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**A. A. HODGE, D.D., LL.D.**  
*(From Photograph by Mr. M. Anderson, New York.)*

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It has sometimes been found that a distinguished paternity is more of a burden than an advantage, in the race of life. But the subject of our sketch had an individuality that could not be dwarfed by comparison with even so great a father as Dr. Charles Hodge. In some departments, indeed, the son did not so much as come into competition with the father. Even had he lived as long, the son would never, for instance, have become 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 fifty years, and made a success of it all the time, were quite beyond him. Nor would he ever have grown into the ecclesiastical statesman his father was; for the guidance of church polity and the settlement of cases did not lie much in his way. On the other hand, he could travel where his father might admire, but could not follow.

The younger Hodge held a place all his own in the esteem and affection of the Church. The great qualities of the father 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. On the emotional side of his nature, too, when the upper crust was pierced, Dr. A. A. 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. W. M. Paxton, at the funeral, referred to this "transcendent something" in the younger Hodge,

which those who really knew him—not the readers of his books; but his personal intimates, and his students—could not possibly fail to recognize.

ARCHIBALD ALEXANDER HODGE was born in Princeton, New Jersey, in 1823. His father, Dr. Charles Hodge, had been associated, in the preceding year, with his revered former teacher, Dr. Archibald Alexander, as Professor of Oriental and Biblical Literature in Princeton Seminary; and after him he named his firstborn son. The boy's mother was Sarah Bache, the great granddaughter of Benjamin Franklin; a young lady of unusual beauty both of person and of character. He had the untold advantage, in early years, of nurture in a genuinely pious home. As is often in such circumstances the case, he never could recal the time when he first came under religious impressions; though he did not by his own act "join the Church" till 1842.

In his father's house he was brought into contact with some of the brightest intellects of the time. His own development is said to have been slow; yet he graduated in Arts in 1841, and showed such aptitude for mathematics and natural science that he remained for some time in the capacity of tutor by the side of the famous Professor Henry, of Princeton College. In 1843 he definitely entered on the study of theology in Princeton Seminary, from which he graduated in 1847.

To the joy of his father—whose influence did more than the world knows for the heathen abroad—"Archie" gave himself promptly and decisively to the foreign field. The Mission Board thankfully accepted him; and in the autumn of 1847 he sailed with his young wife for India. They settled at Allahabad, where Hodge did valuable service, while permitted to remain. It was soon seen, however, that this could not be his life-sphere. His own health suffered; and his wife's gave way so completely that there was no alternative but to bid farewell to India. They returned with their two children to America in

1850. Two effects of Hodge's stay in India, however, never left him. 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; of which he could speak to his students not only with the authority of experience, but with the glow of an enthusiasm which had felt it a greater sacrifice to leave the mission field than to give up home to enter it.

Soon after his return he received a call to a small rural charge in Maryland, called Lower West Nottingham. There, on a salary of about £120, he settled quietly down to pastoral duty for nearly five years, till, in 1855, he was called to Fredericksburg, Virginia. It was here that his combined gifts as a theological teacher and an apt extemporaneous speaker, became known to himself and others; and, as Professor Patton in his admirable memorial discourse records, "from that time, and increasingly until his death, he was pre-eminently a preacher." Hodge hit on a plan, which ministers might often adopt with advantage, of systematic preaching; so that, by the time he was removed to his next charge, in Wilkesbarre, Pennsylvania (1861), he and his Virginian flock had travelled together, in church and class, over the whole field of an exact, though popularized theology. His ministry was at the same time, in the highest and most direct sense, a fruitful one—notably in Wilkesbarre, where 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."

By this time he had budded into authorship. The "Outlines of Theology"—since used as a textbook in so many Divinity halls—had especially attracted favourable attention. His reputation as an oral instructor had also spread; and, in 1864, he was unanimously elected to the Chair of Didactic Theology in Alleghany Seminary. Thus was definitely opened the influential professorial career which continued to grow in eminence and power till it was cut short, to speak after the manner of men, so prematurely in the autumn of 1886.

Dr. Hodge remained at Alleghany for thirteen years; and many a student here caught the inspiration of his theological enthusiasm. He published at this time his monograph on the "Atonement," and his admirable "Exposition of

the Confession of Faith," besides his suggestive "Questions in Theology." It is interesting also to notice that during nearly the whole of this period he was preacher as well as professor: first for a year, during a vacancy in a church in Pittsburg; and then, from 1866, as the regular pastor of the North Church, Alleghany, where men of mark in various walks of life gathered weekly to hear him. Whatever may be said of pluralities in general, 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.

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 Alleghany to be the associate and successor of Dr. Charles Hodge in the chair of Didactic and Polemic Theology in Princeton. The writer was present at his inauguration on November 8 of that year, and had the inestimable privilege of studying under both the Hodes during the one memorable session in which Providence permitted their joint services to the Church. It was a thankful day for the father, to have such a son associated with him. It was a humble rather than a proud day for the son, to be called to succeed to such a father.

The son's opening address, directed to showing that dogmatic Christianity is the essential ground of practical theology, was a master-piece of sound, compact, theological reasoning, which itself proved him to be both qualified and disposed to perpetuate the best traditions of the Princeton School. It showed him thoroughly prepared to be a *vitalizing* teacher of his students, and to fulfil the induction charge, to "give them theology; give them orthodoxy; give them exposition, proof, demonstration; give them learning—but to give it to them *warm*." 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.

Ere many weeks had passed, the Junior Professor of Theology had a firm hold on both the affection and the admiration of his students; and though none could ever dislodge "the Old Doctor" from their hearts, it is much to say that, ere that one year of collegueship had run its course, the son was enshrined along with him there.

The two men 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 the reverse of shallow enunciators of well-worn formulas; alike 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 method of presenting it. By the time the writer knew them—father and son—the younger Hodge was beyond question the more impressive teacher of the two; but comparison at that stage would have been palpably unfair to the beloved veteran, the Nestor of Princeton, and of the Church. 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 had served and loved so long and well.

The eight years of Dr. A. A. Hodge's Princeton professoriate—his last eight years of life—were years of ripened power and ever-widening usefulness. "Men far and near," says his eminent colleague, Professor F. L. Patton, "corresponded with him and sought his counsel. He had the confidence of the Church as few men had. The North loved him; the South honoured him. In Canada, in Great Britain, and over the wide missionary area, his judgments on theological matters were deferred to and quoted with respect. If a theological question was under debate, a few lines from his pen in a religious paper went the round of the Press. Dr. Hodge was in the zenith of his power when he died."

Hodge's life, like his theology, centred in Christ. With all his pleasantry in private—exuberant enough sometimes—his deep personal piety was never brought into question. 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, and suffused with the glow of a love that embraced together God and the world for which Christ died.

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 was 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 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 great candour of his spirit, and the deep generosity of his heart.

Professor Warfield, the distinguished alumnus of Princeton, who has since been appointed Dr. Hodge's 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.

His unique power as a preacher was very happily described by Professor F. L. Patton in his memorial discourse. Of one of Dr. Hodge's typical sermons, he there says:—

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 was mentioned, the sensitive frame responding to the pressure of emotion; and emotion finding vent at last in involuntary tears.

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*. One Sabbath in November, 1886, he was discoursing with even more than usual fervour, in Princeton College Chapel: he caught a chill, and before the week was over he had gone to be for ever with the Lord. "We shall not meet here any more," were his last words in the closing lecture of a course delivered in Philadelphia; "let us pledge one another to re-assemble 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."