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THE LATE DR. ARCHIBALD ALEXANDER HODGE.

This distinguished man having been a warm friend of the Alliance, and a member of each of its three Councils, it is fitting that the *Quarterly Register* should take special note of his death, which occurred on 12th November, after an illness of but a few days. He had preached with unusual animation on the previous Lord's Day in the College Chapel of Princeton, but took cold soon afterwards; this developed some derangement of the viscera, which, after intense suffering, terminated his life.

The events of his life are soon told. He was the son of Charles Hodge, the eminent Presbyterian theologian, and was in his sixty-fourth year, having been born in Princeton July 18, 1823. He was graduated from Princeton College in 1841, and from 1844 to 1846 served as a tutor in his *Alma Mater*, meantime attending the course at the Theological Seminary, from which he was graduated in 1847. He then spent three years in the service of the Presbyterian Mission Board as a missionary to Allahabad. Upon his return home in 1850, he filled successively Presbyterian pulpits in Nottingham, Md., Fredericksburg, Va., and Wilkes Barre and Allegheny City, Pa. In 1864 he was appointed Professor of Didactic, Historical and Polemic Theology in the Western Theological Seminary of Allegheny City, and this responsible

post he filled until 1869, when he was called to the same chair at Princeton, filling it with distinguished ability until his sudden death.

Dr. Hodge, in his early life, gave little or no evidence of mental force—indeed his classmates in college seemed to think that his name was a burden, as he was so ill calculated to bear up the reputation of his father. And this continued for a number of years. But in his last pastoral charge he displayed such a reach of thought, such a power of acute analysis, such a crystalline clearness of statement, and such a familiarity with the stores of the past, that men felt that his true place was in a professorial chair, and accordingly he was called to teach theology at the West. Here he not only did excellent work among the students, but exerted a very wide influence through the pulpit. His voice was insufficient in tone and compass to make him an orator, and there was not much in his manner that was striking or attractive, yet he has been known often to hold a large audience in breathless attention while he elucidated some important truth, defining, discriminating, confirming and illustrating, until the whole subject stood in the light of the sun at meridian. He never stooped to the tricks of sensationalism. It was sheer force of intellect that enabled him thus to meet the wants of earnest students, and at the same time command the interest of a popular audience. Something of this appeared in the last year of his life, when, by request, he

delivered in Philadelphia a series of familiar lectures on theological topics. These utterances were scientific and thorough, yet the qualities of the lecturer made them immensely interesting. Large audiences listened as attentively as if the speaker had been a finished rhetorician, or were relating a tale of new and stirring adventure.

In his chair at Princeton he seems to have continued his father's work. He was an exegete as well as a theologian, and he had the faculty of winning the hearts as well as of inspiring the minds of his pupils. His piety was simple and fervent, and it gave tone to his prolections. Theology was not treated simply as a science, but also as an experience and a life, and no student needed to starve his soul while furnishing his mind. The atmosphere of the lecture-room was spiritual, and growth in grace could keep step with growth in knowledge. In this respect Dr. Hodge did his full share toward perpetuating the influences which have reigned at Princeton for three-quarters of a century and have made it what it is.

His best-known published work is *Outlines of Theology*, which was reprinted in Britain, and also translated and published in Welsh. It is a compend of the leading doctrines, stating them with great clearness and accuracy, and usually citing the very words of the creeds or writers that come under review. It has been, and will still be extensively useful. He has also published a volume on the *Atonement*, a *Commentary on the Confession of Faith*, and a smaller work entitled *Presbyterian Doctrine Briefly Stated*. Besides these were very many shorter papers, reviews, criticisms, and the like. He was one of the original editors of the *Presbyterian Review*, and a frequent contributor to its pages. His peculiar gifts, natural and acquired, fitted him to speak through the press with authority and power, and it is for this reason that many outside his own communion sincerely lament his sudden removal. A stout and skilful defender of the common faith of the Reformed has fallen just at the time when his faculties were in their prime, and when, alas! there is a loud call for their continued exercise.

On the Monday following his decease the funeral services were held, attended by a vast concourse of ministers and laymen from all quarters. Professor Shed offered prayer, and Professor William M. Paxton made the address, which those who heard it declare to have been one of rare eloquence and power.

He succinctly rehearsed his career as student, missionary, pastor, and professor, until his work and his fame culminated in the town of his birth, as the successor of his honoured father. The discourse closed with a clear and discriminating analysis of the salient features of Dr. Hodge's character. These the speaker summed up in the words—"Christian, philosopher, theologian, orator, poet, and child." The force of the last-mentioned term lay in the simplicity of the good man's manner of life and thought. He was the most artless and unassuming of men. He wore his heart upon his sleeve, and never seemed to know the meaning of indirection. According to the apostolic precept, he was a man in understanding, but a child in malice. Of him it was true, *Pectus est quod theologum facit*. And hence his extraordinary gift of clothing doctrinal statements with the warm glow of his deep emotions. Multitudes mourn his departure, not only as a great light extinguished for this world, but also as the loss of an eminently sincere and consistent believer, as generous as David, as large-hearted as Paul.

TALBOT W. CHAMBERS.

NEW YORK.

[Dr. Hodge contributed a paper to the *Catholic Presbyterian*, March 1882, entitled "The Latest Views of Dean Stanley." It showed a hard struggle between his love for the man and his abhorrence of his theology. Of his theology his judgment was, "It barely comes up, either in content or in spirit, to the baldest historical Socinianism."]

OTHER BLANKS.

HARDLY had our October number reached the hands of our readers when the tidings of the sudden death of Dr. JOHN KER of Edinburgh sent a wave of mourning not only over the whole Presbyterian Alliance, but over a far wider area of Christian brotherhood. It was only the shattered state of his health that prevented Dr. Ker from taking an active part in the business of the Presbyterian Alliance. He was a member of the Edinburgh Council, and his name was in the programme as a speaker on a subject which he might well have handled with authority—Preaching and Training of Preachers; but on the morning of the day when he should have spoken, it had to be announced that illness confined him to the house. He had previously spoken at a meeting in 1876, held in honour of Dr.