
A table of contents for *Bibliotheca Sacra* can be found here:

https://biblicalstudies.org.uk/articles_bib-sacra_01.php

ARTICLE VI.

PROFESSOR PARK AS TEACHER AND PREACHER.[1]

I.

SUBSTANCE AND MANNER OF PROFESSOR PARK'S TEACHINGS.

BY PROFESSOR ALVAH HOVEY, D.D.

WHEN asked to make, at this time, a brief address in memory of my friend and fellow-teacher of theology, Dr. Edwards A. Park, I consented to do this without hesitation, yet not without self-distrust.

I consented without hesitation, because I esteemed it a privilege to bear testimony to the surpassing ability and work and worth of the great teacher of Andover in former years;—and also, because I remembered with delight the noble tribute which he paid to my teacher and colleague, Dr. Horatio B. Hackett, at his funeral service in Newton Center. That was a tribute never to be forgotten, when a prince of teachers reviewed in golden words the finished life of one who had been no less a prince of teachers.

Nevertheless, I consented to speak with much self-distrust, because I knew that the task of characterizing Dr. Park worthily had been achieved once for all by the pen of his intimate friend, Dr. Richard S. Storrs, whose words were read at the obsequies in Andover. To us who heard them, they were "words fitly spoken, like apples of gold

[1] Addresses given at the Memorial Service for Professor Edwards A. Park, held in Park Street Church, Boston, January 6, 1901.

in pictures of silver"; and we said in our hearts, It is enough; the man, the author, the preacher, the teacher, the Christian, and the theologian, has been set before us in his strength and beauty; and, looking back on his notable career, we could boldly say: "*Thus, it is, one journeys to the stars!*" Well, therefore, may I cry out,

> "Oh, for the touch of a vanished hand,
> And the sound of a voice that is still!"

Yet not all of you listened to that marvelous eulogy of Dr. Storrs; and to those that did not, a very imperfect tribute may be acceptable, if it only serves to recall for a moment certain features of the great personality so long connected with Andover.

Dr. Edwards A. Park was a leader of thinking men in his generation and sphere of action. His bodily presence was commanding. His stature, his bearing, his eye, and his countenance arrested the attention of strangers as well as of friends. Expectation was raised when he entered the pulpit or took the platform. The people were still while he spoke. Students devoured his words as if they were manna to their taste; and educated men were charmed by his piercing insight and cogent reasoning. His voice was clear and penetrating, his utterance distinct and refined, his diction pure and select. But it was his *thought* the clarity, the coherence, and the beauty of which, more than anything else, held his auditors entranced to the end of his discourse, however protracted.

Nor were his conversational powers at all inferior to his gifts for public speaking. To this circumstance have I been indebted for many delightful hours at home and by the way. For it was my privilege to be a member of the Board of Fellows in the Corporation of Brown University with Dr. Park more than a quarter of a century, and very often the hour of travel between Boston and Providence, going or returning, was rendered exceedingly brief to me

by the charm of his conversation. His intelligence, his curiosity, his aptness of illustration, his fund of anecdote, his pleasure in the humorous, and his sparkling wit were unfailing. To be a listener for the most part was easy and inevitable. Yet it was not easy to be wholly silent by his side. For his words were often queries, calling for a response, and not, as those of Coleridge are said to have been, a monologue, forbidding interruption. But when, as sometimes happened, Dr. A. J. Gordon was with us on our way to Brown, it was possible for me to listen with silent pleasure to conversation of the finest quality between my two friends,—the one a great teacher, and the other a great pastor, while both were servants of the same Lord, drawn together by the oneness of their supreme purpose in life.

But I am expected to give some account of Dr. Park as a teacher of Theology. And this can be done most simply by referring first to the substance, and then to the manner, of his teaching. What kind of a theology did he teach? I remember the first meeting of four theological seminaries in Eastern Massachusetts, at Andover, where the oldest of them was located. Among the speakers of that meeting were Doctors Phillips Brooks, Joseph Cook, and A. J. Gordon, besides professors from several of the seminaries called together. To Dr. Park was assigned, as a theme for after-dinner remarks, "The Theology of the Future." When his name and theme were announced by the chair, Dr. Park rose to his full height, and, lifting up with both his hands a thick pile of well-worn manuscripts, held them out with a serio-comic look towards the young men before him. As the symbolism of the act flashed instantly on their minds, they greeted with enthusiasm the distinguished teacher, and listened with close attention to his wise and thoughtful address. But many of them, and especially his own pupils, anticipated, I am sure, the day when the careful work outlined in that mass of papers would be ampli-

fied by such proofs and illustrations as he was wont to add in the class-room, and then given to the world as *Park's System of Christian Theology*. But this amplification, alas, was never accomplished to the satisfaction of his own exacting judgment, and therefore we are to-day in want of a full and authoritative exposition of his religious belief in a single treatise.

But there can be no question as to what he taught concerning the central truths of our religion. This I say with confidence, because I have closely studied the whole outline of his course of instruction in theology, as copied from his lips by two of his best pupils, separated from each other by a period of years; because I have read with a fellow-teacher's interest nearly all his published writings, and have listened to a series of lectures delivered by him to our students at Newton on the vital doctrine of the Atonement; and because I have learned his views on many crucial points of divinity in the freedom of private intercourse.

The work of definition, analysis, and synthesis in his dictated Outline is everywhere thorough and exact,—so that this Outline is, in itself, without expansion, a *magnum opus*, worthy of a master-builder in the realm of highest thought. It reveals a firm grasp of the whole subject, and a keenness of discrimination simply admirable. Every doctrine is lucidly propounded, and every objection considerately weighed. It is not the periphery, the penumbra of the sacred orb of truth, which is conspicuous in all this Outline, but the orb itself,—the very gospel in its relation to the soul of man. God and his grace, as revealed in the face of Jesus Christ, may be said to pervade the entire work. And the all-embracing motive of God is found to be benevolence, in the large and true significance of that wonderful word. He is goodness itself, not chiefly operative in a low physical direction, but first of all with the highest spiritual intent, aiming to achieve, through crea-

tion and redemption, a world of beings worthy of himself and able to enjoy him forever.

That men are really capable of rising to such a life, through the grace of Jesus Christ, he steadfastly affirmed. But in order to do this, they must possess moral freedom, and must be dealt with as free agents. He therefore emphasized freedom of choice in doing right or wrong as a corner-stone in the building of God, an axiom in the moral government of the world. Apart from this ability, men could not be moral agents at all. They might be instruments, but not actors. This doctrine he fearlessly taught with all its necessary implications. Hence every sinner is a sinner by his own choice. No creative act of God, no inherited bias to evil, compels one to do wrong. The lost son is in a far country by his own act and, if he ever returns to his Father's house, it will be because he prefers to return. God uses no force in moving men to repent; for to do this, would be to ignore man's personality in the supreme crisis of his life. From this point of view, that men are to be dealt with as moral agents, Dr. Park saw that they might destroy forever their susceptibility to the beauty of holiness, and persist forever in going their own way, though its end were "the outer darkness."

But rigorously as Dr. Park insisted on the moral, as distinguished from the dynamic, character of God's government of mankind, he insisted no less strenuously on the loving-kindness and redemptive grace which pervade that government throughout. He reverenced both clauses of the sacred word: "Work out your own salvation with fear and trembling; for it is God who is working in you both to will and to work for his good pleasure." He taught that the sacrifice of Calvary was embraced in the everlasting counsels, and was therefore as real to the heart of God before the foundations of the earth were laid as it was when Jesus hung upon the cross. He held that the sacri-

fice of the God-man "is related to the whole universe as a revelation of God's estimate of the sacredness of his law, of the value of human souls, and of his love to the children of men. It is related to sinners, a part of that universe, since it reveals to them the holiness and compassion of God, and has a powerful tendency to reconcile them to him. And it is related to God, not only as a sufficient reason for offering salvation to all who believe in Christ, but also as an appeal or prayer of the God-man to the Father in behalf of those for whom Christ died."

All this he drew from the Holy Scriptures, which, as he taught, "present the true views, and sanction no false views of religious and moral doctrine and duty, and are our ultimate and only perfect rule of faith and practice." How lucid and sweet are the following sentences from "A Declaration of Faith" composed by him: "We glorify the Redeemer, who united his Divine nature with our human nature, and is both God and man in one person. We believe that he became our great High Priest and offered himself as the vicarious sacrifice for the sins of the whole world. Our affections are gathered around him as the central object of our faith, because in him are blended the brightest manifestations of the Divine justice, the Divine wisdom, and the Divine grace; because through the ages before he came into the world he was prefigured by impressive sacrifices, and because through the ages since he left the world, he has been exalted to sit at the right hand of the majesty on high, where he reigns as Head of the church and as the one Mediator between God and men, and where he ever liveth to make intercession for his people."

In a word, the substance of Dr. Park's theological teaching was not a system of philosophy, though it was closely reasoned and profoundly philosophical; nor was it a system of ethics, though it was closely united with moral law and profoundly ethical in spirit; but it was the gospel of

Jesus Christ, lustrous and vital throughout with the living and loving personality of God, and appealing to reason, to feeling, to imagination, and to will,—that is, to the whole spiritual nature of man,—thus proving itself to be in our own day, as in Paul's, the power of God unto salvation to every one that believeth.

And his manner of teaching was in perfect accord with the substance of it. His lofty message was grandly delivered. No teacher ever sought more earnestly to be understood. He aimed to set every principle in the light of noonday. Hence the logical consistency of his teaching. the fine precision of his definitions, and the transparent lucidity of his style. Some things he left undefined, but it was because either their nature or our ignorance rendered them indefinable. No teacher ever sought more honestly to point out the interdependence of all principles of reality, truth, or goodness. His mind was constructive. He saw the relations of fact to fact, of event to event, of cause to effect, in the realm of nature and of religion. I am not sure that he would say, with the poet, to a little "flower from the crannied wall,"—

> "If I could understand
> What you are, root and all, and all in all,
> I should know what God and man is";

for he might entertain a doubt concerning the possibility of God's revealing himself in deepest reality by the life history of a tiny flower; but I am confident that he would stand side by side with Tennyson in affirming an intimate and instructive relation between every smallest part of the universe and every other part, and in learning something about God and man from every atom in the worlds of space. This wide and friendly outlook was manifest in his theological teaching. The edifice of Christian truth which he was wont to build up, as it were, in the presence of his classes, was composed of precious stones discovered in the

Bible or in nature, every one of which had been closely scrutinized by him ere it was set in its place before the eyes of his watchful pupils. Thus by means of exhaustive preparation and constructive skill, he added something daily to the height and symmetry of his work. The rising structure was one of orderly thought from base to turret, and no student could watch its progress with indifference. Dr. Park's mind was full of eyes, telescopic and microscopic, and he saw countless gems of truth, meet for his Master's use, in realms near and remote. His erudition was ample, if not surprising, and in certain fields of history and philosophy unrivaled. Of the New England Theology, as a scheme of religious thought, he knew all that was worth knowing, from the time of the elder Edwards to his own day. Of hymnology and the best poetry of our language, he was a past-master. Of biography, he knew the best specimens; and in the art of culling incidents from real life to illustrate Christian truth and human character, he was an adept. And what is of no less value to a teacher of theology, he possessed the rhetorical instinct and culture, which enabled him to make the most effective use of all his knowledge.

So it came to pass that his place behind the teacher's desk was for many years a throne, and whether he wielded sword or scepter in that exalted place, it was always, as he believed, in the interest of truth and righteousness. Of the depth and sincerity of that belief his entire life bore witness. He taught what he felt himself called of God to teach; and if there had been more chaff mixed with the wheat than there ever was, his strong conviction of its being sifted wheat, was an element of power not to be overlooked.

For, as in the case of his illustrious compeers, Francis Wayland and Mark Hopkins, the man with his character was forever back of the teacher, giving double force to his

words. Yet I have known few teachers who encouraged *greater freedom* of *inquiry* than Dr. Park. He charged his pupils to call for evidence, instead of assertion; and insisted upon their bowing to the authority of universal principles and well-attested facts, rather than to his own dicta, however honest or beautiful. The personal factor however, could not be eliminated wholly. The enlightened intellect could not divorce itself from the regal conscience or the glowing heart. The teacher's experience of religious truth must affect the glance of his eye, the tones of his voice, and the place of emphasis in his speech. This is as it ought to be. There is heat as well as light in the spiritual world; and no one can lead others into the deepest life of that world, until he has felt, as well as seen, the goodness of God. No reasoning of man about spiritual things will represent the fullness of the truth as it is in Jesus, unless he has known it by the touch of faith, and learned it by the life of love. A bad man cannot be a good teacher of theology, for he does not appreciate the best part of it,—the love of God which passeth knowledge. Neander was looking in the right direction when he chose for his motto: "It is the heart which makes the theologian." And in the person and life of Dr. Park, we have seen a teacher of theology whose bodily presence answered in some degree to his powerful mind and abundant knowledge; while his simple faith and ever-growing love multiplied a hundred-fold the value of his service to mankind.

Need we ask, Where is he at this hour, with his honored friend, Dr. Hamlin? Into what school have they been welcomed? Who are in the older classes of that well-ordered university above the stars? And who is their teacher of theology, as it is learned where men see as they are seen, and know as they are known?

"There is a land mine eye hath seen
In visions of enraptured thought,
So bright that all which spreads between
Is with its radiant glories fraught.

"Its skies are not like earthly skies,
With varying hues of shade and light;
It hath no need of suns to rise
To dissipate the gloom of night.

"The light which shines o'er all its plains
Streams from the cross of Christ, my Lord;
With crown of thorns, in love he reigns,
Sole monarch of my heart, adored."

II.

THE TONE OF AWE AND SELF-EFFACEMENT IN PROFESSOR PARK'S DISCOURSES.

BY JOSEPH COOK, LL.D.

Doctor Storrs and Professor Park were buried at the same hour. Since Adams and Jefferson left us together on July 4, 1826, our nation has suffered no more important binary bereavement.

The tone of awe and self-effacement which pervades Professor Park's noblest discourses reveals to history the Holy of holies of his personality, faith, and life. Every spiritually effective career contains a Holy of holies. It is rarely revealed to others except darkly and unconsciously. It is not to be discussed too openly in a man's lifetime, nor mentioned without a sacred reverence even after its possessor has been laid at rest, until the heavens are no more. We must remember that in divine things and in the highest life of the spirit there is a command to shut the closet door. He whose soul would look into the eyes of God needs to know that no other eyes are looking on. But

when a prophet has come down from the Mount and his face shines unconsciously to himself, and his voice has a tone caught only at the summits of religious and intellectual experience, we may well endeavor to measure those heights, and ask the origin of that light and that tone. This cannot be done in the pagan mood of eulogy, which worships the creature more than the Creator, but only in that of devout thanksgiving. Men are measured by their heroes, and also by the recognition of them as divine gifts to civilization.

Professor Park was two years an Evangelistic preacher in his early manhood; a year a professor of Mental and Moral Philosophy; then ten years a professor of Sacred Rhetoric; then thirty-four years professor of Systematic Theology. Meanwhile, he had been forty years editor of a learned and powerful religious Quarterly. He was an author of biographies of unmatched excellence. In all he was more than fifty years accustomed to deliver commemorative, doctrinal, and profoundly religious discourses on memorable occasions. "A sermon by him," says the church historian, Philip Schaff, "was an event." Great discourses in the pulpit often have little power to quicken men to a genuinely religious life, but Professor Park's sermons to students led to profound spiritual awakenings. Professor G. Frederick Wright says, of a series of Professor Park's Discourses which he heard at Andover: "The effect was electrifying. They arrested the attention of the careless youth, and a deep and pervading revival of religion followed comparable to those attending the preaching of Finney." Dr. Storrs, in the discourse prepared by him for a memorial of Professor Park, regards him as wholly unrivaled in the intellectual and spiritual power he possessed as a preacher to students.

His native endowments were so massive, and his training and achievements so many-sided, that only a polygo-

nal view of Professor Park can be a true view. He was a great theologian; he was a great teacher of sacred rhetoric; he was a great editor; he was an eminent author in biography; he was, in his lecture-rooms and conversations, a dazzling humorist; he was a strenuous organizer of religious enterprises; he had many of the qualities of a poet of the first rank; he was a great preacher. But the center of this spiritual octagon is the spot in which to listen for the true tone of his soul. All these endowments and achievements combined in a tone of awe and self-effacement in the highest moments of his discourses. His intellect was in his system of religious truth. His soul was in his sermons. He knew how to pronounce the word "hallowed" in the first petition of the Lord's Prayer. It is a vastly suggestive spiritual fact, that, unless the word "hallowed" is pronounced in the right tone, the words "Our Father" will not have the right intonation, nor the words "Thy kingdom," and "Thy will be done." But this keynote in the word "hallowed" has hardly yet been discovered by the heedless and noisy ages.

What was the *source* of the tone of awe and self-effacement so revelatory of the Holy of holies in Professor Park's faith and life? It must have been, among other things, the height of his upward gaze, and the comprehensiveness of his outward look in the regions of religious truth. In both directions the scope of his vision was immense by nature and by the training and study of a lifetime.

He seemed to touch the whole keyboard of biblical truth, and never merely twittered on a few keys. The resulting majesty of the music had an almost unprecedented uplifting power that was sometimes startling in its spiritual effects. He was profound enough to comprehend the truths of Natural and Revealed theology as an organized

whole. His discourses were oratorios of thought and emotion, sublime and harmonious as the symphonies of the mightiest masters of music. In his sermons to students, Professor Park was a spiritual Beethoven. Only Jonathan Edwards, among New England preachers, has equaled him in breadth, trenchancy, and spiritual value of thought, and in the tone of awe and self-effacement.

Dr. Storrs said, in one of his latest speeches in Brooklyn, that he owed to his "revered teacher, Professor Park, more of inspiration and instruction than to any other." Robert C. Winthrop called Professor Park the most impressive preacher to whom he had ever listened. Daniel Webster wrote a letter to Professor Park showing that he had elaborately read his discourse on "The Theology of the Intellect and that of the Feelings," and thanking him for the clearness and suggestiveness of the distinction. Samuel Harris, the veteran theologian, writes that Professor Park's discourses "were certainly the most impressive and powerful that he ever heard." In acknowledging a copy of Professor Park's "Discourses," Dr. Bartol, the radical Unitarian and the most Emersonian of living Emersonians, wrote: "In no other recent volume of any school do I find logic and learning, beauty and pathos, so admirably combined. I have not skill had I will to write like you; but I were a heretic in deed as in name if I did not feel the charm of both the letter and spirit of your work." An eminent German professor has called Professor Park "the Titan" of American theological thought and speech. Professor Park, by general consent of his ablest contemporaries, was judged to be unequaled in the power of impressing thoughtful audiences with the sublimity and majesty, the tenderness and the severity, the supreme and refulgent reasonableness, the overawing, alluring, and adorable Divine Authority of the biblical system of religious truths. He was great enough to appreciate the greatness of the Bible as a self-consistent

and self-luminous whole; and it was the greatness of the Bible and not his own greatness which he profoundly and permanently impressed upon his hearers.

It was said of Edmund Burke that no man of any penetration could meet him once, even if it were only casually under a penthouse during a shower, without remembering him for life. It is affirmed of Daniel Webster, rising to address a great audience on any really momentous theme, that

> "His look drew audience still as night,
> Or summer's noontide air."

Something like this must be said of Professor Park in his best moments in his discourses. There was no excess of gesture and never anything studied or self-conscious in movement or intonation. The effect was produced by the wonderful voice and eyes, the changing countenance, the pose of head and form, the acuteness, weight, majesty, and rapidity of the thought, together with the unfailing lucidity, dignity, trenchancy, vividness, grace, ease, and rhythmic qualities of the style.

Quintilian says that the ideal orator must be both a strong and a good man, and that in his highest manifestations there always speaks through him something immense and infinite, *aliquid immensum infinitumque*, that is in him but not of him. Professor Park's manner in his loftiest moments impressed on his audiences far less himself than his subject; far less even his powerful personality than something immense and infinite that controlled it and was in him but not of him. This severest test of spiritual fitness for the highest work of the pulpit his ministrations at their best always met without apparent effort on his part, and therefore they created around him at the time an atmosphere of sacred aspiration and awe in the strength of which his most thoughtful hearers could go many days and years.

The origin of this tone was first in the gift of a great soul, above vanity and triviality; then in profound and clear convictions concerning biblical, evangelical truth. This man believed with his whole heart what he taught. He held no weak and superficial views as to the depth of man's spiritual necessities, the fullness of the divine provision for meeting them, the completeness of man's responsibility for his choice between the acceptance or the rejection of the divine mercy, the reality and limitations of probation, the immortality of the human spirit, the inevitableness of eternal judgment.

One of Professor Park's strategic sayings was: "The freeness of sin is essential to its guilt, and its guilt develops the need of missions." He taught most explicitly that under the natural laws of habit all human individual character, whether men have heard the gospel or not, tends to a final permanence; that in the very nature of things a final permanence can come but once; that, unless men learn to love what God loves and hate what God hates, it is ill with them, and must continue to be ill until the dissonance ceases; that on all sides of us, in both nominally Christian and non-Christian populations, men are falling into a permanent love of what God hates and a permanent hate of what God loves; that it is self-evident that until the soul is delivered from the love of sin and the guilt of sin it cannot be at peace in God's presence; that the doctrines of the New Birth and the Atonement as a remedy for the love and the guilt of sin, are messages which it is of infinite importance to teach to all responsible human beings; that all men are to be judged by the deeds done in the body; and that the Holy Scriptures teach nothing more clearly than that it is never safe for any man to die in his sins. These truths are the organizing forces of the evangelical faith which have carried the Scriptures and Christian churches and schools to all nations, and have now

brought the evangelization of the whole world within measurable distance.

As to the views held by Professor Park and evangelical teachers in general on the truths that constitute the nerve of missions, it is timely and important, not to say strategic, in view of various discussions now current, to call attention to "Professor Park's Declaration of Faith," drawn up in 1884, and now published as his in the valuable and attractive pamphlet entitled "Professor Park and his Pupils," issued in Boston in 1899. One hundred and more accordant signatures of men of unquestioned weight and influential position in the Congregational and Presbyterian churches have been added to this now historic document. The passages in it on inspiration, the Deity of our Lord, the Atonement, the Holy Spirit, the secular duties of Christians, etc., are all of great interest, when it is remembered what and how many representative men support them; but the following article of faith on judgment to come should be quoted in full as a sign of the times in responsible circles of theological and religious teachers:—

"We believe that, in His adorable wisdom, our moral Ruler has attached an inestimable importance to our life on earth; that all men who in this life repent of sin will, at their death, enter on a course of perfect and unending holiness: that all men who throughout the present life remain impenitent sinners will remain so forever; that both the just and the unjust will be raised from death at the last day, will stand before the judgment seat of Christ, and will receive from him their awards according to the deeds done in the body; so that the wicked will go away into endless punishment, but the righteous into endless life."

Among the signatures appended to this statement of faith are those of Dr. R. S. Storrs, former president of the American Board; Dr. Judson Smith, one of its chief present secretaries; Dr. Theodore L. Cuyler, Dr. T. De Witt

Talmage, Professor Herrick Johnson, Dr. F. E. Clark, Professors G. N. Boardman, G. Frederick Wright, J. K. McLean, F. W. Fisk, Daniels, Emerson; Drs. Behrends, Pentecost, Gregg, Twining, Sunderland, Little, Thompson, Webb, Stimson, Wellman, Withrow, Goodwin, Mears, Plumb, Cyrus Hamlin, John Eaton, O. O. Howard, J. E. Rankin, and scores of others.

Beginning with strictly self-evident truths, Professor Park's system of theology rises through anthropology and theism to soteriology and eschatology along an arch so stupendous that it can be appreciated only by a student who sees it as a whole and endeavors to transmute it into life. The center of the arch was always the doctrine of the Vicarious Atonement in its fullest and most overpowering biblical significance. Nothing absorbed Professor Park so profoundly, in any period of his life, as his contemplation of the scriptural plan for the deliverance of man from the guilt and the love of sin. He always spoke on this topic with the manner of one conscious of standing in the Holy of holies of the universe and looking upon incomparably the most overpowering and alluring self-revelation of God. Nothing moved him so irresistibly, or with an awe and an adoration so startlingly contagious, as did the supreme topic of the Vicarious Atonement, or that revealed arrangement in the Divine Government by which the demands of Justice and Mercy are reconciled through the voluntary sacrificial sufferings of Christ substituted for the punishment righteously due to sinners against Infinite Holiness.

On his ninetieth birthday, when asked to mention his favorite hymn and allow the company assembled at his side to sing it as a farewell, he chose at once the words which he said he oftenest repeated to himself in the night-watches, and listened with evidently almost uncontrollable emotion while his friends sang,—

"When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

No feeble creature is fit to be a theologian. Professor Park was intellectually and spiritually a giant. An Englishman of ability and culture, looking at a picture of Professor Park's bust, said to me, "That is a stronger head than Cardinal Manning's." Since Jonathan Edwards, Benjamin Franklin, and Daniel Webster, there has perhaps been no stronger head in American public life than Professor Park's. We may say this now that he has left us, and not be offensively personal. We may say it in gratitude to Providence for its gift to our times, and not be guilty of worshiping the creature more than the Creator, who is blessed forever.

No confused creature is fit to be a theologian. Professor Park was a prince of lucidity. He knew well that some things cannot be fully defined, but also that some other things can be. He was remarkable for the exactness and clearness of his definitions, within the ranges of thought to which definitions apply. He did not attempt to cover vagueness of thought by a claim that definitions are out of place. He had no affinity with the cloudy, evasive, cuttle-fish school in philosophy or theology. His manhood was such that he met the most exacting of the requirements of Aristotle as to clearness in definitions and coherency in argument.

No bloodless, icy creature is fit to be a theologian. Professor Park was a logician on fire. His sermons were chains of thought, but the chains were chain-lightning.

No narrow, wall-eyed creature is fit to be a theologian. Professor Park's comprehensiveness of mind and culture were sources of continual admiration among his pupils, and even among his opponents.

No extravagant, unbalanced creature is fit to be a theologian. Professor Park was powerful, comprehensive, many-sided, but absolutely without eccentricities. He was a specialist, but never a faddist. To the end of his great length of years, his heart was young. He was a friend of every up-grade new departure, like the work of Mr. Moody, whom he called a prodigy; like the Christian Endeavor Movement, international, interracial, evangelistic. He was a friend of no down-grade New Departure, and foresaw and foretold from afar the fatal perils of every such movement, and especially of the vagary that it may sometimes be safe for some men to die in their sins.

Humboldt spoke of Schleiermacher with admiration as at once a philosopher and a theologian; but, in his ripest period, Schleiermacher held, as did Professor Park, that the truths of Holy Scripture, received as an organic whole, are incomparably the highest philosophy known to man.

Schleiermacher wrote in his *best* days, and so Professor Park would have written on *any* day: "Christ is the quickening center of the church. From him comes all—to him all returns. We ought not to call ourselves Lutherans or Calvinists, but Evangelical Christians, after his name and his holy gospel."

"What would Jesus do? What I believe that he would do in my circumstances, I will do." This question and pledge constitute a whole globe of precepts, carrying all the meridians and parallels of faith and duty.

Professor Park's views of philosophy, theology, and history were as Christocentric as those of Schleiermacher and Neander; he was in full accord with the substance and spirit of Julius Müller's "Doctrine of Sin"; but he was wholly free from the occasional eccentricities of teaching that detract from the influence of so many of even distinguished theologians, and have caused Schleiermacher him-

self to be spoken of in church history as teaching as many errors as Origen.

An alert and commanding practical aim has given spiritual vitality, biblical balance, and evangelical emphasis to the teaching of the foremost American theologians. Many of them have been eminent both as preachers and as theological teachers. Systematic theology ought to be suspected of serious hidden error, if, as applied theology, it does not work well generation after generation, and century after century. It is the profoundest conviction of American evangelical churches that if a theology is true to the whole of Scripture and so deserves to be called balanced and complete, or thoroughly biblical, it will be found to be sensible and defensible and to work well—otherwise not.

Aversion to new truth is one of the worst forms of heresy, but so also is faith in fast-and-loose faddists. In the royal line of American theologians from Jonathan Edwards to Professor Park, there has been, by the blessing of heaven, no timid traditionalist or rash adventurer, no schismatic, no eccentric or dreamer, no mere barnacle, no weathervane, no faddist. The balance and soundness of Professor Park's completed system of instruction are as undeniable as its acuteness, clearness, and depth. His philosophy is as devout as his theology, and his theology as scientific as his philosophy.

It has been my fortune to study the methods and personalities of Tholuck and Julius Müller of Halle, Delitzsch, Luthardt, and Kahnis of Leipzig, Dorner of Berlin, Christlieb of Bonn, and Ritschl of Göttingen; but in no one of these did I find as richly endowed or as impressive a theological teacher and preacher, or, according to my best judgment, as safe a guide, and certainly not as inspiring a personal force, as Professor Park. Nor have I in England, Scotland, or America, after a varied experience, found his peer. After invaluable opportunities of personal inter-

course with Professor Park as a frequent guest or host for thirty years, and after a third of a century of theological study by no means confined to New England theology, it is only when I think of Schleiermacher, Leibnitz, Kant, Edwards, Calvin, and St. Augustine that I seem to be on the intellectual and spiritual level of Professor Park.

Is it asked what the *value* of this leadership has been and may yet be? The whole range of our religious history with its misleading partisan cries, and discordant watch-words, proclaims this martial, commanding and yet tender anthem of biblical truth to be as invaluable as any note of merely human origin heard in our day. Professor Park's tone may be said, reverently, to have been, in his highest moments, an echo of the saints triumphant, an echo of the saints militant, an echo of the loftiest and wisest seers and sayers of all ages, an echo of the whole range of biblical truth, an echo of all that is audible at the foot of the Cross.

One who for thirty years had abundant opportunity to catch inspiration from his voice and countenance heard of his departure with tumultuous emotion, but in a scene of natural beauty fitted to raise the thoughts to the world into which all men haste. This bereaved pupil, passing down the west shore of the Hudson, the river on the one side and the Catskills on the other, meditated long, not only concerning the origin and the value of Professor Park's tone of awe and self-effacement, but also on its continuance in the city which hath foundations. In that student's note-books I have found a passage on this final and supreme topic, and entitled, without undue audacity:—

PROFESSOR PARK NOW.

In silver haze the Catskills lay,
Like lucent billows dashed with spray;
Above, the soundless, westering sun,
In space through which archangels run.

Stupendous with its spokes of gold,
Ezekiel's Wheel in azure rolled;
And gazed on it both land and sea,
Awe-struck with heaven's immensity.

To stand before the Eternal Throne,
Here first I heard that he had gone,
Who taught, with awe, supernal lore
In dazzling Scriptures to explore.

Dim symbols were those skies and hills:
Celestial hights, above all ills,
He now has reached, and strikes his lyre
Of praise with awe-struck angels' choir.

Stupendous with its Spokes of Gold,
Ezekiel's Wheel in Heaven rolled,
And gazed on it the Seraphim;
And in their cohorts saw I him.