This is the combination of two causal factors to produce one effect. It is to be remembered that God, who can put His finger on every spring of man's spontaneity, works, in governing, within the will of men, "both to will and to do."

John Stuart Mill on Providence.

"I have never seen any providence," sneers Stuart Mill. But this is nothing wonderful. I have never seen the world revolve, though I have lived upon it more than fifty years. The broad current carries the ship with it though you do not mark the track. And the providence of God encircles you, and your vessel, and your ocean too; and while you may take your own little path upon that ocean, the ocean, ship, and passenger are being made subservient to a Higher Will.

Is there such a thing as "Special Providence"?

To admit universal providence and deny special is nonsense. You might as well talk of a chain without any links. People often say in a loose kind of way, "That seemed quite providential!" meaning by it just, "very lucky for me!" But, supposing you had *not* happened to look round when the pickpocket came to close quarters, would that not have been providential too? Providence is special, because it is universal; and it is universal because it is special.

A Good Story of Dr Witherspoon.

Men often talk absurdity when looking at truth from a merely subjective point of view. A man who was driving along a road near Dr Witherspoon's *

* Dr Witherspoon, from Paisley, was one of the Presidents of Princeton College, and one of the signatories to the Declaration of Independence.

house was pitched out of his vehicle, but escaped unscathed. Hurrying into the Doctor's study, he told his story in an excited kind of way, and ended with the ejaculation—"Wasn't it a wonderful providence!" "Hoot, man, that's naething of a providence compared to what I can tell of," quietly remarked the sagacious old Scotchman; "I've driven doon that same road for years and years, and my horse hasna been allowed even to run off wi' me!"

Leibnitz's "Coincidences."

Leibnitz denies the connection between volition and act. If somebody strikes you, and your fist flies out and knocks him down, is there any connection between the volition and the act? No, says Leibnitz; so far as you are concerned, it is a pure coincidence! It might, however, be difficult to persuade the other man of this.

The "Exercise Scheme."

Dr Emmons held the principle of divine efficiency creating all the series of exercises in the soul—regeneration itself being a mere change in the series. He was a virtual Pantheist. Dr N. W. Taylor held the "exercise scheme" in a modified form. Professor Barker drew his argument from the correlation of forces: "All force is one; the only force is will; all force is God."

Objections to the Theory of "Concursus."

There is a general truth under the idea of "concursus," viz., that God co-operates with the creature in his act as a cause along with him. But when the doctrine is pressed to mean, that God influences every creature to act *in a special way*, it evidently becomes open to serious objection. Sin, for example, presents a great difficulty to those who argue for this kind of "concursus." They tried to get over it by saying that the entity of the action was assignable to God, and the quality of it to man. The greatest musician will bring discord out of an ill-tuned fiddle; and sinners are instruments out of tune. Two men walk the street—one rhythmically, the other limping. The volition is the same in both, and so are the streams of nervous influence passing through the limbs from the brain. The mind is the author of the step; the lame leg, of the limp. Such illustrations are ingenious and suggestive; but the concursus doctrine, though sanctioned by some of the greatest names in theology, and therefore not to be pooh-poohed, has to be handled with great care, as tending to Pantheism through the denial of the real efficiency of second causes.

What is a Miracle?

It is "an event in the physical world, obvious to the senses; the immediate specific cause of which is

the will of God directly acting; accompanying a teacher sent from God, and designed as a divine sign to authenticate his divine mission and doctrine."

Nature and the Supernatural.

All admit that the universe governed by natural law is *nature*. Man's freewill is *supernatural*. There is a further distinction between man and the *superhuman*. And then there is a sense in which God alone is "ex-lex;" and a distinction to be maintained between Him and the whole universe besides.

The Analytic Method applied.

To understand what a miracle is, analyse one, and so find out its *esse* apart from its *differentiæ*. Take, *e.g.*, the floating of the axe in the Old Testament, which appears to be one of the simplest possible miracles. There can be no higher natural law making ordinary iron float in ordinary water. God simply interpolates among the sum of existing forces that which either antagonizes gravity or increases the density of water, so that the iron rises. Even we can interpolate new causes. Is there any antecedent improbability that God should do so? In America here, the natural laws of weather have been altered by man cutting down great forests that covered millions of acres. Why should not God directly interpose a new cause which will affect the sum of forces and produce a new equilibrium?

A Fallacy of Hume's.

Hume says, We believe evidence because of experience. That is false. If you come to my house, my little nephews and nieces will believe everything you tell them. But I who have had fifty years' experience won't believe the half!

Miracles and Non-miracles.

If it be asked how we are to know a miracle from a merely marvellous event, it is answered—Some things are indisputably miracles, from (1) *Their very nature, e.g.*, the vivifying of a man who had been dead four days; (2) *Their circumstances, e.g.*, unlettered Jews accomplishing what science with all its advance cannot do yet; (3) *Their lack of means, e.g.*, a result accomplished through a word; (4) *Their relations, e.g.*, as signs standing in relation to a system.

Postulates which will carry Hume's Conclusion.

If there is no God, and if we have to view so-called miracles as isolated events, then Hume is right; and no amount of evidence will make me believe that iron could float.

Sporadic Miracles Unreal.

A sporadic miracle I would never believe. Though old Dr John M'Lean* even were to take us all

* A well-known and highly esteemed veteran in Princeton.

down to the graveyard and raise up a man who looked like Jonathan Edwards, it would weigh nothing with me. A purposeless, isolated miracle proves nothing. The miracles of Scripture are not mere addenda to revelation, but are themselves media of the communication of truth.

VIII.

MAN AS MAN.

The Origin of Man.

THE creation of man comes under the head of miracle. He was not made out of nothing, but from existing matter as to his body, by the interpolation of a new cause.

Spontaneous Generation.

This theory found a prominent defender in Bastion: and Crosse claimed to have produced a plant by means of an electric current. But most men of science hold the old axiom, "omne vivum ex ovo," or, more correctly, "ex vivo." Many of them, however, deny spontaneous generation, on the ground that spontaneity does not exist in the universe; though there is a sense in which the mouse is spontaneous, that the ball of yarn made like it is not.

Mind, the Originator of Movement.

We cannot rest in the belief that matter originates movement; but soul can. The mere physicist vainly

tries to show, that your volition is just one of the sparks of electricity generated through your eating so much buckwheat, molasses, and butter.

The "reductio ad absurdum" of Materialism.

It is surely an absurdity, amounting to a total denial of the spiritual side of man's nature, to reduce all consciousness—all conscience, all thought, all joy, up to joy in the Holy Ghost—to a mere molecular change, a piece of physical mechanics!

Darwin's Laws of Evolution.

The word "development" is a characteristic word with men of science. But it implies "involpment;" or, as Joseph Cook expresses it—"You can't have in your evolution more than was put into your involution." There is no doubt that the laws pointed to by Darwin and Wallace exist, and are at work, with beneficial results everywhere. They are divinely appointed laws, and they explain very clearly the *variations* of species. But they do not afford even the suggestion of the *origin* of species. These are permanent, distinct varieties, nōt shaded off into one another. You may have dogs greatly variegated, or cats; but they remain distinct species.

Many Missing Links in Darwinism.

Besides the logical objection already instanced, it may be urged that Darwinism makes matter do the work of mind; that it gives no account of the origin

of mind itself; that the hypothesis gets no further, at best, than "it might be so;" and that it leaves many missing links unaccounted for. Its adherents require infinite time. But time is not itself a cause; it is only the condition of the operation of a cause towards a result.

Does Intelligence or Organization come first?

All religion demands that you begin with intelligence, and go on to organization. But modern theorists reverse this. They begin with organization and rise toward intelligence,—through that of the tadpole up to Tyndall himself, who may be supposed to be the nearest approach to God that has yet been made!

Two kinds of Evolution.

When Christian people say, "Evolution means Atheism," a distinction should be observed. If it is Darwinianism they mean, they are right to demonstration. But evolution in the Duke of Argyll's *Reign of Law* sense may be admitted consistently with Christianity; so that, when other Christian people are found saying, "Evolution does *not* mean Atheism," they too may be right.

Darwin and Agassiz at Opposite Extremes.

Darwin magnified the power of variation on one original germ. He emphasized the principle of unity.

Agassiz went to the other extreme. He denied the possibility of variation, and emphasized fixity of type. But this led him to assert several Adams, as explaining the Caucasian, Mongolian, and other races.

Thus, while we hail Agassiz as an ally against Darwin, we can go only a certain distance with him. We see marvellous changes of variety going on in the world, both of men and of beasts.

A Puzzle for Darwinians.

If there is no change in a thousand years, how much will there be in ten thousand? Hybridism is not explained by Darwin.

Guyot's Characteristics.

Professor Guyot has three eminent qualifications that too seldom meet. He is a man of excellent literary education (having been a professor of history); a man of acknowledged attainments in science; and, withal, a humble believer in the Bible as God's revelation.

Adam neither Savage nor Civilized.

Savagism is a process of degradation. Civilization is a process of artificial education. But Adam was put *in medias res*, into the midst of a process. He was not born with a college diploma, and had none

of the arts and sciences behind him. In many things he had to get experience in the same way as an infant. He knew many things, taught him by God; but he was still a sort of inspired child.

Body versus *Soul.*

The body is constituted, the soul is created. The Bible gives us both the analysis and the synthesis.

Potence or Impotence?

That incompatible attributes cannot be predicated of the same substance, we believe, not through a mental impotency, but through a mental potency.

Scientific Correlation no Novelty.

The correlation of mental and physical causes and effects, so much insisted on by modern philosophers, is as old as Adam and Eve. I am pretty sure that Eve had blushed when Adam courted her, and that she started when the wild bulls around scared her.

The Body, part of the Person.

While united to the soul, the body is part of the person. If a person strikes my body, then I say, "He struck *me*: he committed a *personal* assault."

Trichotomy.

We do not argue against the Trichotomy which merely asserts two entities, and a third which is the

resultant of the union of the two (as when blue and yellow make together green). But spirit and soul are the same thing in different relations. Angels have spirits, but not souls, in common parlance. The spirit in relation to a body is soul. Take soul out of body, and you have ghost and corpse.

IX.

MAN AS SINNER.

The Pre-existence Theory.

THE theory of Origen about a pre-existent state would explain original sin, if true. It has had the adherence in this country of Edward Beecher, who, though overshadowed in the popular eye by Henry Ward, his brother, has more knowledge of theology than the latter seems likely to have after he has been in heaven for a thousand years! But it must be observed about this hypothesis—(1) that Scripture is silent about it; (2) that Scripture, in teaching that sin is derived from Adam, is opposed to it; and (3) that Consciousness tells nothing whatever of a previous state. Certainly a baby does not look like a scarred old warrior either, but like a young life—very wicked often and very cruel, no doubt, but hardly to be set down as of demoniacal origin!

The Covenant with Adam.

The Adamic covenant was not an arbitrary thing, but in accordance with all analogy. Our race got the best possible chance, in our first parent. God

might have kept Adam and his posterity in an eternal state of unstable equilibrium. But such a life on the brink of a precipice would have been a kind of hell. Adam, therefore, had a great opportunity of securing blessedness by a right choice; and God tested him as kindly and gently as possible. Yet Adam took the ground—"If you say I shan't, why then I will." He had no excuse. The fault was certainly not God's. Adam decided his equilibrium, but in the wrong direction—not towards impeccability, but toward sin and condemnation.

A Slip of the Pen at Westminster.

The Larger Catechism, in speaking of the Covenant of Life, says it was entered into, upon condition of "personal, perfect, and *perpetual* obedience." This is a slip of the pen. The terms would hardly have suited us. God could not have promised everlasting life as a reward of "perpetual" obedience. But man would have been confirmed in holiness as the reward of his obedience when tested.

The First Sacrament.

Every Covenant has a Sacrament. That with Noah had the Rainbow; that with Moses, the Passover; that with New Testament believers, Baptism and the Lord's Supper. So the Covenant of Life had as its Sacrament the Tree, of which God would not permit Adam to partake after he had sinned.

Angels and Men contrasted in their Trial.

In both cases there was instable equilibrium morally; then probation; to be followed either by confirmation or by condemnation. The angels had right dispositions; but they were not at first put in a state of stable equilibrium, any more than other new created moral beings. They, too, were put to the test.

But there is this contrast, that angels are pure spirits, while men are spirits connected with a human organisation. God had, of course, the right to create a human *race*, making man spirit and animal at the same time, and a race propagated, unlike the angels, by generation. And whereas angels were severally tried, men, as a *stirps* or race, could be differently yet justly tried, under the most favourable conditions, in their fontal head.

Adam, not Eve, our Representative.

It was Adam, not Eve, who stood as our representative; though Dr Krauth, in his "Conservative Theology" (the best book on Lutheran theology in the English language), always speaks of Adam and Eve as our dual representatives. It was *Adam* who stood for us, and Adam's *first* sin that wrought our woe. It is his apostatizing act which assumed a status of rebellion, that is imputed to us; and not his sinfulness, or his acts in general. And it is the punishableness (*reatus poenæ*) and not the

subjective stain (*macula*) of that act which is imputed.

Mediate Imputation.

The distinction between Immediate and Mediate Imputation was not made till after Imputation was denied by Placaeus. It is not a valid distinction, but a mere lawyer-like evasion of condemnation on the part of Placaeus.

Ante-Natal Forfeiture.

General Lee's child, born during the war, was born in a state of ante-natal forfeiture, because his father was a rebel. This analogy may throw some light on the question of the relation of Adam's sin to our natal condition, while it is true that God is holy and could not *de novo* bring a creature into existence sinful and prone to fall.

The Consequence of a Consequence.

Men are born under condemnation as a penal consequence of Adam's transgression. There are other consequences. The damnation of hell is one of these. But I believe that children dying in infancy escape this for Christ's sake, and that no one is sent to hell because of Adam's sin alone. Sumner claimed consequential damages from Great Britain, holding her responsible for the consequences of the consequences as far as these could be traced. Without

going into the merits of that dispute, we may say that the punishment of the finally lost is the penal consequence of their actual transgression, which again is traceable, through original sin, to Adam's transgression.

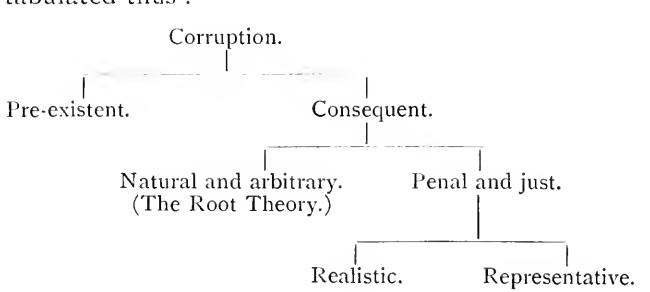
The How and the Why of Sinfulness.

The question of *how* is to be distinguished from the question of *why* we are born corrupt. *How* is sin transmitted, or how does the fact that Adam was a sinner make us sinners? *Why*, on what principle of justice, are children brought into the world in a sinful state? The historic order in dealing with such questions is—Adam's sin, imputation, original sin: and this is the order of treatment in the Systematic Theology textbook. But in teaching a class, it is perhaps better to begin at the other end—taking what we are, and are conscious of being, and what the Scripture definitely teaches as to our state, before considering how and why we came to be what we are. The New England Root Theory of the propagation of sin deals only with the *how*.

What raises the question, Why?

If there be no *person* behind the law, then the question as to *how* we are born sinners is exhaustive. But if there is a person behind it, then you must face the question of *why*. The only answer some give is—In sovereignty. We say rather—In

justice. The latter answer is adopted by the Realists, who have their own way of defending the penal character of our born sinfulness. They do not say with the Calvinist, that such an infliction is just because all men were represented by Adam, but because "humanity" was summed up or embodied in him. This is at bottom a materialistic theory, making us all, in a very literal sense, "chips of the old block." When Realism is fully worked out, as by Nevin (one of the ablest men America has produced), it lands us in virtual Romanism. My conscience is not touched by telling me that I was in Adam as to my φύσις; and if it be admitted that responsibility is in the essence of it personal, then the Realistic doctrine cannot stand. On the question of why men are born corrupt, the different views may be tabulated thus :—



Rome's view of Man's Fall.

Adam, according to the Romish theory, was like a pith man with a little lead in his head. His animal nature of itself tended to go against conscience;

but the *dona supernaturalia* held him straight for a while. When these were lost, he turned upside down. The theory runs through all the Romish theology. As man's original state was negative, awaiting supernatural gifts, so a child is born like new created Adam before he was so gifted; not with a moral bias to evil, but with a languor resulting from disease. He is in a state of unstable equilibrium.

Objections to this view.

Sin, they say, is ἀταξία; righteousness is εὐταξία; and the innate tendency of the lower appetites was counteracted by the *dona supernaturalia*, which, like a ring round refractory sticks, kept them from flying apart into disorder. If this ring was once put on by God, how, it may be asked, could it get off again? But, more particularly, it may be objected to Rome's doctrine—(1) That it makes Original Righteousness *ab extra* and unessential; (2) that it founds on the Manichæan idea, that sin is seated in the body; and (3) that it is really semi-Pelagian, in accrediting man still with the power of contrary choice, and doing away with the need of grace.

Concupiscence.

This word, like its synonym *lust*, has a wide as well as a narrow sense, and in Romish theology often stands for the disorder (ἀταξία) of the whole nature.

A Complicated View of the Fall.

The Semi-Pelagians make the doctrine of the Fall very complicated. They say that Adam was tried and stood; then he was rewarded with the *dona supernaturalia;* then he was tried again, and fell. This is, in the first place, not recorded in Scripture; and, further, it immensely increases the psychological difficulty of the case.

The Romanists and a Shut Augustine.

The Papists were brought up to believe a shut Augustine; when Augustine was opened, they did not like it. The difficulty about the Council of Trent Doctrine is, as to whether it held the *positive* element in original sin.

Judicial Abandonment.

Every creature depends upon God according to its nature. Man was created with positive inclination to holiness; but his highest life depended on something *ab extra:* viz., on communion with the Spirit of God. The instant Adam sinned, when sin was matured in his soul, he died. God now creates souls judicially in a state cut off from the influences of the Holy Ghost. Thus original sin is, negatively, a state of life without God's Spirit. But whenever the child begins to act, the positive sinfulness shows itself.

Eternal Death.

Adam's apostatizing act is imputed to men as the ground of punishment in spiritual death. Then, through this death and corruption as medium, comes eternal death. Eternal death is thus mediated through spiritual death.

The Plasticity of Human Nature.

The Jews by "marrying in" have so intensified family characteristics that, if you had a Jewish ancestor sixteen generations back, he would cast your countenance. If one Smith marry another Smith, and their child marry a Jones—why, don't you see that the Jones family face hasn't a fair chance in the next generation! The plasticity of human nature is illustrated by this.

A Repulsive Aspect of Traducianism.

There are attractions in Traducianism, such as the explanation it seems to offer of sinful and natural dispositions. But its materialistic aspect is repulsive, making, as it does, the architectonic principle of a life to lie not in the soul but in the body. May not God create individual souls, and yet make them like the parent? or may there not be a soul-propagation which we cannot explicate? We are by no means shut up to Traducianism.

Realism and Traducianism go together.

Thomas Aquinas was a Realist and yet a Creationist; and there have been Traducian Nominalists.

But it seems to be the only consistent position—to be both Realist and Traducianist, or else neither. Creationism has prevailed in Calvinistic churches and even in Roman Catholic circles; while Traducianism has prevailed among Lutherans.

Hugh Miller's Aphorism on Heredity.

"The freewill of the parent is the destiny of the child." This saying of Hugh Miller's has many applications. It has had no fuller illustration than in the issue of our first parents' act of freewill in sinning against God. Owing to that, God permits us by judicial abandonment to be born sinners. He is related to us on two planes, the providential and the spiritual; and He has but to withdraw from us the gracious influence of His Spirit, and we are spiritually dead. When, on the other hand, Christ's righteousness being credited to the elect, the Holy Ghost is restored, life and sanctification are the consequence.

How does Christ escape Pollution?

Imputation of Adam's sin to us causes pollution in us; but imputation of our sin to Christ causes no pollution in Him. The reason is, that in us it causes withdrawal of the Spirit, and consequent death, but not in Christ, who was *God*-Man. For Adam's sin, the souls of men are put beyond the sphere of life.

For Christ's righteousness, His people are brought within that sphere.

What is Sin ?

Sin is that which does not square, or homologate, whether in act or in state, with law. The Shorter Catechism definition of sin is better than the King James version of 1 John iii. 4, "Sin is the transgression of the law." Under ἡ ἁμαρτία ἐστὶν ἡ ἀνομία —"want of conformity" either by excess *or defect* is certainly included.

A Definition of Sin.

"Forma peccati (the logical essence of sin) est disconvenientia actus, habitus, aut status hominis, cum lege divina." Want of conformity may exist under any of these three categories— act, habit, state.

Two Elements in Sin.

Two things have to be noted in sin—*reatus*, its relation to punishment; and *macula*, its relation to the holiness of God.

The Mystery of Evil.

The existence of physical evil would be itself a mystery, were it not for the existence of moral evil. The elder Mill, reasoning from the amount of sin and misery in the world, attempts to attribute it to the limitations of God. The problem of evil is the great focus of doubt, the grand abyss of scepticism.

Eudæmonism.

As the blades of scissors coming together serve one end, so, according to the eudæmonistic theory, archangels and devils are made by God to work together, though opposites, for the highest good.

The Mystery of Sin twofold.

There is the theological mystery—why could God have permitted it? There is also the psychological mystery—how could the first wrong volition originate in the holy soul of Adam?

Pain in itself.

Of itself, pain will tend to make men only worse. To make them better, it needs to be improved by moral and spiritual influences. This may be very simply shown, by merely pommelling a bad boy.

Two Kinds of "Guilt."

Reatus, which is the concrete of reus (guilty) is distinguished into reatus culpae (blameworthiness) and reatus poenæ (liability to punishment). Only the latter kind was predicable of Christ, or is removed by Him from sinners.

Imputation.

The word translated "impute" is λογίζομαι, sometimes also rendered "reckon." It means "to charge to" or "accredit with," as a ground for a

certain line of treatment, either something of our own or of another. Imputation must be just, that is, it must have some sufficient ground; and Adam's sin, though not personally, is organically or representatively ours.

Three Views of Man's State and Need.

The Pelagian says—Man is well, and simply needs teaching. The Semi-Pelagian — Man is sick, and needs medicine. The Augustinian — Man is dead, and needs a new creation.

"*Habitus*" versus "*Habit.*"

"Habitus," in Latin, signifies a condition, whether innate or acquired. "Habit," again, ordinarily means no more than a state or condition which is the result of past action modifying the present and future action of faculties. This distinction in usage should be remembered. Sin, as a kind of moral scrofula, is not a change of substance or faculty, but, in the Latin sense, of *habitus*.

How the character of an act may vary.

A blow may be unintentional and devoid of moral quality, *e.g.*, from St Vitus' dance; intentional, but not responsible, *e.g.*, that of a maniac; intentional and dastardly, *e.g.*, that of a bully; intentional and virtuous, *e.g.*, that of a grieved parent. The act depends on the volition, and the volition on the in-

tention, and the intention on the permanent disposition or habit. The goodness or badness of the volition rests on the underlying state.

Perfectionism.

If a man claim perfectionism, ask him whether states, desires, &c., are of the nature of sin, or merely what he calls acts?

The Fatality of One Transgression.

If you are hanging from a branch at the top of a precipice, you are "gone" the moment it snaps, as truly as when you have reached the bottom.

What is Regeneration?

It is a divine act, which changes the *habitus*. We have free will as much as Adam. But the reason why we cannot originate holy acts is, that our *habitus* is wrong.

Evidence of Original Sin.

If dice, being thrown 1000 times, always turn up sixes, you say the dice are loaded. So with babies. They come into the world as thick as those flakes of snow to-day: and they always come "sin up." How do you explain it? The dice are loaded.

Spirituel and Spiritual.

A spirituel girl is one who is the reverse of animal or fleshly,—whose body is dominated by *her* spirit.

A spiritual woman is one whose whole nature is dominated by the Spirit *of God.*

Are men ever disinterested?

If you demand disinterestedness in the sense of gratifying no principle of one's nature, your quest is hopeless; it can't be found. A missionary is disinterested, though he is gratifying love. So was an Italian, who led a man into mortal sin, and then stabbed him, that he might straightway go to eternal damnation. Disinterested! he sacrificed himself for hate. The truth is, that disinterestedness, as it is called, is in itself neither good nor bad. Its quality depends on its motive, and on whether it terminates or not on self. The devil is as disinterested as Gabriel; but the one is prompted by hate, and the other by love to God.

A Thirteenth Century Methodist.

Thomas Aquinas, in his doctrine of man's salvation, stood where the Methodist is to-day. He held that men need prevenient grace, to begin the movement, and that then they can co-operate.

The Scotists.

They were named from Duns Scotus. You see the Scotchman at the bottom of a great deal. But this one wasn't a good Presbyterian: he was a Semi-Pelagian.

Arminianism.

In the American and temporary sense, Arminians are Wesleyans; but historical Arminians (the Remonstrants) were very different. Arminius himself bears about the same relation to Arminianism that Americanus Vespuccius bears to America, a land which he did *not* discover. Arminius was a Presbyterian and half a Calvinist, like Wesley. The supralapsarianism of Beza and Gomarus drove him rather far the other way. Then Curcellaeus, Limborch, and others, carried out the system, till at length it approached very near to Socinianism.

Pelagians and Semi-Pelagians.

The first say, *Ability measures obligation;* the second, You are responsible for *self-induced habits.*

Arminian View of Responsibility.

Arminians make us responsible for our states, not because of their nature, but because of their origin. This would absolve all children from sin of state. They further say that God could not have damned any of Adam's descendants unless He had provided "gracious ability," with salvation through Christ and the Spirit.

An Analogy for Sin in Man.

"Ole Bull" is author of the sound; the bad fiddle of the discord. But suppose he made the fiddle; is

he not responsible for it as well as for the music? Ah, but it is constitutionally a good fiddle, though now sadly out of tune.

Negation versus *Privation.*

A stone can't see; that is negation. A dog can't see; that is privation, because seeing belongs to its nature. So, said Augustine, sin in man is a privation; it is a moral defect, because he ought to be holy and to love God.

Moral versus *Physical Condition.*

If a poltroon put out an eye to avoid the conscription, Government might punish him for that act, but has no right to punish him afterwards for not using a faculty he does not possess. If by neglect at college, I am without eyes I might and should have had, I was blameworthy; but I cannot be punished for not using intellectual faculties I have not. In the moral sphere it is different; states of mind have character, however they were brought about. In failing to recognise this, the Arminians erred in their half-way opposition to the Pelagian theory—holding men responsible for only their self-induced habits and self-produced acts.

Kant and the Sum of Morality.

There is nothing harder for us than to control our affections. Now, the sum of the law is, to love God

with all your heart: but you cannot love what you don't love by a mere act of will. Yet Kant founds on the axiom—"I ought: therefore I can."

Christ made Sin—how?

It was not the *actus* or the *habitus*, but the *status* of sin Christ took. He gives us the *status* of righteousness by justification; but He also provides for the *habitus* of righteousness in us, through sanctification of the Spirit, whereby we are enabled to produce the *actus*.

An Unwarrantable Statement.

If God had not purposed to introduce redemption, I believe that he *would* not have allowed Adam's posterity to be born. But I cannot say with the Methodists that it would not have been *just* for Him to have done so. They thereby make the sending of salvation a matter of compensation, rather than of free grace.

A. a Christian: B. not—why?

Where shall we seek the explanation of the difference between these two hearers of the same Gospel?

The *Pelagian* answered—"A.'s purpose was sufficient: he willed it, and he became a Christian."

The *Semi-Pelagian* says—"A. did his best, and God helped him."

The *Arminian* says—"A. used the gracious ability, the prevenient grace, given by God to all, while B. did not."

The *Lutheran* says—"A. and B. both needed prevenient and co-operating grace. Neither could co-operate, but either might resist. B. did resist, while A. did not. Hence the difference."

The *Calvinist* says—"A. was regenerated by the grace of Almighty God."

Under the Surface.

You sometimes see a man struggling against his surging passions, and, by the aid of some one fixed principle, deep down, overcoming and going against them all. So have I seen an iceberg bearing along in opposition to the Atlantic currents. But it did not go without a motive. Deep down was the Gulf Stream, quietly influencing the great mass.

Personal Freedom.

Consciousness tells me that I have the power of originating action; and the immediate knowledge which we have in the intuitions of consciousness is the surest of all evidence.

"I want to believe, but can't."

It is liberty of *the man*, not of the will, that we have to keep clearly in view. A man says—"I want to come to Christ, but can't." I say—"You

don't want to come to Him, in the sense of giving up sin, and giving up yourself to Him ; else you *do* come to Him." In a revival, an important question is, Do converts want to be holy? Do they want the "old man" in them to be broken up? Do they want God's justice to be righted? Or do they merely want a new exciting experience, and, looking beyond that, to escape hell? The man I have supposed does not, in the full and proper sense, "want to come." The Bible declares—"And ye shall seek me, and find me, when ye shall search for me *with all your heart*" (Jer. xxix. 13).

X.

GOD'S LAW AND MAN'S DUTY.

The Foundation of Morals.

GROTIUS tried to found morals on nature. He was a Christian; but Kant, who followed him, was a Deist; and many who follow Kant are philosophical atheists.

A Watershed.

Does good depend on the nature or on the will of God? Here we have the watershed of much doctrine. Grotius, and others, making it depend on God's *will*, prepared the way for the supralapsarian doctrine, that God made men in order to damn them. And further, if right depends on mere divine volition, the doctrine of Atonement is destroyed; for if by an act of will God could have made it right for sinners to get off without any penalty being attached to sin, then Christ would not have died. The will of God is rightly taken as the absolute and perfect rule for us. Yet, as a matter

of analysis, God's own holiness precedes His will, and is not a product of His volition. Right is founded in the *nature* of God.

The Tyranny of Crowds.

A true man must stand up against crowds in America, as they have had in Europe to resist kings and popes.

Why should the Law of the Land be obeyed?

I must not, for instance, poach in England, because it is the law of the land; and I have to obey the law because it conduces to the wellbeing of man, which I am bound to further by the law of God. Of course, if I am convinced that a law is not so conducive, it is open to me as a loyal citizen to strive to have it altered.

What Guilt implies.

As liability to punishment, "guilt" implies an objective personal reference to an external lawgiver.

What Circumstances may do.

To drink a glass of wine is not wrong in itself, but circumstances may make it sinful. It may be, *e.g.*, a stumbling-block to others. Or it may be done with

a wrong intention, *e.g.*, a blasphemous act, or a treasonous act,—such as drinking to the health of your country's enemy.

Where can the Church draw the line about Drink?

It is quite true that one man gets drunk with two glasses, and that another may drink a quart with impunity. If it be asked, Ought not drinking to be absolutely forbidden to both?—the answer must be, No, not on Scripture ground. I am prepared as a citizen to vote for a prohibitory bill; but I am not prepared to discipline every man who drinks a glass of wine. And why? Because Christ does not forbid drinking. But He does forbid getting drunk; and, as far as Church discipline is concerned, we have to draw the line just where the Bible does.

Distinctions among even Divine Laws.

The primary laws of love and justice are more fundamental than certain laws which are based upon them—*e.g.*, those concerned with property and those bearing on the matrimonial relation. These may be waived by God, if He sees meet. Difficulties raised in connection with the Old Testament account of God's procedure in regard to the observance of such appointments, are to be viewed in the light of God's right to execute His own law. If He has a right to put a man into hell, He has a right to send another (as to Agag) to kill him, or (as to the Egyptians) to take his property.

What is my Duty?

A man can have only one duty at any particular moment. But it may be difficult to know what it is; because different precepts may seem to come in together with conflicting claims. Logic will not solve your problem in such a case. The moral sense must give the decision.

Right or Wrong?

Questions of casuistry often arise as to right and wrong. It can never, of course, be right to do wrong; but the question is, and it is sometimes a hard one to answer,—what is right? Strategy in war is often untruthful. It may be your only means of self-defence. Is it right? Robbers assail your house; you hide your wife and daughters from them; they demand from you where they are; you mislead the robbers, and your people escape. Did you sin? Had the robbers a right to the truth from you? Or, take an actual case. Dr Alexander took his Bible with him into Rome. When the baggage was examined, the Bible was detected. "Oh, it's a dictionary!" said the courier. Dr Alexander did not speak. He thereby connived. He kept his Bible. But did he sin?

Mother of God.

The phrase "Mother of God" has biblical *analogy* in the constructive phrase "blood of God" (Acts xx.

28); but it has not biblical *authority*. It was used for a good end at Ephesus (431 A.D.), against the gnostic deniers of Christ's divinity. But it is not a phrase that it is advisable for us to use.

The taking of Oaths.

In the case of oaths, it is the animus imponentis (intention of the imposer) that governs. The imposer is the interpreter; and to take the verbal oath in a different sense is to deceive.

The Essence of the Sabbath.

That a regular portion of time, appointed by God, to be observed by all men, should be set apart for rest and the worship of God,—this is the essence of the Sabbath; that one-seventh of time should be so set apart is, relatively to this, the accident. It is, however, the case that one-seventh of time *has* been positively set apart by God for a Sabbath, and a particular one-seventh of time. The choice has not been left to us.

Duration and Extent of the Sabbath Law.

"Remember the Sabbath day to keep it holy," is as much a moral law as "Thou shalt not steal"—the law founded on the relations of property. Its duration and extent are determined by the character of the institution and the abiding reason for it; and also by Scripture, in the New Testament portion of which its permanence is incidentally recognised,

though there is no specific re-establishment of it, any more than of infant church membership.

The Lord's Day and the Sabbath the same.

Our "Lord's Day" and the Jewish "Sabbath" are not different in essence. Both are days of rest and festival, not of gloom. The essence of the Sabbath could not be changed without changing the nature of man. But the accidents of it may be changed by competent authority, and were actually changed by the college of Apostles, for a sufficient reason.

The Change of Day.

The stream of Sabbath observance on the seventh day of the week came right down to the time of the Apostles; it took a bend at that point; and it has come right on ever after. Only they could have altered it; the authority of no other would have wrought such an universal change in the Christian world. The adequate reason for the change was, the celebration of the Resurrection of Christ and the new creation it secured. The competent authority was that of the Apostles, and no other. (The trouble with the hierarchical bishops now is, that they are all Apostles, though they have not seen the Lord—not a soul of them!)

American Law related to English.

We grew as a nation out of England, and thus have laws based on religion and morality. We have

our own peculiarities, however, in certain of which our friends there seem disposed to imitate us,—and, some of them, to imitate us to their destruction.

The Right of Religious Legislation.

We have a right to administer the laws here religiously. Who cheated the Indians out of their land? Have not we then the right to the advantages? If foreigners come, they must obey the law of the land. They may go to the moon or the depths of the sea if they like. But if they come here, they must be Christians or get killed. I would give Atheists the Sabbath, or the alternative of cold steel or hot lead—either! When I was in India, Hindu boys (I call them boys, though they might be fathers * or grandfathers; you could never tell that there) would sometimes be obstreperous in school. If they demanded liberty to disobey, I told them—"Certainly; but outside the school. If you come in here, you must obey or get flogged."

A Non-moral Government Impossible.

It is coming in this country to blood. Men of my age won't perhaps live to see it. But it is coming. A government can't be non-moral. It must be either moral or immoral.

* Dr Hodge took one of his young Indian pupils to task for absence from school one day, and to his surprise was met with the well-founded excuse that, his wife being ill, he had been needed that day at home to mind the baby!

Religion cannot be ignored.

Men are religious beings. Religion can't be got rid of by seeking to ignore it. A man, after taking some liquor perhaps, may go hopping round and declaring—"I'll have no gravity;" but he need not expect to get rid so of the laws of gravitation. As little need our legislators attempt to put away religion. We have a right to insist that they shall not try. I would not consent to be hanged by a jury with an Atheist sitting in it. It would be much more comfortable to be hanged by a jury of good Presbyterians!

Religious Education.

The theory of many here is, that the State is to have no religion. Yet it is to be the great educator. Hence education is to be divorced from religion. So far as religion is concerned, the family and the Sabbath-school are to do it all. But is this enough? A father is out all day, and comes home tired at night; the mother is dragged to pieces by babies; how much are they likely to do for religious education? And how many of the children go to Sabbath-school; and how efficient is the education provided there? I have been twenty-five years a pastor—in three States and four congregations—and although there are no doubt exceptions, and many excellent schools throughout the country, my experience has been that the pupils are in general small children,

and the teachers biggish boys and girls, too big to learn, and set to teach those who are often too little to learn.

Non-religious Education Impossible.

The deeper objection to so-called secular education is, that the relation between our religion and all our other knowledge is vital and organic—not mechanical. You cannot separate them, like bread and butter; it can't be done. Could you teach history—the history, say, of England, and specially of Scotland, the land of the Covenanters, and leave religion out of account? Take a schoolboard with men of all shades of non-religionist opinion, and let them carve out of your teaching system what didn't suit them—and what would be the result? It would be a worse case than that of Esop's man with the two wives, who relieved him of all his locks,—not only bald non-religion, but *irreligion* would be the result.

National Religion.

The proposal of a non-religious basis is something novel, not found anywhere in the experience of the past. To carry the theory out, the language itself will have to be revolutionised, and the dictionary itself expurgated; for its terminology as well as that of the law of England is full of religion. And is it not a significant fact, that in our great American encyclopædia there is no article on the word "God"? If you ask how far I would advocate religious train-

ing, I reply, that the best practical system I have known was the old Scottish parochial system, though it is to be feared that, instead of getting back to that, things, as with the New England schools, are going in the opposite direction. Christianity should be recognized publicly by this country. Christ should be recognized in the law of our land, as the supreme ruler of our nation. I am member of a society striving for this end; and the principle is right, whatever our success may be. We should insist that if the State has a right to educate, she must not educate in infidel history and philology, but, in assuming the educator's function, must obey the Scripture injunction regarding that function—to train the young "in the nurture and admonition of the Lord."

Atheism Worse than Popery.

Religion is what keeps a nation from chaos—from falling asunder like uncemented sand. Dr H. of New York was deploring in my father's house last night the influence of Roman Catholics on education. But—much as I dislike Popery—I would infinitely rather see the education of our children in the hands of Romanists than in the hands of Atheists.

Capital Punishment.

Is it right to hang people? Yes; you have either to hang or be hanged.

Celibacy and Matrimony.

Both married and unmarried missionaries are needed. The latter have certain advantages, especially in certain places. But ladies are needed to teach women; and it is well to show the Hindus specimens of pure family life. Celibacy is not in itself a virtue; and matrimony is not essential to salvation!

Why Rome's Priests do not marry.

Hierarchical reasons stand in the way of Romish priests marrying. For instance, when the Pope issues a summons for a General Council, about nine-tenths of the bishops can assemble from all quarters of the earth, which they could not do if they were married men surrounded with family cares. So with all the errands on which priestly emissaries have to be sent.

How Rome Dissolves the Marriage Tie.

Romanists get no divorces; but they often get marriage decreed null *ab initio*, on many and various pleas. I knew a professor out west, who grew tired of his wife. He could not get a divorce as a Protestant Christian. So he turned Roman Catholic, got his marriage annulled, and all his children decreed bastard. Then he married again; and by-and-bye he turned Presbyterian!

Why Russian Priests' Wives Live so Long.

Russian priests are allowed to marry once, but only once; and it is observed that no women live so

long as the wives of Russian priests. A man was seen one day washing clothes; and another who thought his appearance hardly in keeping with such an occupation, asked him why *he* should be washing clothes? "Well, you see," he answered, "I'm a priest, and we are never allowed to marry a second time; so when we have a wife we do everything to keep her as long as we can!"

Can the State dissolve Matrimony?

The State can as little by its fiat dissolve the vinculum of marriage as it can dissolve that of parentage. Its decree would be just like the decree of the Pope against the comet.

American sentiment about Divorce.

In the United States, the thirteen old States—especially Episcopalian States like Virginia—which brought over English law, are stricter on this subject than some of the other States are. Public opinion is wofully lax in some parts certainly, while in others it is sufficiently strong. Death alone *ipso facto* dissolves the marriage tie. Adultery does not, until it is proved; and for desertion to justify divorce, it must be wilful, and final, and without just cause.

Evil Company.

You may have to do business with a man who is leading an immoral life. But you are not to have

friendly social relations with him, or to introduce him to your family.

Need of a Marriage License Law.

In America we ought to have the State made responsible, through the establishment of a marriage license law, for proper registration. In Pennsylvania, a minister who may happen to marry a minor is liable to a fine of £50—a law which was intended to prevent the abduction of young girls. All sorts of people used to come to me at Wilkesbarre to get married. Sometimes I knew from the look of the girl that I was safe; but I frequently had to refuse to marry the applicants, because I had no means of protecting myself. An old minister, Dr ——, was less careful. In course of time his conscience had got so far seared that, when knocked up in the morning, he would put his head and night-cap out of the window and marry the folks right off in the carriage, without even knowing whether they were old or young, married or single. Such a thing as that ought to be prevented.

A peculiar Question.

If God allowed the Patriarchs a dispensation of toleration for polygamy, might not those heathen who, in ignorance but in good faith, have married several women be similarly tolerated? Or, when the husband is converted to Christianity, are all the

poor women but one to be set adrift? This is a difficult problem.

The Deceased Wife's Sister.

The Bible is our only rule of faith and practice. Every sin is forbidden in it. Now, incest is a heinous sin as even nature teaches, and must be forbidden in Scripture. Yet it is nowhere forbidden, if not in this Levitical law. We find that the eighteenth chapter of Leviticus condemns, without discrimination between affinity and consanguinity, marriages within certain degrees of relationship. The Deceased Wife's Sister law is permanent, if its ground is permanent.

The Safety of Society.

The only thing that can save Society is the recognition that it is to be founded on the will of God, and that all authority comes from above downward, and not from below upward. If in this country of universal suffrage we do not emphasize great principles of duty, we are going to perdition. Here, more than in any other land; now, more than at any other time, we need to remember this.

A Question of Casuistry.

If a man has a right to the truth from me, I must give him the truth. If he has no right to it, I may, and usually should, hold my tongue. But if I am

compelled to speak, and if the communication of facts to a person who is ex-lex will enable him to use his knowledge to the ruin, let us say, of my wife and child—may I intentionally mislead him without sin ?

Bragging.

A form of lying we have not discussed as yet is bragging. I knew an old gentleman so given to it, that he would talk incessantly about the wonders he and his family had done, and try to make out that every great machine and new improvement had been invented by himself. I would sometimes have to sit two hours listening to his voluble talk, without believing one word of it !

Mistaken Kindness.

A criminal is sent to the penitentiary. You begin to coddle him ; you want to know if he has a sore throat ; you send the doctor ; you take him by the hand, and say, " My dear brother ; " you try, as you say, to save his self-respect ; and you send the chaplain to discuss all sorts of questions with him as an equal. What is this but sapping the foundations of society ? The design of penitentiaries is not primarily reformatory, but punitive ; and, as God teaches us by example and precept, crime must be dealt with as a tremendous evil.

Exemplary Killing.

It is murder to kill a man for the benefit of his fellow-men—that is, not as a deserved punishment to him, but as a warning to others. As Coleridge says, "A man is an end in himself, and not like the things around him."

Three Views of Suffering.

Suffering to satisfy justice is punishment. Suffering to improve the sufferer is chastisement. Suffering without any such design is calamity.

XI.

DEATH AND AFTER DEATH.

What is Life ?

LIFE is the result of the action of a higher on a lower agency. Animal soul acting on animal organization gives animal life. Spiritual life is the resultant of God's Spirit's action on our souls (*cf.*, Dr. John Brown of Edinburgh). The process of death is initiated apparently on the side of the body, very often through miasma which produces a lesion inconsistent with the proper action of the system.

What is Death ?

Death, in the colloquial sense, is the dissolution between soul and body. There is no evidence that it means cessation of being, as Annihilationists affirm. Even the body does not cease to be. It is a mere separation.

Spirit, and Soul, and Ghost.

How does a spirit become a soul ? By personal union with a body. Hence angels are never souls.

What is a ghost? A spirit which has been a soul: an unclothed soul. Both the creation and the dissolution of man—the synthetic and analytic methods—may be called in to prove that man's soul is the resultant of union between spirit and body.

Has a Dog a Soul?

It has, in a sense: for when it dies, "the spirit of the beast goeth downward to the earth" (Eccles. iii. 21). We have no ground for affirming that it still lives on after dissolution. But this we do know of *man's* soul, from Revelation.

The Soul after Death.

The theory of Isaac Taylor is substantially this:—When a man is dressed for company, he has on both coat and vest. At death he puts off the former, and goes in his vest and sleeves for a time. By-and-bye, he returns to his coat, which, in the meantime, has been fixed up for him. Joseph Cook's doctrine may be compared with Swedenborg's idea of a double body, an inner and outer coating. Archbishop Whately gave both sides of the question as to the soul's continued consciousness after death, and declared it a balanced controversy, a drawn game. He was a broad churchman, but a good man—on the salvable side of that party. He held that the dead body could not be said to sleep any more than a stone, so that the reference in this expression—

"sleep"—must be to the soul. But it should not be forgotten, that language is not used in such circumstances to chop logic upon, but is based upon phenomena. And nothing is so *like* death as sleep.

How is the Soul made fit for Heaven?

Perfectionists say that the soul is made fit in this life for heaven, and that the perfecting work may be done early, through the believer's act of faith in Christ. Romanists, again, postpone the completion of the work, in the case of all, till after death; and hence they provide purgatory for good Catholics. We say that, though there is nothing in death itself that sanctifies, Christians are at death made perfect in holiness by Divine and gracious power. Without such a provision, what would become of Christians who are hardly fit to go to prayer meeting on earth, not to speak of being fit to enter Heaven!

Annihilationism and Restorationism.

If you do not take the Bible doctrine of eternal punishment, the only alternative at all defensible is Annihilationism. It is of the essence of Christianity in all its forms, that Divine favour produces man's goodness, and not *vice versa*. Punishment won't make a man better; he will go on getting worse and worse in hell. Here lies the absurdity of Restorationism.

Annihilationism explained.

Annihilationists mean, not that you must be put absolutely out of existence, but resolved, rather, into your constituents. The bubble bursts and vanishes in air. *You* cease to be; but, strictly speaking, you are not annihilated. You are just, in Hindu language, "absorbed in Brum."

Spirits not mutually exclusive.

The scholastics gravely argued — "How many spirits can stand together on a needle point?" The correct answer was—An infinite number, because spirits do not exclude each other.

Hell and Heaven.

It is the presence of God as unreconciled that constitutes hell; it is the presence of God, as reconciled in Christ, that makes heaven.

Is Heaven a Place?

If men were only spirits, heaven and hell might occupy the same square space. Souls do not fill space. The σῶμα, however, which is organized matter, does. The bodies of believers will be numerically, though not qualitatively, the same in heaven. In exchange for the animal body (σῶμα ψυχικόν), the believer is to have a spiritual body (σῶμα πνευματικόν). You are not going to heaven

as an animal with vertebrate column and digestive organs. But you will have a body, nevertheless, which, after the resurrection, will occupy space. Heaven is a place as well as a state. Where Christ in his glorified body is—that is Heaven.

Christ descending into Hades.

The phrase, "He descended into Hades," should be left as it is. Do not try to translate it; but do not leave it out. It is no interpolation, but is part of the consensus of Church doctrine which grew by assimilation. For persons in New Jersey or any part of this Yankee nation to cut it out would be infinitely absurd. I would sooner shoot or hang a man for that than for counterfeiting; and, if I had the power, wouldn't I do it quick!

The Limbus Infantum.

The doctrine of the *limbus infantum* has no ground in Scripture. We believe that infants go to heaven through the mercy of Christ. If they did go to Hades with Original Sin on them, since we are not to suppose that they remain infants eternally, they would go on developing in wickedness, and so deserve damnation personally, like adults, through actual transgression.

Infant Salvation.

Concerning the phrase "elect infants" in the Westminster Confession, Dr Krauth thinks he shows

that the original framers of the Confession meant that some are not elect. There is another and more important question—What does it and should it mean? The answer to this is—that all infants dying in infancy are *saved*, and *because they are elect.* The phrase should be interpreted as referring, not to the extent of infant salvation but to the nature of their security, to the ground of their salvation. The Arminian view is, that infants are somehow saved on their own account. The Calvinistic, that, though they have incurred condemnation in Adam, they are saved through the redemption of Christ. The Romanist, that the salvation of Christ is not applied to children except through baptism.

The Heathen.

The whole world has received certain benefits through Christ's death; but the heathen who do not know the gospel are just left, so far forth as their eternal salvation is concerned, where they were before, and would have been without, Christ's coming.

The Place of Purgatory.

All who die in the Romish Church are supposed to be saved. But many who so die are admittedly bad: and none who are bad can enter heaven. These shall, therefore, be cleansed in Purgatory. This is a doctrine which contains some acknow-

ledgment of the evil of sin. A pious Romanist looks on Purgatory as a blessing, though matters should as far as possible be settled here, since a higher rate of interest will be exacted yonder.

How to deal with Romanism.

Remember that in attack you must take the whole system of Romanism, and not merely parts of it. Purgatory, for instance, is necessary under the general Roman Catholic system: and you might do the reverse of good to a devout Romanist by removing only his belief in Purgatory, which is, in some sense, a tribute to the purity of heaven, and an expression of the sense of defilement in man. Above all, hold up the Gospel to such: and seek to build up, and not merely to knock down.

The Pharisees.

The Pharisees were the best class in the nation, after all; and here lies the point of Christ's assertion, that the best of natural religion could not take men to heaven. Our old school Presbyterians, stripped of their vital Christianity, would be the modern representatives of the Pharisees. A man that winks, and smiles, and thanks Heaven that he is not a Pharisee, has usually little to thank God for along *that* line.

Something not to shout about.

When you hear a man shouting out about eternal hell, he is making it as plain as possible that he's

an infidel on the subject. There is a great deal of unbelief in the world in this connection, and also a great deal of swearing in the pulpit. A man who realises in any measure the awful force of the words, *eternal hell*, won't shout about it, but will speak with all tenderness.

A Personal Reminiscence.

I was much staggered and perplexed, during a period of anxiety after college, in reading from Angell James's "Anxious Enquirer," a passage to the effect, that the reader had better shut the book and go down on his knees, if he did not feel that *his past sin* was sufficient to merit eternal damnation in hell. Now, this is not the just way of putting the case. God withdrew spiritual life from Adam, the moment he ate the apple; he abandoned the man. But what makes the abandonment everlasting is man's continued sin. If men could go there and suffer without sinning, hell would not be half so bad. But they both *sin* and suffer there.

A Running Account of Guilt.

It is often held, not by Romanists only but by many Protestants, that future punishment is all inflicted because of sins committed on earth. But eternal punishment, although it is the result, is not the correlate of temporal sin. A penalty and a consequence are not the same. It is to be re-

membered that men's sins *in hell* deserve and get punishment. Exclusion from God's favour is the result of sin here; the continuation of that exclusion perpetuates the punishment; and the guilt of lost souls in the other world is a running account kept up with compound interest. It is with them as with certain criminals, *e.g.*, in Allegheny penitentiary, who, through the attempted murder of a warder, got a prolongation of punishment. The ring-leaders in such places often go on getting increments of punishment; and this is a view of the case not to be lost sight of, in speaking of the eternity of future punishment.

Three Relations to Law.

Law is essential. It is a relation which every intelligent creature sustains *eo ipso* to God. Hell, as well as earth and heaven, is under law. Our probation is here (under the covenant), and our destiny is fixed when we die; but even after that the lost as well as the saved continue under law. There are, however, three relations to law, which must be distinguished,—the covenant, the regulative, and the penal.

The Final Judgment.

So far as God is concerned, the facts, the knowledge of the facts, and judgment on the facts about any of us are as old as eternity. The great object

of the Judgment is, to establish justice, and to exalt it in the estimation of men.

The Judgment General as well as Individual.

We die as individuals, and God deals with us as such. But God has also dealings with men in the mass even now; and he will so deal with them at the great day of Judgment. The doctrine of a general Judgment implies, that each man shall be revealed not only to himself, but to all whose history has had points of contact with Him. It does not necessarily imply a revelation of each to every soul in the universe, which would require a sort of omniscience in these.

The Test in Judgment.

Men's loyalty to Christ will be the test. The judgment of men's characters will be qualified according to their light. No two men, even brothers in one house, have had the same amount of light. We are responsible, too, for the light we might have had.

The Missionary Enterprise.

Millenarian missionaries have a style of their own. Their theory affects their work in the way of making them seek exclusively, or chiefly, the conversion of individual souls. The true and efficient missionary method is, to aim directly, indeed, at soul winning,

but at the same time to plant Christian institutions in heathen lands, which will, in time, develop according to the genius of the nationalities. English missionaries can never hope to convert the world directly by units.

The End.

Now, gentlemen, we might as well come to "the end of the world." Mr Rubinkam, will you please recite: we have very little time, sir! . . .

FINIS.

Turnbull & Spears, Printers, Edinburgh.

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