Professor Park

and His Pupils
PROFESSOR PARK AT 66.

Bust by Jackson, of Florence, Italy, from sittings given in Boston in 1874, and now in the library of Andover Theological Seminary.
Professor Park and His Pupils

A BIOGRAPHICAL SKETCH

WITH

LETTERS RECEIVED ON HIS NINETY-SECOND BIRTHDAY
HIS PERSONAL RELIGIOUS CREED
AND OTHER PAPERS

Introduction by the Rev. R. S. Storrs, D.D., LL.D.

SEVEN PORTRAITS

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PREFATORY NOTE.

BY REV. RICHARD SALTER STORRS, D.D., LL.D.

The name of a great teacher and leader in theological thought cannot be expected to stir popular enthusiasm as does that of a successful statesman, or a victorious general, or a triumphant admiral; but a certain compensation for this is found in the fact that those whose minds and hearts are moved by it are conscious of a tenderer, profounder, and more personal indebtedness to him whom it represents, and to his vital influence upon them, than can be felt toward either of the others. He has not only enriched their knowledge, invigorated their thought-power, stimulated to the best and noblest use of what faculty they possess, he has also impressed an influence on character, and given spiritual impulses as central and permanent as life itself. He has been, under God, a true builder of their souls; and if a wise master-builder, their remembrance of him cannot but be affectionate, reverent, enduring, through their life here and in that beyond. His face and figure rise before them in other lands, across continents and seas. Tones of his voice still echo in their memories, when long periods have passed. Thoughts uttered by him flash back into recollection, amid scenes and circumstances as foreign as possible from those in which they were first heard; and keen incentives to grand activity, derived from him, present themselves as freshly as at first, after long experience, many vicissitudes, when heart and flesh seem almost failing.

Of course, these effects follow not the mere communication of thought, or even the mere delineation and demonstration of what is important in systems of truth. They imply a rich, energetic, dominating, inspiring personality behind the instruction, "a spirit in the wheels," by which those who listen to the instruction are caught and carried forward, over reaches and heights of intellectual and spiritual activity not otherwise to be attained — the experience and the remembrance of which become afterward in them essential forces of life and character. The effects are never produced, unless very imperfectly, through the ministry of essays or volumes; they demand for their full development the personal presence and pressure of a mind which irradiates by its utterance, of a heart which has itself been intensely moved and quickened by the truth, of a will which is determined to set forward the hearers on right lines of inquiry, toward results permanently and nobly fruitful. The printed page records processes and conclusions of thought; but it very rarely grapples and searches the soul within one, makes it glow and dilate under new impressions, imparts penetrating vital impulses, to live in it forever. Even the carefulest lecture, carefully read, may wholly fail to accomplish this. It may, on the other hand, lull to repose the listening minds, and practically rival the effect of the elaborate discourse once spoken of by Dr. Bacon, which was melodiously read at a seaside resort, till "all were drowsy, and the surges of the ocean subsided into a snore." It is when a mind vivid with conviction, and a
spirit energetically resolute for righteous success, meet directly other minds, not merely to convey to them special contents of thought, but to set them at work, each for itself, to follow fine methods and reach exalting and satisfying conclusions — it is then that the teacher addressing the hearers does for them his noblest work; a work to be gratefully remembered in all following years, the effect of which shall be in a vastly expanded and invigorated power for useful labor, and in the influence of that labor on many others. The mystical force proceeding from such a sovereign teacher, on serial discourse, or on the swift and shining interplay of question and answer in interlocutory debate, stirs the very sources of life, mental and moral, and makes even the common mind walk thereafter on its high places.

It is for this that those trained under Professor Park in their seminary years will always remember him most fondly and proudly. The particular impressions of belief first traced on their minds by his keen statement, as with the point of a tempered blade, may or may not have continued indelible. By life, thought, subsequent personal experience and service, these may have been modified, or have lost at least their early sharpness. But there cannot be one of all his pupils who does not recall with gladness and gratitude the stimulation which came from his discriminating incisive thought, from his profound evident conviction, from his magnificent enthusiasm for the preacher’s office as the highest in its nature, the most transcendent in the reach of its effects, known among men; while those who remember him in the pulpit, in the days when the seminary was a center of power, and when chapel and church were all too limited for the crowding assemblies, will never forget the supremacy which belonged to him — the marvelous voice, the priestly and imperial figure, the incessant processions on his lips of inspiring thought, the electric thrills which seized and shook men’s languid pulses.

There are multitudes of those who sat then under the almost weird spell who have since met and heard the most famous orators, of the bar, the platform, the pulpit, who feel and say, with the utmost sincerity, that no other discourse from human lips has stirred them as did his; that no other has wrought in them a sense so profound of the majesty of speech, where an intensely consecrated illuminated spirit is urging through that its timely and mighty lessons for men.

It is an occasion for gratitude and joy that this extraordinary teacher and preacher has reached and passed his ninetieth birthday, in the tranquillity of his home, amid the scenes of nature which he has loved so tenderly and so long, at the center of the group of reverent and devoted friends who spontaneously gathered around him; and it is well that the volume which follows this brief note should show him as he was, and is, and should record the affectionate and admiring tributes to him from so many men, widely differenced from each other and from him in position, church-connection, in spheres of service, and in particular forms and elements of belief. When the painter of a portrait wants a photograph to assist him he is commonly content with a single view of the face and form, caught and reproduced on the sensitive plate. But when a sculptor needs such assistance in modeling the lifelike statue, he wants fifty, eighty, a hundred impressions, taken from every point of view, under all varieties of light and shadow, that the plastic chisel may set the regal or lovely form plainly and perfectly...
before men’s eyes. The statuesque figure of him whom the letters here collected lovingly present, as seen from widely dissimilar points and along the lines of differing angles, will rise again before the minds of those who have known him, in a dignity and a delicacy, a firmness of outline and a fineness of feature, hardly possible otherwise to have been realized; and the image of him thus set forth will be one to endure while paintings fade and marbles waste — even while souls immortal remember him whose gentleness allured, whose affection delighted them, while he set before them, with a power which seemed to have magic in it, the illustrious ways of God and his government, in Time and in Eternity.
TO EDWARDS A. PARK.

December 29, 1898.

President J. E. Rankin, D.D., Howard University, Washington, D.C.

I. The places that once knew thee know thee still,  
   Great teacher of the grace of sacred speech;  
   Thyself the standard that we fain would reach.  
The sunset-clouds pavilion yonder hill,  
   Illume the walks, entranced with thee we trod;  
The trees, thus winter-gemmed, above our head.  
How many a comrade from us heavenward sped,  
   Our saints and sages on the hills of God!  
We greet thee still, loins girded, faith sublime,  
   Dawn-fronting, on the century’s rising edge;  
Again our love and loyalty we pledge,  
   As thou dost wait thine own appointed time;  
   Poor are the limping syllables we frame;  
   Enough of words! Our hearts beat still the same.

II. To-morrow comes to his majority  
   Son of thy son, born to the self-same brood,  
   To tempt with eagles thought’s high altitude,  
   And bring times out of tune to harmony.  
We place approving hand upon his head.  
   God make him quick to learn and apt to teach;  
   Let grace divine drop from his liquid speech.  
“So like sire of his sire,” oft be it said,  
   “Recast, but in the same ancestral mould.”  
To equalize the time and cure earth’s pain,  
   God gives and takes, and takes and gives again,  
   Disclosing still his wisdom manifold;  
   While after years become as years before,  
   Till he shall come who standeth at the door.

III. Men do their work for God, and then are not!  
   Though on the heights so beautiful their feet,  
   Though from their lips fall gracious accents sweet,  
   To heaven like Enoch or Elijah caught.  
Translated they into their long reward,  
   The truth they teach shall be by others taught  
   The glorious Gospel of our blessed Lord,  
   Till heav’n and earth to harmony are brought.  
Thus Calv’ry’s theme of love shall never die,  
   Truth infinite still voiced by finite man;  
   The tale repeated God himself began  
When heard his fiat by the answ’ring sky,  
   When the Great Sower scattered worlds abroad,  
   And the glad space thronged with the sons of God.
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Professor Edwards Amasa Park, D.D., LL.D.
The subject of this sketch is one whose modesty equals his ability. A man of commanding personality, he has never presented, as was said of Disraeli, "a great frontage." Though a voluminous author, we find little private history in his published writings. He puts his whole soul into his work, but the higher personality constraining him is ever in evidence. The incomparable biographer of others, he is strangely silent concerning his own relations to great movements.

Most ready to give us descriptions of eminent men he has known or whose lives he has studied, he quickly changes the current of conversation when efforts are made to disclose himself. It can be said of him as was written by Trevelyan of Macaulay: "A consummate master of his craft, he turned out works which bore the unmistakable marks of the artificer's hand, but which did not reflect his features." It is therefore most difficult to obtain from his books those personal details easily procured from the works of Thackeray, Dickens, and others, where the men are described and only dates and names are wanting.

The letters of pupils and friends in this volume will be read with interest as portraying the personal qualities of the greatest theologian America has produced since the days of Jonathan Edwards. The private correspondence of "Andover's sage" is large and contains personal references induced by requests of friends, but extracts from letters written in confidence to many still living cannot be given. He has, doubtless, hidden away in his study, manuscript revealing his processes of thought, his intellectual, it may be, personal history—the evolution of his mind and heart; but an "original thinker," he once said, "should have the right of making and keeping records of his own progress of thought, and it multiplies the pangs of his death to reflect that his bureau is to be broken open by hammer and chisel for the purpose of exposing his private records. He ought not to be dragged in dishabille through the quadrangles of a university."

Edwards Amasa Park was born in Providence, R. I., December 29, 1808, not far from the college grounds. What a distinguished man is outweighs what his ancestors contribute. They do not increase his fame, but his luster is reflected back on them. The distinction of one high in the intellectual peerage seems, however, to be the culmination of traits and tendencies of past generations, added to the forming quality in him.

His father, the Rev. Calvin Park, professor of metaphysics in Brown University during the boyhood of Edwards, was afterwards pastor at Stoughton, Mass., where he died in 1847. His grandfather, Richard Park, was one of the first settlers in Newton. His house stood where now the Eliot School stands. He was a member of the church of which Dr. Furber has so long been pastor, and in the old meeting-house his children were all baptized.

His mother was Abigail Ware, of Wrentham, a woman of wit and wisdom, with somewhat severe views regarding the training of children.

The annual visit to his Grandfather Ware at Wrentham was an event in the life of the boy. Nature had always charms for him, and the life on the farm, in contrast with his city home, was a constant delight. His chief interest was in a flock of sheep, though all the animals on the place were his friends. One of his greatest youthful disappointments was experienced when, seated one day on the stage at Providence to take the journey eastward, he was compelled to give his place to a passenger for Boston, and wait until the following day. It was during these vacations that the boy Park had frequent opportunity to visit the next town, and to hear Dr. Emmons preach. His admiration of Franklin's celebrated minister began then.

Tracing back the family lineage to England, we find that favorable hereditary influences, spiritual, intellectual, moral, and physical, assisted the boy Edwards, who, as his older brother Harrison and his younger brother Calvin, was trained in the strictest way "never to speak," as his daughter has expressed it, "unless spoken to; to be seen and not

1 Gladstone was born a year later on the same day. 2 Miss Agnes Park.
heard; to treat his parents with great reverence, and never to show any affection. He heard theology discussed by his mother and father, and began Latin at eleven years of age."

The first thing that Professor Park can recollect, — and he could not have been two years old, — was his lying on the floor and catching the shadows on the carpet. He was a quiet child, and appeared to be always thinking. The next thing he can remember was the present of a leaden hammer, about two inches long, on his fourth birthday. He was delighted with it, but thought he had lost it; and he distinctly remembers crying and looking after it in the cold more than two hours and then finding it in his hand. Seldom has he lectured on theology when he has not been reminded of that hammer. "Many a student," he once remarked, "holds truth too near him to see it."

The third circumstance he can recollect was a statement in regard to religion. A great deal has been said about the resistance of the human heart, but, as far as he remembers, he never resisted. He was overwhelmed with tears when listening to religious truth. It was the tendency of the preaching he heard to stir feeling as well as thought. His minister, Rev. Thomas Williams, did not affect him favorably by his teaching. He was for six months of the year very severe, the other six very lively; but his class teaching usually came during the six months of his depressed or mournful state. He was a man of genius, and when well, of great wit. Park was taken from his plays Saturday afternoons, and sent to his Bible class. Mr. Williams would come into the room and sit down in a chair, and with solemn tones say: "Edwards, if you should die and go to hell, do you think you should feel any better to have company there?" "No, sir," the boy would reply, and then burst into tears.

When seven, eight, or ten years old, he was greatly troubled with the doctrine of decrees, election, etc. He thought the gospel of glad tidings was for the elect only, and he was not one of the elect. He used to read Fuller’s "Life of Pearce" and Dr. Hopkins’ "Life of Mrs. Antony" to his mother; and he has shed more tears over them than most persons do over a novel. He had occasion to look at both of these books some time ago, and he found nothing in them particularly suited to produce such an effect. He would read sermons (such as Dr.
Emmons') to his mother. At ten years of age he had a very good knowledge of Calvinism. At that age his father examined him in the doctrines of this system, and he gave him very good answers. He listened with great interest to the sermons preached by Mr. Williams, often sitting with his lips between his teeth, to brace himself against the expression of feeling; but when the improvement came he often wept all the time. His parents did not understand the sensitive child. They never spoke to him about his feelings, seemingly, having little comprehension of the stirrings within their son's heart.

He had no exercise except in play, and he had little of play. He liked the youthful sports, but he was not permitted to engage in them at his pleasure, being invariably called away from his young comrades. His brothers and he used to tell stories whenever sent to bed, and to gain time Edwards proposed one night that they should then repeat their prayers for a week. The boys liked the plan, and they were hurrying over their prayers when the mother came in; and when told what they were doing, the repetitions were vain indeed — all lost labor. He did, when young, sometimes pray with trustfulness, simplicity, and earnestness. He was sent very early to school; but he still thinks it would have been better far if he had been restrained when young from severe study. When thirteen years old, he went to Wrentham to spend a few months in the family of his uncle, Colonel Hawes, who, though not a member of the church, conducted prayers every morning, “on hay weather days” and all days. After reading a chapter from the Bible he would also read Scott’s notes, and then pray most fervently. At an excellent school in Wrentham, Park concluded his preparation for Brown, which he entered at the age of fourteen, very well fitted for those times. He was the youngest in his college class, and had the advantage in Latin and Greek, but had no particular fancy for mathematics, though he succeeded with them quite well. Metaphysics was his favorite study.

Few have suffered more from diffidence than he. He never went upon the college stage but with trembling. He recollects distinctly the first time he used a figure of speech. He stood up in a window and said to himself, “Now I am going to use a figure of speech,” as if it were a great event; and this after he had studied rhetoric and logic.
He did not think he was the best writer in his class, but in recitations he stood very high.

His father was professor in Brown up to within a year or two of his son’s graduation. Park’s class one day resolved not to go into recitation. The president’s theological position had compelled the withdrawal of confidence from him. He was regarded as insincere, and was very unpopular. Though professedly a Baptist, he was in heart a Unitarian, between “the incensed points of two mighty opposites.” Edwards was a boy of spirit, and not wishing to recite alone, stayed away with his classmates. The president, strangely and without any ground, charged the whole of the blame on him. His father, having resigned his chair, let the president have his own way. Dr. Messer made the young man sign the confession that all the class signed, and also presented a second that was for him alone to sign. He refused at first, having no retraction to make. His father inquired of him one day if he were going to sign the second confession, and receiving an evasive answer as he supposed, replied, “You must bend or break.” The son knew what that meant and so signed it, but he always felt that he ought not to have done so, nor would it in his estimation then have done him any harm to have been expelled. Public opinion would have been on his side. “I do not think it right,” he said afterward, speaking of this event, “to break down the spirit of a young man.”

Kingsbury and he were rivals for the valedictory. The night before the appointments were given out, young Park called on him and told him that he did not intend to accept of any one of these. This pleased him, as he thought he should now surely get the valedictory. Park went to the president and told him that he did not wish for any part at Commencement, and should not accept of any. Messer tried to persuade him to accept, and said the honors were all given out, and that he had the valedictory; but he persisted in his declination. A faculty meeting was then called, and to the surprise of Kingsbury, he had the salutatory, and Burgess, afterwards bishop of Maine, the valedictory. The latter refused his appointment; about half the class would not fill their parts, and Commencement was nearly broken up.

The president persuaded a few to speak. He wrote to Park’s father that an appointment had been offered him worthy of his scholarship;
that, by refusing it, he had become the means of breaking up Commencement; and he wished his former colleague to use his influence with the son to take a different course. The father read the letter to Edwards, and then put it in his drawer without saying a word. An intimate friend of his, Dr. Ide, said that the father would not have had his son do differently for his right hand. The parent at last admired the spirit of his boy and the justice of his act. That rebellion broke up Messer’s dynasty. An additional reason which compelled Park to decline the appointment was the expense it involved. It cost then for the valedictory $50, the salutatory $40, and the English orations $20 each.

Park’s parents, though repressing the heart, employed the favorable means at their command to train the mind of their precocious son, who was influenced by the frequent visits of a former student boarder in the house of his parents—the afterwards famous missionary, Adoniram Judson—and was also stimulated by the scholarly air of the university.

The center of Providence then was her college. To-day her great financial institutions and the capitol are attracting forces. The professors were commanding figures in society, and their children were regarded by the town as belonging to a select world. Study was the main object in life. Edwards, intellectual beyond his years, studious almost to extreme, under pressure at home, and with eminent men to inspire in academic circles, easily gained the highest honors of his Alma Mater. He confessed afterwards that the associations and conveniences of a place conduce to study, and form stepping-stones to distinction and power. "Moving under the shades of 'Addison's Walk' at Oxford, a man comes as near being a poet as ever he will come. Sitting in Sir Walter Scott's chair at Abbotsford, with his noble library easily accessible, a student catches the inspiration of genius as fully as he ever will receive it. Bishop Berkeley wrote parts of his 'Minute Philosopher' at the Paradise Rock in Rhode Island, and could never have written them so well elsewhere."¹

II.

After leaving college in 1826, at the age of eighteen, in accordance with the custom of the day and in answer to financial demands, Park engaged in teaching for a time. He had already, it seems, taught several district schools during the long winter vacations of the college, particularly one in Raynham. He had pupils larger and older than himself, but he was not thereby hindered from inflicting bodily punishment, which was then a very important feature in the discipline of a school. He boarded round, and had many peculiar experiences, which he turned to good account, collecting, as he did then, many of the amusing stories which have enlivened and illustrated his lectures and conversation.

After graduation he sought richer fields, and taught for some time in the classical school of Braintree and Weymouth Landing, where he gave great satisfaction. The strain of college life and work of teaching impaired his strength to the degree that he was supposed to be in the early stages of consumption. He attended in New York, for three or four months, medical lectures, thinking he might be a physician, if not a preacher, as he had intended, having already commenced the study of theology at Stoughton under the direction of his father. He built up his health in ranging the fields with gun in hand—doubtless then a good shot.

He entered Andover Theological Seminary in 1828, and graduated in 1831. Dr. Woods conducted his entrance examinations, little thinking that his successor stood before him. Park was brought into somewhat close relations with his examiner, since he had a room in his house, and had opportunity then and afterwards to be on most intimate terms with the son of the household, known as the learned Rev. Leonard Woods, D.D., I.L.D., President of Bowdoin College. The splendid memoir of this scholar, written by Professor Park, attests the depth and value of the friendship so early begun.

During his seminary course, Park's "weak lungs" greatly hindered him in his work, and were a source of anxiety to his friends. His classmates at one time thought his condition so serious that they met
together to pray God for his recovery. It is a matter of regret that we have so few intimations of the spiritual exercises leading him into the ministry. The thoughtful boy was early led, as we have seen, to consider God and holy things. His home education, as already intimated, prevented heart expression to his parents, though he was deeply moved by love for him who loved him and gave himself for him. In conversations with Professor Park, at a time when his life was greatly stirred, he told us of some of his religious experiences. We learned that his first Christian step was the result of a deliberate purpose to follow the Master. He willed to do God’s will, and learned to know his doctrine as few men have known it.

After listening to his grand address at Middlebury College in 1866, we talked with him concerning the following passage, which made a great impression; and while he partly confessed that reference was made to his own son, he also said that the statement was in some measure a record of his own experience in being driven to make his early choice by irresistible logic.

“Do you not believe,” said a father to his patriotic son, “that the preaching of divine truth is the main safeguard of your country?” “I do,” was the reply. “Why, then, do you not attempt to save your country in this way?” “Because I am not pious.” “But you ought to be pious.” “I know that, but I am not; and while I am not, I ought not to enter a theological school.” “What profession, then, will you enter?” “That of law.” “But you have no right to study law while you are not pious.” “That of medicine, then.” “But you have no right to study medicine while you are not pious.” “Then I will be a merchant.” “But you have no right to be a merchant, nor a mechanic, nor a farmer, while you are not pious.” “Then what shall I do?” “You have no right to do anything while you are not pious.” “Then I will do nothing.” “But you have no right to do nothing while you are not pious.” Except a man be born again, he is not authorized to take one step in any direction, nor on any spot is he authorized to stand still. You must be born again.”¹ Thus was the young man driven up—shut up to the faith. He perceived that no one sin palliates the others that follow it, just as no one lie palliates the others which are required to make it good.

Park's life at Andover Seminary was uneventful so far as externals are concerned, except that he was the intimate friend of Dr. Schauffler, the future missionary, the president of the Porter Rhetorical Society, and on anniversary day gave the last address; but there he laid broad, deep, theological foundations. He then showed his bent for philosophical study—going beyond the ordinary teaching of the school into the regions of metaphysics, art, and letters. His esthetic taste was early developed, and there are appearances in his seminary essays and addresses of that style which led one to say in later years: "It is a model of compactness, with crystalline clearness. His reasoning reminds one of the method of the great jurists, and whether one accepts his theology or not, one must revere his transcendent intellectual ability."
III.

We cannot definitely state the prevailing motive which led Park to become the associate of the Rev. Richard Salter Storrs, D.D., the eminent sire of an eminent son; but there are hints of friendship between the families of the Storrs and Parks, which led the old minister to secure the promising young theologian as his colleague. Park's success in the classical school also turned the attention of the people of Braintree to him. He was ordained December 21, 1831.

He always had a fondness for towns rather than cities. To our personal knowledge he advised many of his pupils to begin their ministry in a country place. It was this fondness which led him, among other things, to select Braintree instead of the city, where he could have gone, for his initial ministerial work.

"Many a young man," he once remarked, "who now hesitates to shut himself within a narrow parish may be attracted to it by remembering that the minister of a small parish, like Dr. Bellamy and Dr. West, Dr. Catlin and Dr. Smalley, and Dr. Backus and Dr. Emmons, is restricted within no narrow bounds, but for him the field is the world. There is no small parish for the true pastor. His pulpit has the skies for its sounding board. His voice salutes the ear of a few men and women and children at the first, but it is echoed in essays and books, and reéchoed in quotations until the sound of it has gone forth to the ends of the world." ¹

When in Braintree, Park chose many of the subjects of those discourses whose fame has gone throughout the earth. He has often said to us that the best sermon themes are selected during the first five years of one's ministry.

His custom from the first was to give every few weeks a sermon upon which he had expended much time and strength; and thus he was constantly stimulated by themes demanding his most assiduous study, while he impressed his hearers by his ability, and retained their respect by his industry.

¹ Bibliotheca Sacra, Vol. XXVIII, p. 79.
"As in England the peasant looked down on a clergyman who was 'no Latiner,' as in Scotland the invitation was, 'Come and hear my minister preach, for in five minutes he will take you where you will not know where you are,' so in certain parts of our country there was an exorbitant demand for 'strong logic.'"¹ At Braintree the people received this from their young pastor.

Like Dr. Emmons, he was particular in the selection of right phrases for thought. He availed himself of the best books on rhetoric and derivation of words, and drew continually from wells of English unde filed. We have known him at Andover to spend three days on a single definition, writing and rewriting until every word was set in true order. He followed Dean Swift's dictum: "Proper words in proper places."

Oftentimes he would write with painful slowness, but the discipline received enabled him to compose with marvelous swiftness, as when in two days he prepared the remarkable address commemorative of his friend and fellow editor, Dr. Samuel Harvey Taylor.

At the beginning of his ministry he selected the morning hours between breakfast and the noon dinner "as the best fitted for the vigorous and healthy action of the mind." There is, he informs us, "a periodicity of the intellect and brain—a kind of cycle of the mental and central systems, and this is aided by the natural love of order and by the power of habit, so that between certain periods of every day the mind has its surest and safest opportunity for hard work."² He has himself followed the suggestive counsel given by him to others: "Eat enough, but eat cheerily, slowly, temperately, of any food which is agreeable to you, unless it be some book on dyspepsia, or some other substance which you have reason to think is indigestible. Above all the private and personal rules which are unwisely given for general practice, there is one principle too rational to be neglected: During the hours when the mind is severely taxed, the main strength of the system should be given to the brain, not to the stomach. The writer of sermons should not devote himself to his intellectual labor while his energies are required for the digestive process. He has only a certain degree of force. When this is needed for the physical apparatus, it

cannot be safely directed to the mental. Hence it is a fact, not universal, but common, that those writers who perform their chief labor between their morning and noon repast preserve longer than others their power of healthy and vigorous composition." ¹

¹ Bibliotheca Sacra, Vol. XXVIII, p. 111.
IV.

In 1833 Park found it necessary to withdraw from the pastorate. His eyes began to trouble him greatly, and thus early he passed through painful and trying experiences, compelled as he was to spend three months in a dark room. The condition of his eyes depended on the state of his health, and so he spent a year in the effort to restore his strength. He made quite a protracted journey for those days. Accompanied by his brother Calvin, he went in a private conveyance from Stoughton to Niagara Falls, whose leap of waters awed him and gave him a new sense of the majesty and power of God as revealed in this his mighty handiwork. On the way he visited the manor house of Sir William Johnson, whose doings in the wilderness had interested him, stopped at Auburn, and was there urged to become a Presbyterian and accept the professorship of rhetoric in the seminary; but he was by education and strong conviction a Congregationalist, and could not be swayed from his loyalty to the polity he loved. On the return trip he visited his relatives in Vermont, and finished his long and pleasant journey with health restored. He was soon in great demand as a preacher. He declined calls to Pine Street and Park Street churches, and also to the Old South Church in Boston, but accepted the position of professor of mental and moral philosophy in Amherst College in 1835.

In a letter sent to Professor Park on his ninetieth birthday, the Rev. Lyman Whiting, D.D., wrote:—

"On Wednesday, October 7, 1835, in company with John W. Ray, R. S. Storrs, and one or two others, I went to you for examination in Latin. We met in the president's room in the chapel. A passage from one of Cicero's orations was your selection for me. After reading I looked up, to find your eyes so fixed on me that it became my chief remembrance of that examination. . . . With the others I became a member of the class of '39. Your preaching and words to the students made an era in the college (among the sermons was that on Peter). A new and other life than had been there seemed to begin. Students and officers of the college felt a life force assisting not known before. A journal I then kept reads: 'Tuesday eve, October 13, heard Professor Park on College Temptations. Alarmingly interesting.' Your going to Andover in our second year seemed almost a Vulnus irremedicable to the students."

It was while at Amherst that he preached some of those sermons
which gave him quite early in life the reputation of being the “most marvelous preacher in America.” Emily Dickinson, the poetess of the Connecticut Valley, has left her impressions of a sermon. In a letter dated December, 1851, and sent to her brother, she says:—

“O Austin, you don’t know how we all wished for you yesterday. We had such a splendid sermon from Professor Park. I never heard anything like it, and don’t expect to again till we stand at the Great White Throne and Jesus reads from the Book, the Lamb’s Book. The students and chapel people all came to our church, and it was very full, and still, so still, the buzzing of a fly would have boomed like a cannon. And when it was all over and that wonderful man sat down, people stared at each other and looked as wan and wild as if they had seen a spirit and wondered they had not died.”
In 1836, much to the regret of the faculty and trustees of Amherst, Park went to Andover as Bartlet professor of sacred rhetoric, and remained in this chair until 1847. His articles on “The Three Fundamental Methods of Preaching” are samples of his homiletical teaching. His criticism of student sermons was helpful, oftentimes causing “exceeding mirthfulness” by his keen and humorous observations. He taught his pupils that the “one aim of the Christian ministry is to develop the importance of every individual soul, to give a consciousness of their own worth to the lower classes, to bring together both the rich and the poor before the Maker of them all, and thus to prevent the evils, if not existence, of pauperism.” Throughout his homiletical teaching he inspired his students to be as “broad as the love of God, as narrow as his righteousness,” to declare the truth, the whole truth, and nothing but the truth of God’s word, in order to give impulse and guidance to the people in business, in daily work, and in politics. He uttered words as timely to-day as when spoken years ago. “A wise minister will love this republic, for Christian sympathies gave the first impulse to it. . . . It is the habit of his religion to take the form of patriotism. His professional style does not allow him to say so much as others of our ‘eagle, stars and stripes, the beat of our drum, and the thunder of our cannon,’ but he feels inspired by their influence so far as they are expressions of a self-respect which may add to the dignity of Christian freemen. The pulpit is no place for him to boast of our shores bounding either ocean: still his heart is expanded by the thought of them as of lines of light, which are to illumine the East and the West, Africa and Japan. . . . His pious sympathies are bound up with the union of our States, for in that union are blended the interests of free thought and free speech. While he loves his country, he is not unmindful of its sins, and in laboring to purify it from evil, he gains a clearer view of its capabilities for good. He loves it for those capabilities. He loves it because its place in the geography of the world and in the history of the world gives it an influence over the Eastern and

1 Discourses, p. 34.
Western nations, over the old dynasties and the new republics. Never
does he inscribe on his banner, ‘Our country, right or wrong,’ but his
motto is ‘Our country, for the right and against the wrong.’” ¹

His first official year in Andover was also the beginning of his
married life. On September 21, 1836, he was united in marriage, at
Hunter, N. Y., with Miss Anna Maria Edwards. She was the
eighth child of Col. William Edwards and Rebecca Tappan. She
was born in Northampton, April 22, 1812, and came of distinguished
lineage, her grandfather being Jonathan Edwards, and her great-grand-
mother the sister of Benjamin Franklin. When five years of age, her
father left Northampton, the home of the Edwardses for so long, and
settled upon an estate of twelve hundred acres at Hunter, N. Y., and
there, amid the mountains and forests of the Catskill and the scenery
of the Hudson, she passed her childhood. When thirteen years old,
Miss Edwards was sent to Miss Booth’s school in New Haven, and in
the following year had made such progress as to enter Miss Dwight’s
school at Northampton; and when fifteen, she became a pupil of Miss
Catherine Beecher at Hartford, where she was also under the instruc-
tion of Miss Harriet Beecher, who as Mrs. Stowe was her near neighbor
at Andover. Professor and Mrs. Park’s wedding journey extended as
far as Washington. At Philadelphia they saw the first President Har-
rison drawn in his carriage by the people, who in their enthusiasm had
removed the horses and taken their places.

The two began housekeeping in the brick house on Andover hill,
facing the seminary grounds; and there they lived together fifty-seven
years. Mrs. Park died October 7, 1893. She was a woman of great
wisdom and discrimination, of unselfishness and fine judgment, “lovely
in her youthful comeliness, lovely all her life long in comeliness of
heart.” She was a model wife and mother, most courteous and kind,
given to hospitality, yielding gracefully to the heavy demands upon
limited income, time, and strength, whose expenditure was at the cost
of self-sacrifice. The marriage was a happy one. Her children rise
up and call her blessed; her husband also; and he praises her in his
heart, though since the day she passed away he cannot speak her name
without a quiver of the lip and a sob in his voice.

¹ Discourses, p. 35.
“Her kindness,” wrote Miss Philena McKeen,1 “invited the confidence of others, and she entered into their lives and shared their anticipations and present joys, and helped them to avert or to bear their burdens. She was constantly stretching out her hand to the poor, and reaching forth her hand, both hands, to that much larger class, the needy. She sent flowers to the shut-in, and cut out pictures in great quantities for children in hospitals. Such graces of spirit must necessarily outshine; though she wist not that her face shone, the beauty of the Lord our God was upon her. Young ladies of the academy used often to exclaim, ‘I saw the most beautiful lady in a carriage at the door; she had white curls, and lovely blue eyes, and such a kind face!’ They were eager for errands to her house, which might give them an opportunity to look at Mrs. Park and hear her speak. They saw that beauty was not preëmpted by youth. A lady who went from Andover as a missionary to China said that she was greatly helped in her work by a photograph of Mrs. Park. In that country, ignorance and sin, emptiness of mind and hopelessness of spirit, so write themselves upon the features that the old face is positively hideous; she spoke of the likeness of Mrs. Park as a revelation which brought glad tidings of the possible effect of years in the enrichment of character and the glorification of the face.”

As was written of the wife of one of the Phillipses, so may it be said of Mrs. Park:—

“Think what the mother, Christian friend, should be,
You’ve then her character, for such was she.”

Burke once said: “There is no heart so hard as that of a thorough-bred metaphysician.” Professor Park contradicts this statement, for though a master of logic, his heart is as tender as a child’s. Early taught to repress his emotions, there were times, even in public, when the surcharged feelings burst into weeping. We remember a scene in the old Andover chapel at the funeral of the wife and child of a German student who, meeting one of the professors on his way to America, was induced to go to Andover. Professor Park conducted the services and spoke in the most touching way; but when he endeavored to ex-

1 In Memoriam, Mrs. Edwards A. Park, p. 3.
press his sympathy for the mourner, his voice faltered, the lips moved but could not articulate, his eyes became "rivers of water," his whole frame shook with emotion. He was an incarnate sob.

He once wrote from the Holy Land:—

"I attended the sacrament of the Lord's Supper at Jerusalem. It was on the Sabbath commemorative of the Lord's resurrection. The day commemorative of his death and burial we had spent in the places which more probably than any other were the identical spots where he was crucified and buried. . . . When we were partaking of the Lord's Supper we had a clear view of the Mount of Olives, and by walking a few steps could obtain a full view of Gethsemane. Dr. Calhoun officiated at the Supper. Professor Ford offered one of the prayers, and I offered the other. The emotions excited by that scene were overpowering. Professors Hitchcock and Smith declined saying anything. I succeeded in uttering a prayer, but was almost overwhelmed."

Indeed his emotions were so greatly stirred by his life in Jerusalem that he felt obliged to hasten from its moving scenes.

His daughter-in-law\(^1\) writes that she was afraid of Professor Park during her childhood, though he and her father were on intimate terms. "But to our children he has been devoted from the first. They never regarded him otherwise than as their companion, and especially between him and his grandson there has always been a perfect understanding and comradeship. They have brought out a beautiful side of his nature."

His depth of mind begins with depth of heart. His theology is that of the mind and heart. In that wonderful sermon delivered to the Congregational ministers in Brattle Street Meeting-House, Boston, May 30, 1850, on "The Theology of the Intellect and that of the Feelings," which gave rise to the most brilliant theological debate this country has ever known, Professor Park shows the compass of his intellect and heart. The closing sentence must suffice as illustration. Speaking of a large-minded and large-hearted minister, with the sensibility of a woman without being womanish, and all the perspicacity of a logician without being merely logical, with a philosophy which detects the substantial import of the heart's phrases and that emotion which invests philosophy with its proper life, he concludes: "Through the influence of such a Bible upon such a soul, and under the guidance of him who gave the one and made the other, we do hope and believe that the intellect will yet be enlarged so as to gather up all the dis-

\(^1\) Mrs. William Edwards Park, daughter of Prof. Bela B. Edwards.
cordant representations of the heart, and employ them as the complements or embellishments or emphases of the whole truth; that the heart will be so expanded and refined as to sympathize with the most subtle abstractions of the intellect; that many various forms of faith will yet be blended into a consistent knowledge, like the colors in a single ray; and thus be ushered in the reign of the Prince of Peace, when the lion shall lie down with the lamb, when the body shall no more hang as a weight upon the soul, and the soul no longer wear upon its material frame work, when the fancy shall wait upon rather than trifle with the judgment, and the judgment shall not be called, as now, to restrain the fancy, when the passions shall clarify rather than darken the reasoning powers, and the conscience shall not be summoned, as now, to curb the passions, when the intellect shall believe, not without the heart, nor against the heart, but with the heart, unto salvation; and the soul, being one with itself, shall also be one with all the saints, in adoring one Lord, cherishing one faith, and being buried in one baptism; and when we who are united unto Christ on earth, he dwelling in us and we in him, shall, in answer to his last prayer for us, be made perfect with him in God.”

A clergyman 1 once spoke to us of the effect of this sermon upon the large audience. Professor Park was in fine physical form; his vigor was apparent in every movement; his voice was in perfect condition, the cadences of which were in passion’s tenderest accents. As the preacher proceeded in his discourse, the interest, manifested from the very first, became absorbing—the tension exceeding great.

The Rev. Dr. Lothrop the pastor, who was in the pulpit, turning his head to get, it seemed, under the very face of the speaker, moved his body by degrees until apparently he made no use of the seat, and there he remained until the sermon’s close, under a spell.

Dr. Wellman, himself for a little while conscious of his peculiar position on the very edge of the pew, looked around to find every one else “poised in air,” unconscious of everything else but the sermon—which increased in power and interest to the wonderful climax—a sentence of which we have quoted.

1 Rev. Dr. J. W. Wellman.
VI.

In 1847 Dr. Park became Abbot professor of Christian theology, taking the place vacated by Prof. Leonard Woods, D.D., and he occupied this chair until 1881, thus spending forty-five years in continuous active service as a teacher in Andover Theological Seminary, making an unequaled name for himself, and adding to the fame of this school of the prophets.

His teaching marks an era in American theology. His published works attest his proficiency and efficiency as the representative of what is termed New England theology. His system, taught so many years, is written in many note books and on the minds and hearts of his many pupils. All of his friends wait with expectancy for the publication of the entire system, completed by the hand of the master. Eminently biblical, profoundly philosophical, and contrary to superficial estimate, devoutly spiritual, he exhibits an exquisite literary style gained by travel and the study of art and letters; and thus his writings, sermons, addresses, and lectures astonish thinkers and enchant wayfaring men. His interest in the service of song has been great. With Austin Phelps and Lowell Mason he prepared the Sabbath Hymn and Tune Book. In connection with this book he published in 1860, assisted by Professor Phelps and Rev. D. L. Furber, D.D., a volume entitled "Hymns and Choirs." His essay is a finished and elaborate discussion of hymns, amazing the reader by the felicity of expression and profundity of thought on a subject which has always elicited much discussion.

Professor Park is not excelled as a reader of hymns. Never can we forget the impression made, when, putting his whole soul into it, and interpreting the hymn by the emphasis and intonation of his well-modulated voice, he read:—

I saw One hanging on a tree,
    In agony and blood,
Who fixed his languid eyes on me,
    As near the cross I stood.

1 D.D., Harvard, 1844.
PROFESSOR PARK AT 40.
Sure, never till my latest breath,
   Can I forget that look;
It seemed to charge me with his death,
   Though not a word he spoke.

Alas! I know not what I did,
   But now my tears are vain;
Where shall my trembling soul be hid?
   For I the Lord have slain.

A second look he gave, that said,
   "I freely all forgive;
This blood is for thy ransom paid;
   I die that thou may'st live."
VII.

Professor Park has had the advantage of travel and study in foreign countries. In 1842-43 he spent sixteen months in Germany, where he continued the study of the German language and listened to some of the educators of that studious land. Dr. Philip Schaff, when Privat-docent at Berlin University, meeting him at this period, wrote, after an interval of forty years: "Among my hearers were several of my Swiss countrymen, and even an American professor, Dr. Park, of Andover, then sojourning in Berlin. Being deficient in his knowledge of German, he asked me to give him private instruction on the theological system of Schleiermacher; but as my knowledge of English was very scant, I could not be of much use to him. I introduced him, with no better result, to my friend Kahnis, who was so worried by his many Yankee questions that he exclaimed in despair, 'God forgive Christopher Columbus for having discovered America.' I had no presentiment at that time what an important man Dr. Park was. From him I first heard the name of Jonathan Edwards. He praised him as the greatest philosopher and theologian America had produced; and when Dr. Herzog, in 1854, asked me to take charge of the American celebrities in his encyclopædia, I suggested Edwards as the subject of an article, recommending Dr. Park or Dr. Stowe as the writer. He chose Dr. Stowe on account of the fame of his wife's 'Uncle Tom's Cabin.' But for this the great American divine would not have had a place in that work. I afterward became very well acquainted with Dr. Park during my stay in Andover, and greatly enjoyed his company. He was then in the prime of his fame and influence, and a most genial companion, full of humor and spicy anecdotes admirably told."¹

Professor Park informed us a short time ago that Dr. Schaff's statement needs a slight modification. "Kahnis and I were walking one day in the Berlin 'Thiergarten' discussing Hegel. When Kahnis stated Hegel's position on a given point, I asked, 'What does Hegel mean by that?' Kahnis, very impulsive and excitable, answered, 'Don't you know?' and then he endeavored to elucidate the thought. I replied,

¹ Life of Philip Schaff, p. 65.
'You have succeeded in blinding the meaning.' Then it was that Kahnis, standing as still as he could in that great park through which many were passing, lifted his cap from his head, and looking up, said solemnly, 'In that great day of judgment may God forgive Christopher Columbus for having discovered America.'

Park came to know German well, since he translated with correctness and ability several works into English, notably the "Theological Encyclopædia" of Tholuck from unpublished lectures. In 1862-63 he spent most of his sixteen months' vacation in Germany, reaping rich intellectual harvests. In 1869-70 he traveled in England, Italy, Egypt, Palestine, and Greece. His description of the foreign tour of his friend, Dr. S. H. Taylor, was, he confessed to us, a transcript almost wholly of his own wanderings. He visited Alexandria, where he studied the history of the Greek and Roman conquerors and of the Church Fathers who there immortalized their names. He was several days at Cairo, where he made expeditions to Heliopolis, where Solon, Plato, and perhaps Moses once resided, and where stands the obelisk which the patriarch Joseph and his father Jacob had probably looked upon; and to the supposed site of Memphis, where many notable events of Egyptian history occurred, and where arose several legends of the Greek mythology. He hastened to the ancient Joppa, and soon took up his abode for several days in Jerusalem, the city of his love. He wandered all alone, absorbed in religious meditation, on the Mount of Olives. He examined with great minuteness the topography of the city. He spent about five weeks in Palestine studying the geography and the history of its old cities, exploring, as far as he could, the Dead Sea, the Jordan, the Sea of Galilee, and gathering a rich harvest of biblical learning and Christian sentiment from the places which have been consecrated by the feet of the prophets and apostles and of the great Teacher of the world. From Palestine he hastened to catch a sight of the plains of Troy, the old camp ground of Xenophon, the places where the Persian or Grecian armies crossed the Hellespont or the Bosporus.

He was deeply interested in the old Byzantine capital, "the finest situation for a city in the wide world" — in the people, in the missions,
and in the birds "which swim up and down the Bosporus very rapidly, restlessly, never stopping to eat anything. They are called 'dead souls,' and are said to be the souls of the sultans' wives or of the soldiers who fell at Troy or of wicked men. I rather think they are the departed spirits of those divines who do not agree with us in doctrine, and are now ever on the wing flying after the truth which they would have learned if they had taken the Bibliotheca Sacra."

He loved to ride in caiques, the "dream boats," to visit the mosques, especially the Sancta Sophia, "richest of all churches." He renewed his fellowship with Dr. Schauffler, "interesting as ever, a man of real genius," and visited Robert College, which for position "surpasses all colleges in all lands," and met Dr. Hamlin, "architect, contractor, professor, president, mason, carpenter, iron founder, baker, doctor, preacher, author, missionary, et al."

Then, leaving the Golden Horn, he took up his residence in Athens. Here he obtained accurate and vivid ideas of the ancient Parthenon and the Erectheum, of the Pnyx and the Bema, the quarries of Penteleucus, the shores of Phalerum. He delighted most of all in walking over the Areopagus and surveying the scenes which Paul must have had in view, standing and speaking on that rock. "On the ninth day of June, 1870," writes Professor Park, "I was wandering by moonlight amid the ruins of the Acropolis, and was accompanied by a native Greek, who had been educated at an American college, and who explained to me the manner in which the marble pillars of the Parthenon were constructed. I had never read an account of the architectural principles developed in these pillars, and of the manner in which these huge marble blocks had been so beautifully arranged one over another. I expressed my admiration of these principles and of the ingenuity with which they had been detected. My companion told me that he had not gained that knowledge from books, but that he happened one day to attend a lecture in Phillips Academy, and he had heard these principles described by Dr. Taylor; and that I had come all the way to Athens to learn what I might have been told by my nearest neighbor at home."

Professor Park was greatly impressed by his visit to the Orient. He regaled his eyes and his mind by mountain and sea and island. He
knows the museums, the art galleries, the ruins, the poets and orators, the artists and theologians, of Europe.

Rome, "with its wealth of treasures," was a constant joy. He saw Pope and cardinals and also bishops from every part of the world, and authors and painters. The guest, one evening, of an American who had made a splendid donation to the Pope, the door opened, and the host saying, "My lords, let me introduce you to Professor Park," fourteen bishops, "all in their purple robes and with gold chains wound round their necks," rose to meet him. He found Rome given up to "shows, parades, and processions. The people to-day are tickled with pageants and music all the time, childish and gentle, the opposite of the noble old Romans who once lorded it over this region."

He attended an illumination of St. Peter's Church. "The dome, always so ethereal, seemed transparent, and looked like a crown adorned with hundreds of diamonds. The top was like the Pope's tiara, and above it was the cross with brilliant stones upon it. The two fountains were playing gracefully in the light, and seemed to be touched with gold. A fine band furnished sweet music; and the old Egyptian pyramid which Moses and Joseph once saw stood up ashy pale, unmoved. It had seen the wonders of Pharaoh, and was not affected by Christian lights. Then hundreds of new lights were in a moment added to the old, larger, more brilliant, more golden. All the church and all the galleries were alive with golden fires. It seemed as if hundreds of meteors had fallen down upon the church, lingering there in honor of Peter and Paul, in memory of whom all this was done. The twelve apostles stood up on the church, the rows of marble saints stood around the galleries, and it seemed as if living angels with torches had come down and were moving around these venerable marbles. Then it looked as if one thousand crowns bestudded with brilliants had been hung all over the church. The cross on the dome now flamed out with greatest brilliancy. The scene was like magic."

He was enchanted with the music of the nuns on Pincian Hill. "They sang like seraphs," though Bishop McClosky at his side thought that forty years before the singing was better. "All were clothed in white, also white veils were on their faces. They were very pious, as I know from their manner of kneeling. The singing nuns were lifted up"
to a high gallery and were entirely out of sight, but were all beautiful, as I know from their voices, which could not be sweeter. The organ was like a tall golden rod, and the nuns' voices were like rose vines twining round the rod. The organ was also like a palm tree, and the nuns' songs were like white flowers festooned upon it. It was very interesting to watch the voices running round and round the organ pipes and hiding them from view and playing curious antics around the organ base, but all with very sincere devotion.”

He could scarcely tear himself away from the Vatican Museum. “I take my last walk through the lengthened corridors. On either side are statues; before me is a fountain playing in the distance; beyond the fountain is an open window from which I see the Pope’s garden and other gardens and villas, extending as far as the eye can reach, or else terminating with the Sabine and the Alban hills. I hear the waterfalls and sweet birds, particularly the nightingales. I see the palaces at a distance. I am within one rod of Scipio’s tomb and the Torso of Michael Angelo’s love. Can there be a more splendid spot on earth? How green! rich! flourishing! various! fragrant! musical! ancient! modern! If a man has not seen Rome in summer, he has not seen it at all. Farewell, good old city.”

He hastened to Florence, “the city of flowers and flower of cities,” and formed a closer friendship with Raphael and Angelo, sat with Dante on the seat commanding the best sight of the dome, walked with Savonarola, and joined in the litany of angels with Fra Angelico.

Venice, the city in the sea, has sweet memories for him and stories instinct with life, and artists beloved like Titian, “whose red has never been excelled — warm as the heart that controlled the hand of skill.” “Milan can never be forgotten, with its great, cold, marble cathedral unmelted by the sunny skies of Italy.”

He has an observant eye for nature, and is susceptible to its influence upon the mind and heart. In a letter written about a year ago to the pastor of the Newton Centre church, on the occasion of the golden jubilee of his friend and companion in travel, Rev. Dr. D. L. Furber, Professor Park speaks of an experience on the summit of Mount Uetliberg in Switzerland. “We were 2,844 feet above the sea, and 1,428 feet above the lake of Zurich. We had a magnificent view of the
PROFESSOR PARK AT 50.
mountains, valleys, villages, and streams of Switzerland; and Mr. Furber there read the whole of the Revelation of St. John. He was inspired by the scene, and I never heard him read so well either before or since. I never heard the book so well read by any of our professional elocutionists. I could almost see the angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell in the earth, and to every nation, and kindred, and tongue, and people, and hear him saying with a loud voice, 'Fear God, and give glory to him; for the hour of judgment is come; and worship him that made heavens and earth, and the sea, and the fountains of waters.' It seemed to me that the Apocalypse could never be understood so well as when recited aloud upon some mountain top amid the sublimities of a widely extended Alpine landscape." ¹

¹ Jubilee Anniversary, p. 122.
Professor Park has known, both in Great Britain and Germany, as well as in his own country, eminent men in every rank of life. The list of his friends in foreign lands is a long one, too long to give in this connection, but even a few names exhibit the greatness of the man whose acquaintance has been sought by the gifted of this earth.

In Scotland he received much attention from Sir James Simpson, "the beloved physician," who impressed his guest not only as a man of science, "but as deeply religious."

He counted Dean Ramsay, Professor Calderwood, Dr. Bonar, the hymn writer, and his brother Andrew, the eccentric Blaikie, Sir Henry Moncrief, Dr. Ker, among his choice acquaintances; and consorted with Professors Fairburn, Fraser, and others; dwelt with Dr. Guthrie under Arthur’s seat, and listened to the “magnificent voice” of the great preacher who “reads the Bible with great majesty, is very animated and interesting in conversation, kind, polite, quick in repartee, and seems to be a very good man.” The capital of Scotland was to him a joy and inspiration. He went through the old city and the new, with the memory of Walter Scott’s descriptions in his mind and friendly guides by his side. He had a call from “Dr. Rab and his friends,” and was charmed by the manner of the grandson of the famous theologian, John Brown, of Haddington. He was cheered by the Stoddards transplanted to Scotland, but retaining their American hearts and showing the old-time hospitality. He met in England Lightfoot and Ellicott, scholars of his heart, and Dean Howson, of Chester, who invited him to feasts among church dignitaries whose predecessors were opposed by Cromwell’s soldiers, fighting King Charles on the field close by, and thundering at the door of the cathedral where a descendant of the Roundheads was now a guest.

He listened to Gladstone, Bright, Disraeli, and other great orators of England. He met the great non-conformists,—Binney, “the incomparable,” and Spurgeon, whose preaching greatly stirred him. He was invited to many homes; and in one could scarcely restrain his righteous wrath within moderation when, during the Civil War, he saw on the
PROFESSOR PARK AT 51.
walls of a house pictures of Jefferson Davis, Generals Beauregard and Lee, and heard their praises sung. He found himself also among those who understood the import of the great movement, and with them he was at peace in the old home. Dean Stanley sought his company; and at the Deanery he met Lady Augusta, "gentle, loving, and brilliant," and many of the learned and great of earth.

In Germany he walked in sweet fellowship with Tholuck, in his garden at Halle, and talked with Beyschlag, his successor. He knew Kahnis and Julius Müller, Hupfield, Luthardt, Hengstenberg, Dillman, and scores of other eminent German scholars and theologians. He studied at first hand Hegel and Kant, and early discovered the ability of his correspondent Ritschl, whose Delphian speech was so differently interpreted, for which his style was partly to blame, being, as Hawthorne described the Tiber, "mud in strenuous motion."

His literary friendships are almost countless, composed of many with whom he has corresponded, "though never having seen," while the number of his friends and admirers found in every quarter and rank of our broad land is legion.

Scores whose addresses were not known to the committee sending out requests for letters have written us, too late, however, to have their communications inserted, to express their admiration of the beloved instructor, and of the stimulus they received from his teaching and personality.

Professor Park's home on Andover Hill, during the sixty-three years and more of his residence, has been visited by perhaps more distinguished men, pupils, and admirers than any other private house in America during the same time.

His old friends never leave him without new proofs of his genius, and new friends are impressed by his urbanity, delighted by his wit, and instructed by his knowledge.

His conversational powers, abiding in strength to this day, are remarkable. He is witty, brilliant, impressive. Like Adolph Harnack, he is always willing to disclose the treasures of his wisdom in private circles; like Robert Hall, he shines in the society of scholars; like Luther, his table talk is a judicious mixture of mirth and learning.

Dr. Schaff's remark regarding his story-telling makes reference to a
gift like that of Lincoln's, which has helped him through many difficulties, and given him relief from severe studies.

What he wrote in defense of Dr. Emmons' wit might be written regarding his own: "His gravity, indeed, was not such that 'Newton might have deduced from it the law of gravitation,' yet it was a rational gravity. No man could be farther than he from foolish talking and jesting, which a scriptural philosophy condemns. There was a meaning in his wit. It was full of mind. One of our older writers would have said that his humor was not the 'mere crackling of thorns, a sudden blaze of the spirits, the exaltation of a tickled fancy or a pleased appetite. It was a masculine and serene thing; the recreation of the judgment, the jubilee of reason.'"  

1 Reflections of a Visitor, p. 89.
The middle room in the old chapel at Andover was preëminently Professor Park's lecture-room. The scene there day after day, during the teaching of this prince of theologians, "reminded one," as he himself said of the teaching of another, "of a torrent rushing onward to the sea, one wave not waiting for another, but every wave hastening forward as if instinct with life." Every mind was on the alert. Those who were naturally quick learned to be accurate before him; those who were naturally slow spurred themselves onward before him.

He not only had a knowledge of his theme and an interest in it, but a knowledge of his pupils and an interest in them. He well understood the nature of young men; he divined their thoughts; his insight of their character appeared at times mysterious; he knew how to incite and embolden them. He derived a fresh esteem for them from the fact that they could be incited to study and emboldened to press through obstacles.

That old room, specially during examinations, was the arena where battles were fought, often to the overthrow of examiners and pupils alike; but above all, giving impulse and direction, was the "Imperator," with that Dante face, those piercing eyes, that now turned lip in derision of some petty objection of some small examiner who would rebuke the pupil, to censure the teacher, and then with a sweet smile at some apt rejoinder: now showing delight at the pupils' zeal and enthusiasm and brilliant statement, and then even at the righteous indignation of young theologians who wanted to show their spurs, though the tilt was against a giant.

"We had in our class," writes Dr. W. S. Hubbell, "an extreme Calvinist, who tried to maintain his theology against the keen attacks of his instructor. One day this colloquy occurred. Prof. P.—'Mr. P., what is sin?' The student gave in reply the catechism definition: 'Sin is any want of conformity unto, or transgression of, the law of God.' Prof. P.—'Yes, that is a safe reply, Mr. P., but is not sin a man sinning?' 'Oh! perhaps so,' said the student cautiously. Prof. P.—'And is not human thought a man thinking?' 'Yes, sir!' 'And is there any such abstract thing as sin apart from acts of transgression?' 'Perhaps not.' Just then a student came out to

the pump behind our recitation-room to fill his pitcher, and began to ply the squeaking handle vigorously. 'Well,' continued Prof. P., 'shall we then say that thought is the mind thinking, and the will is a man willing, and sin is a man sinning?' 'Yes,' retorted the weary student, 'I suppose so, and the pump is a man pumping.' There was a roar from the students in which the Professor heartily joined, and the student was allowed to take his seat.

"At the term examinations Professor Park's room was always crowded, and the Professor and the examiners often contended over the unfortunate theologues to secure from them the answers desired by either side of the questioners. Once when the class were reciting on the 'Resurrection Body', old Dr. Lyman Beecher was present, and was supposed from his appearance to be half asleep in his chair. 'Do you think,' said the Professor to a pupil, 'that the body with which we are raised will be a genuine body like your own?' 'Yes, sir.' Prof. P.—'Will it, for instance, have arms and hands?' The student hesitated slightly, when Dr. Beecher exclaimed, 'Don't you know that it will have legs and feet?' No reply. 'Of course it will,' continued Dr. B., 'for do we not read that we must all stand before the judgment seat of Christ, and how can that be done without legs and feet?"

Professor Park's appearance attracted attention everywhere he went. Journeying with him in public conveyances, walking with him on the street, we have seen people look at him as if he were a visitor from another sphere. His large frame, his swinging gait, his remarkable face, made him the cynosure of eyes.

When he appeared in the pulpit, his distinguished presence and dignified manner were in consonance with his speech. When it was known he was to preach, whether in the great city or in the country, the church was crowded. The great occasions when he preached were made greater by his eloquence. Like his Master, he spoke with authority. A distinguished professor in an Episcopal institution, himself one of his pupils, told us of his feelings when he heard Professor Park preach his celebrated sermon on "Episcopacy." "I felt," he said, "like a culprit all the time of the delivery. I thought the vengeance of heaven would descend upon us for our action portrayed as so reprehensible; and when he repeated the eightieth Psalm, beginning 'Give ear, O Shepherd of Israel,' I felt as if that Psalm had been written especially as a thunderbolt to hurl against the Churchmen. Why, Professor Park's eyes seemed to emit sparks, his voice was musical but terrible, his whole frame quivered with passion not unholy, it seemed, but with passion fitting a Jupiter in his most exalted flaming mood, ready to throw a thunderbolt at his enemies."

Another story concerning this same sermon has often been repeated. Professor Park, in anticipation of its delivery in the Winter Street
Church, of which Mr. Rogers was pastor, read it to his friend, who approved of its contents. After its preaching Mr. Rogers went to Professor Park and said, “You changed your sermon almost entirely.” “Not a word,” was the reply. Then said Rogers, “You put the very devil into the delivery.”

One who heard his sermon on Peter told us that Professor Park “had gone on in his marvelous way, and had carried the audience into the high priest’s palace; and when he said, ‘There he is—see him,’ I turned instinctively round, expecting to get a sight of the apostle.”

His preaching has always riveted thought by its truth, beauty, and force. He believes and therefore speaks. “We need not wonder,” he writes, “why so many members of our parishes disbelieve in the flood, in the fact of creation, in the substantial unity of the race, in the truth of the Bible, when we shrink from all such topics in our sermons, and treat every doctrine as if it were too frail to be touched. Other methods consist in adorning the house of God, elevating its roof, darkening its windows, making it majestic with pillars, introducing marble statues and statuettes, etc. Are all these attractions appropriate to the enforcement of religious truth? So far as they are not, they will cultivate not a taste, but a distaste for evangelical discourses. ‘Raise me but a barn in the very shadow of St. Paul’s Cathedral, and with the conscience-searching powers of a Whitefield I will throng that barn with a multitude of eager listeners, while the matins and the vespers of the cathedral shall be chanted to the statues of the mighty dead.’”

His noble essay on “The Imprecatory Psalms Viewed in the Light of the Southern Rebellion” exhibits both his patriotism and his love of Bible truth. His design in preparing it was to examine some of the reasons why these Psalms are often condemned as adverse to the spirit of Christianity, and then some of the ethical principles which these Psalms illustrate.

“God has made men so that they shall feel indignant at high crime, and express their indignation in resolute words and deeds. ‘We are glad,’ not at the tears and heartaches of misguided citizens, but ‘glad’ at the triumph of principle, the victory of right, the rolling onward of the chariot of law through or over every impediment.”

His closing words were a shout of triumph and, written in 1861, a prophecy: "The day will come when we shall learn not to dislocate the Imprecatory Psalms from their appropriate functions. That will be the day of the revelation of the righteous judgment of God. . . . There shall be no joy in heaven at the misery of rebels; no joy at their sin in resisting so kindly a government; no joy at the necessity of penal woe. But there shall be joy that the battle at length is fought; the victory at length is won; the loyal citizens of the empire may now have peace. There shall be joy because Love, Mercy, and Grace will now reign unmolested; because there will never be again one single act of successful injustice; never again one single triumph of fraud, or envy, or malice, or revenge; and there shall be no more harm to the good man; neither sin nor temptation; neither shall there be any more peril to the cause of truth and charity."  

PROFESSOR PARK AT 56.
X.

What was said of Councillor Goethe at sixty-six may be said of Professor Park at ninety-one: "There is something truly grand in the picture of his later years, so calm and yet so active. His sympathy, instead of growing cold with age, seems every year to become more active." The great poet of Weimar and the great professor of Andover have few points of moral resemblance, yet both show genius in thought and in expression, and both have a commanding personality. "I am full of pride as an American," says President Barrows, of Oberlin, "that our country has produced a great theologian, who is also a man of letters."

The striking quality in Professor Park's literary work is intellect, but it is intellect on fire, mind transfused and impelled by a warm, loving heart. "Passion, which is heat," is found in all his writings, and this it is—with his clear and powerful thought, skill in statement, chastened imagination, and potent logic—which stirs our hearts, moves our minds, and kindles our enthusiasm when we read his productions.¹

Instead of being only the embodiment of "pure reason," as some affirm, he possesses what Wordsworth calls the "first great gift, a vital soul . . . the feeling intellect . . . reason in her exalted mood." Professor Park's great reputation as a theologian and preacher has prevented us somewhat from knowing him as a man of letters. If, like Edwards, he had not chosen to be the greatest theologian of his day, he might have been the most eminent literary man of our times.

He was born in an atmosphere of books. By nature, taste, and education he was fitted for an eminent literary career. Lowell says of Wordsworth: "He wrote too much to write always well. . . . He set tasks to his divine faculty, which is much the same as trying to make Jove's eagle do the service of a clucking hen." Professor Park, commencing to write for the periodicals at the age of twenty, has written much but written well, and though he often set himself "tasks," they

¹ See an article in Congregationalist, February 5, 1885, "Professor Park in Literature."
were lifted above dull routine and "hack work" by the lofty spirit which possessed him and by his noble aim.

His task is smoothly done,
He can fly or he can run.

His principal studies led him into philosophy and theology, "yoked in all exercises of noble end," and so his literary labors have been in lines differing from those pursued by representatives of minor or polite literature, and have not therefore enlisted the attention of a very wide public. Like many strong writers, such as Carlyle and George Eliot, Professor Park gained a reputation by his translations from the German. He was one of the editors and translators of "Selections from German Literature," issued in 1839. He translated with consummate skill "Tholuck's Theological Encyclopædia." His contributions published in "The Spirit of the Pilgrims," the "American Quarterly Register," the "American Quarterly Observer," the "American Biblical Repository," the "Christian Review," the "Congregational Quarterly," and the "Bibliotheca Sacra," attracted the attention of scholars at home and abroad.

Amid the pressure of his professional work, public calls, large correspondence, encircled as he has been these many years by the limitations of impaired vision, which has compelled him to dictate the most of his articles, and, like Gibbon, never having had, "the madness of superfluous health"—Professor Park has done an amount of literary work surprising even to some who have known him longest and best, when the list of his contributions to the world of letters is presented.

His wide reading, extended travels abroad, his many learned friends in Germany, England, and America, and his wonderful memory have enabled him to lay almost the whole world under tribute. As Professor Park has done much editorial work, it was needful that he should be a man of varied learning and accomplishments. In addition to the productions already named he has edited the writings of the Rev. William Bradford Homer; two editions of Prof. B. B. Edwards' two volumes of sermons, essays, and addresses; the "Preacher and Pastor," 1845; "Discourses and Treatises on the Atonement," 1859. It is interesting in this connection to know that, with the addition of tunes for Congre-
gational worship, the Sabbath Hymn Book reached, between the years 1859 and 1866, a circulation of about one hundred and twenty thousand copies.

In 1844 Professors B. B. Edwards and Park founded the “Bibliotheca Sacra.” What this quarterly has been and continues to be, all lovers of sound learning know. Professor Edwards was editor-in-chief from 1844 till 1851. Professor Park was editor-in-chief from 1851 till 1884. Thus he was an editor of the great quarterly for forty years, and directly concerned in the publication of forty volumes, which contain many book notices and elaborate articles from his pen. Professor Park has also written for Smith’s Dictionary of the Bible (Am. Ed.), McClintock and Strong’s Cyclopædia, and the Schaff-Herzog Encyclopaedia. He has published sixteen separate pamphlets; a sermon at the funeral of President Charles B. Storrs; a sermon at the funeral of Prof. Moses Stuart; a sermon commemorative of Prof. B. B. Edwards; an essay commemorative of Rev. Joseph S. Clark, D.D.; a sermon at the funeral of Rev. Richard Salter Storrs, D.D.; a sermon at the funeral of Rev. Samuel C. Jackson, D.D.; a large number of articles for the religious papers; and a paper on the Associate Creed of Andover, 1883, which has been pronounced by several eminent jurists worthy of the best legal mind, and by several scholars as displaying vast wealth of knowledge, surpassing skill in the arrangement of facts, clearness, force, and beauty of statement, and invincible logic. This and an address before the Monday meeting of ministers at Boston, published in the “Congregationalist,” together with a sermon prepared for and preached at the installation of Rev. H. H. Leavitt at North Andover, in 1882, and the personal creed inserted in this volume, show that the eminent teacher of Andover in his advanced years is still “skillful in all wisdom and cunning in knowledge.”

Professor Park has published four lengthened biographies: one of Rev. William Bradford Homer, 1842; one of Prof. B. B. Edwards, D.D., 1853; one of Rev. Samuel Hopkins, D.D., 1854; and one of Rev. Nathaniel Emmons, D.D., 1861 — works so carefully, judiciously, sympathetically, and eloquently written as to have evoked, it is said, from many readers the wish that Professor Park might live and they die, if he would promise to be their biographer, since death should be robbed
of one of its terrors, that of a bungling, awkward friend, trying with weak thought and unfortunate phrases to embalm their memory.

During his long term of service at Andover he had, apparently, little leisure for specific literary work, compelled as he was to lecture to his classes nine months in the year, preach many "occasional" sermons, and deliver addresses before colleges, academies, and other schools, missionary societies, and conventions. His fame as a lecturer on theology made Andover famous in England and Germany as in America; his eloquence as a preacher was known around the world. He is a "Titan in theology," said an eminent German. "He is the most eloquent preacher in New England," said Rufus Choate.

The sermons of Professor Park, last published, entitled "Discourses on Some Theological Doctrines as Related to the Religious Character," though wanting the clear enunciation, forceful utterance, piercing eye, and commanding presence of the preacher, attest the truth of the statement of the great German and the great American. A recent correspondent, a man of fine literary judgment, speaking of these sermons says: "The attentive reader . . . must feel that only a master in logic and rhetoric explores and proves and ornaments a subject as he does."

His literary work, though so vast and carefully wrought, has given him comparatively little financial return. For his masterly Life of Hopkins he received a paltry sum, the amount of which he once named to us; and yet a novelist, he informed us, "using the materials which he had gathered at great cost of time and labor, wrote a book yielding her a large recompense."

Professor Park has had, to our knowledge, flattering offers from publishers who wished him to prepare material strictly in the line of letters. It was our privilege to be present at an interview in Saratoga when the founder of "The Century" did his utmost to induce him to write a series of popular articles for his magazine, giving descriptions of foreign travel and reminiscences of eminent men he had met in Great Britain and in Germany. It would have been necessary for him only to have slightly rearranged his beautiful letters to his wife, a few extracts from which we have been permitted to make. He could thereby have relieved himself of a severe financial strain; but he was
PROFESSOR PARK AT ABOUT 70.
unwilling to turn aside from the path he had chosen, though in pursu-
ing it thorns would wound and privations be experienced.

Quoting Agassiz’s remark, “I have no time to make money,” he said to us: “Much as I need the amount so generously offered, in return for the kind of work desired, I cannot conscientiously engage in any labor, with material reward as the controlling motive. I am indebted to kind friends for many comforts, for opportunities of travel and study. I do not despise gold or silver or bank notes, but with money alone in view I cannot do my best. I have sometimes been in straits for what many would call necessities, but usually I have steadfastly resisted any temptation to prostitute, may I say, any powers which I believe God would have me employ in the special service of his appointment, by turning aside for mere worldly gain. Let me have the ‘plain living and high thinking’ of a Wordsworth rather than the high living and plain thinking of one who obeys the rule of gold rather than the Golden Rule.”
XI.

"Professor Park at Ninety" has been treated so well by a resident of Andover that we gladly avail ourselves of the kind permission of the publisher to make an extract giving some particulars of the life of the great theologian in these later days.

Professor Park's home has been, since his first coming to Andover in 1836, in the plain brick house at the top of "the Hill" on Main Street, between the four-story house so long occupied by Dr. Samuel H. Taylor and the fine old house of "Squire Farrar," removed a few years ago to another street to make way for Professor Churchill's present residence. Here, on the plank walk from his door to the street, he has been accustomed, when not shut in by disability or bad weather, to exercise, clad in long surtout and visored cap, with cane in hand, and often remarking, with his fondness for historical associations, that over that exact spot (on an old road) President Washington rode in 1789. This walk, sometimes extended up or down the street, he would continue for at least a full hour every day, generally to the weariness of any one who walked with him. To such he would relate, with a happy touch of humor, a vacation incident in the Catskill Mountains, when a Presbyterian minister at one time joined him in his daily exercise. After continuing it for a long while, the gentleman dropped on a log by the roadside, overcome with fatigue, and exclaimed, "If the Lord will forgive me this time, I will never undertake to walk with a sick professor again!"

For many years he has spent another hour of the day in driving, with constant change of route, over the ways and byways of Andover and vicinity. This recreation was suddenly suspended one evening last August, when, returning from a ride, he was overtaken by a severe gale, and while the driver hastened to shelter with the team, he was thrown by the violence of the wind heavily down upon the plank walk, and with difficulty reached his door. Although not seriously injured, the fall was a severe shock to him. When the weather forbids outdoor exercise, he usually walks in his chamber, putting on a dressing gown and velvet cap, opening the windows and going through all sorts of gymnastics.

1 Rev. C. C. Carpenter, in Congregationalist, January 5, 1899.
nastic maneuvers with a heavy iron cane—a thing in which some younger ministers might possibly do well to imitate the nonagenarian professor! One characteristic of his daily exercise will interest his old pupils. As they remember, his lecture hour at the "middle lecture-room" was always from eleven to twelve o'clock, the next hour, until dinner, being devoted to walking. This time is invariably kept in mind to this day. Although sometimes it would seem more convenient to take his walk or ride at eleven o'clock, the habit of fifty years would not allow such a change and his lecture hour is spent at his desk.

In his library—one corner of which appears in the accompanying photograph, recently taken by a boy friend living in the next house—he spends the morning, his reading or writing usually bearing upon the life of Jonathan Edwards, material for which he has long been securing and preparing, or upon his lectures, which he has long desired to prepare for publication. If his amanuensis be absent, he essays writing with his own hand, perhaps covering sheets of large paper with re-revised definitions of "time" or "space." As his old pupils well remember, his eyes have always been weak—once, at least—sending him to Europe for medical treatment. In late years the trouble has steadily increased, so that now, with exceptions just indicated, he depends entirely upon the eyes of others.

His reading is extensive and varied, often filling four to six hours a day, including the daily newspapers—the New York "Tribune" is always one—and the prominent magazines, monthly and quarterly. To a remarkable degree he keeps up with the important news of the time, both home and foreign, taking an intense interest in the progress of the war, and in the problems of national policy consequent upon it. All notes of modern inventions and discoveries in the arts and sciences and all book reviews he wishes read. His favorite reading is in philosophy and theology, as in the works of Locke, Hamilton, Reid, Dugald Stewart, Dorner, McCosh, Jevons, Hickok, Porter, and "others too numerous to mention." He scarcely ever tires—as possibly some of his reverend pupils might—of listening to Hamilton's "Metaphysics," McCosh's "The Cognitive Power," Porter's "Human Intellect," "Clarke on the Attributes," Edwards' "Charity and Its Fruits," and "Christian Love." It is in the line of his insatiable love of exact definition that he
has works of synonyms, Roget, Crabbe, Krauth, Graham, and the rest, with cross references from the dictionaries, read to him by the hour.

He is very fond of early New England history and of religious biography. In the latter he has enjoyed the lives of Dean Stanley, Cardinal Manning, Phillips Brooks, A. J. Gordon, "Personal Recollections of Mary Somerville," Storrs' "Bernard of Clairveaux," and — as a constant stand-by — Sprague's "Annals of the American Pulpit." For sermons he reads Jonathan Edwards, South, Howe, Jeremy Taylor, and of modern preachers Spurgeon, Storrs, Henry Van Dyke, and Moody, having a special respect for the last named and a special interest in his work. Of poetry he reads sparingly, but is fond of the great hymns — Faber's among them — of "In Memoriam," and of the older English poets. Add to these, for occasional reading, books like Williston Walker's "Aspects of Religious Life in New England," A. J. Gordon's "Ministry of the Spirit," George A. Gordon's "Christ of To-day" and "Immortality," with lighter books of table talk for the evening — no fiction at all — and his old pupils will see that he practices for himself the thorough course of reading at ninety that he demanded of them as theologues! He finds time and strength to keep up a voluminous correspondence with theological and historical writers, with ministers and missionaries, and with old friends in all parts of the world.

Despite the gradual approach of physical infirmities, Professor Park retains a most remarkable memory of men and scenes of the past, especially of the earlier men of Andover, as Stuart and Woods and Porter, William Bartlet and Eliphalet Pearson, Squire Farrar, Justin Edwards, Dr. Shedd, and Professor Stowe; of others like Dr. Codman, the elder Dr. Storrs, Elias Cornelius, President Kirkland, Dr. Lyman Beecher, President Wayland, Dr. Schaufler, Dr. A. P. Peabody, Dr. Ellis, Dr. S. F. Smith; of the old Boston supporters of orthodoxy, Deacon Willis, Jeremiah Evarts, the Tappans, the Stoddards, and many others; of lawyers and orators, as the Adams, Webster, Choate, Jeremiah Mason. With such illustrations his conversation, which abounds in his old-time humor, gives a vivid reality to the lives and characters of those only known as great names to the present generation. His own classmates, both in college and seminary, he remembers so well that, as a relief to insomnia, which has been one of the foes of later life, he is accustomed
to repeat in alphabetical order the names of the seminary class of 1831, then of the class of 1826 in Brown University, and if that is not successful, to go over them again in the reverse order. Nearly all his pupils, too, who have obtained eminence or success in the ministry, especially foreign missionaries, past and present, he recalls with remarkable correctness.

It should be added, as of interest to many of his pupils at a distance, that although his gifted and genial wife was taken from the home she had so long adorned five years ago, he is devotedly cared for by his only daughter, and often visited by his only son, Rev. Dr. William E. Park, of Gloversville, N. Y., as by the children of the latter, who are also the grandchildren of his beloved colleague and friend, Prof. Bela B. Edwards. It is an interesting coincidence to the professor, that one of these grandchildren, a student in Yale College, attained his majority on December 30, while the birthday of the other—a recent graduate of Bryn Mawr and the recipient of a foreign scholarship, the highest honor of the college—occurred December 31.

It is not too much to say that all of his pupils and friends, near and far, will unite in the hope that the venerable professor, whose life reaches back almost to the beginning of the nineteenth century, and has been so prominently connected with its religious movements, may be spared to witness the opening of the twentieth century; and that, like Beza, the Calvinistic theologian of three hundred years ago, he may be able to review the promises of the great Psalm of God's protection, feeling that all have been fulfilled to him, that with long life he is satisfied, and so "has no more to wait for but the last, 'I will show him my salvation.'"

The months since Professor Park's ninetieth birthday have been spent quietly but industriously at his home. His health has remained comparatively good, his mind most vigorous, his activity still great, though no longer able to bear the strain of protracted study.

At evening time it is light. His heart has gained confidence and expresses itself with greater freedom to relatives and friends, though even now it is most difficult to conduct the conversation into personal lines. He desires to live at peace with God and all good men. Battler
in many a conflict, the veteran is still interested in the things of the kingdom of Christ, but more than ever he looks forward and up "to those sweet fields beyond the swelling floods." There are attractions yonder, divine and human. He feels the drawings of the powers of the world to come. He knows whom he believes, and is persuaded that nothing can separate him from the love of God in Christ Jesus.

Yonder he expects to awake in the likeness of the Redeemer and to be satisfied. "Here and now," he says, "the heart is of a cold and hard marble. Many a blow must be struck upon this marble heart. Many an excrescence must be cut out of this stony heart. Many a sharp line must be drawn upon this rocky heart. By severe friction is it to become the polished statue, like its living archetype. By a thousand pains and throes is it to become the recipient of a life which shall warm the very marble into a spiritual beauty. By a thousand nameless agonies is this heart and soul of stone to be made flesh. Let the chisel and the file not be resentfully thrown aside. Let the Great Sculptor be trusted in all his operations of mysterious though cutting skill. 'Let me endure,' may every afflicted disciple say, 'all contusions needful for my discipline. Let me bear losses of property, of fame, of friends, of health, and of all earthly peace; let me leave the joys of this world to those who look for nothing higher and nothing better; but as for me, when I am fully adorned with thy righteousness, I shall behold thine approving face, and when I awake to this clear view of thyself and find my own soul transformed into thy likeness, I shall be satisfied.'" ¹

¹ Discourses, p. 373.
PROFESSOR PARK AT 90.
LETTERS FROM PUPILS AND FRIENDS.

Professor Park's ninetieth anniversary of his birthday was celebrated in a memorable manner at his now historic home in Andover, Mass., Thursday, December 29, 1898.

About a month before, his friends and pupils in various parts of the land were addressed by a committee, of which the Rev. D. L. Furber, D.D., Cyrus Hamlin, D.D., J. W. Wellman, D.D., A. H. Plumb, D.D., G. R. W. Scott, D.D., and Joseph Cook, LL.D., were members, and requested to join with Boston friends in sending letters of respect and congratulation to Professor Park on this day. It was distinctly intimated in the circular that public use would be made of the letters in whole or in part, so that there were no carelessly written communications. More than a hundred letters were returned to the committee, and a large number were received directly by Professor Park in addition. The collection as a whole was an exceedingly significant and valuable one. It surprised even the committee by the depth and intensity of its love and loyalty. These letters came, many of them, from men of eminence, and contained expressions of personal regard and reminiscences of the past almost too sacred for the public eye.

Through the solicitation of Mrs. Prof. J. W. Churchill, of Andover, funds were gathered from a very wide and distinguished circle of friends, a loving-cup was purchased, a large and massive piece of silver plate, with the following inscriptions: "Rev. Professor Edwards A. Park, D.D., LL.D., 1808 — December 29 — 1898. From pupils and friends. Love abideth ever.”

Mrs. Churchill, accompanied by a friend — her husband being absent in Pennsylvania — presented the cup to Professor Park Thursday forenoon. The cup contained ninety pink roses. It was placed on the center-table in the north parlor, so well known to many students, while various gifts from other sources were arranged around it.

In the afternoon, at two o'clock, Professor Park sat down to dinner with his daughter, his niece Miss Edwards, his secretary Miss Partridge, Dr. Furber, of Newton Centre, and Dr. and Mrs. Joseph Cook. He was evidently somewhat frailer in health than in his final years as active
professor, but was by no means broken in physical vigor, and had substantially his usual wit, humor, and vivacity. The scabbard may have been worn, but the blade was keen. He was an hour and a quarter at table, at which the company was now made serious by some acute and profound remark of his on current events, and now brightened by his irresistible wit.

In the parlor, immediately after dinner, the hundred letters were presented to him by Dr. Furber, and specimens of them read—the completion of this no slight but delightful task being left to the professor's leisure. A noble sonnet by President Rankin, of Howard University, and author of the hymn, "God be with you till we meet again," the professor received with a moved countenance and suffused eyes as it was read by Mrs. Cook.

Joseph Cook read a short paper summarizing the varied significance of the letters. Professor Park told a humorous story of Dr. Emmons, to whom a friend read, many years before Dr. Emmons' death, a eulogy intended to be used at his funeral. The doctor frequently interrupted his friend by exclaiming, "It will not do to say this or that," and finally the friend replied, "I am in the pulpit. You have no authority over me. You are in your coffin. You keep still." Dr. Wellman, another member of the committee, had arrived at the beginning of the reading. President Hamlin and Dr. Plumb had been unavoidably detained. Mr. Cook requested Professor Park to mention his favorite hymn, and allow the company to sing it as a farewell. Professor Park replied, "My favorite hymn is one which I repeat to myself often in the watches of the night. I have been much troubled with insomnia, and frequently occupy myself by repeating hymns as I am forced to lie awake. I find that I forget now and then a word and sometimes a whole line in other favorite hymns. But there is one hymn of which I never forget a syllable. Its first line is:

When I survey the wondrous cross."

This reference to the hymn evidently moved the professor deeply, and the company, immediately rising, sang it, led by Dr. Furber at the piano. The sunset light was filling the room, and it seemed doubtful whether the company would ever again have the pathetic privilege of
uniting with Professor Park in so sacred a service. His face billowed with emotion, and he seemed to have much difficulty in restraining himself from such expressions of feeling as his strength and majesty of features made one feel that his desire, however unavailing, would lead him to suppress. Those who were present will never forget the scene. At the close of the hymn he began a few words of reply, but his utterance was choked with emotion, and he did not go on. It was suggested that he should offer, in parting, the prayer of benediction for the company; but his daughter, watching his countenance, said, “He cannot do it. He is too much moved to do it;” and Dr. Furber did it in his place. Almost without a word the company departed, with the feeling that the hour which the health of the professor had enabled him to give to this occasion could hardly have been more fully crowded with significant and precious experiences. — Bibliotheca Sacra, April.


I should like to be counted among those who will take the occasion of the anniversary of your birthday to offer you their tribute of gratitude, reverence, and affection. Although I did not belong to the same household in the common faith, yet when I went to Andover I was received as kindly as if I did, and there was no discrimination. The year during which I attended your lectures was most memorable to me, as it has ever since remained most fruitful in my life. It was the first time I had come under the influence of a great living teacher, and I honor myself when I say I was aware of my privilege, and that though anticipating great things, the reality was greater than the anticipation. It is good for a young man to come reverently and in a docile spirit when he has such an opportunity; to cultivate devotion and admiration; not to criticise, but to receive in glad submission. A great part of our best training comes through admiration of the teacher. It was your signal gift and rich endowment to be such a teacher as to command the unbounded devotion of your pupils. Such a teacher comes but rarely, a gift of heaven, yet also the result of ages of preparation. Such a teacher in theology you were to us, unexampled in the power of creating a deep interest in the subject, giving us an insight into the many fine and subtle distinctions of theological inquiry, giving to us also a firm grasp on essential things, opening up the vast range of the field to be explored, and then impressing our minds so powerfully and vividly with the form and eloquence of the presentation, that each lecture left its indelible stamp on the mind and each succeeding lecture was eagerly anticipated as a great and blessed privilege. Of course no teacher expects to hold his pupils forever to the letter of his teaching. But the spirit of it, the method and the stimulus, will always abide. So has your influence remained with me and with so many hundreds of your students; nor can I express too strongly the gratitude I feel for what you have done for me. These living memories of such a rare, such deep and intense personal influence, invaluable for intellectual and spiritual motive power cannot perish or be forgotten. When those who experienced
its charm and power have passed away and can no longer bear their testimony, yet the tradition 
will continue to live of a unique spell once exerted which has become an integral part of our 
American and Christian heritage.

This personal force which we were proud to think we monopolized as students has been mani-
ifested in other ways for which to be grateful, — in eloquent sermons now printed in books, 
recalling to the memory the unwonted impression at the moment of their delivery; in the devo-
tion to Puritan ideals, issuing through years of toil in learned contributions to the history of 
New England theology; in that enduring and monumental work for the history of theological 
literature, the "Bibliotheca Sacra." These we commemorate with pride, but these also belong 
to the larger world. The student cherishes with a peculiar devotion the image of the teacher 
under whose magic utterance he was wakened to the significance, the scope, the human fascina-
tion of divine theology.


Though I am not one of "your boys," I am one of your disciples, and wish to express my 
great indebtedness for the helpfulness your words and character have been to me in my minis-
terial life. And I cannot refrain from uniting with thousands of others in congratulating you 
upon the good Providence which has prolonged your life to the church and to the world. 
Many of us quite wish that the wheels of time could be turned back in your case for fifty years, 
and you could once more be the leader of our church in defense of "the faith one delivered to 
the saints."


I must write a line to tell you that I, too, join with those who are near you to congratulate you, 
and also to express my sense of deep obligation to you for much that I am and have been able 
to do. My debt to no other man is so great as to you, for it was under your teaching that I 
learned to think. I learned a good deal of theology, but the awakening of my mind was worth 
more than anything else to me. May God bless and keep you. I am sure that the conscious-
ness of having influenced so many men who are bearing a noble part in the world's conflict 
must give you great satisfaction, but how much greater the day when they shall gather about you 
in the Home above!


Please accept my heartiest congratulations on this the ninetieth anniversary of your birthday. 
God be praised for all the generous gifts which he has showered upon you, and the faithful and 
noble use which you have made of them. I look up to you as a patriarch of the older world. 
A man who, though in heartiest sympathy with the life of to-day, still reaches back in his 
memory to that far epoch, the second decade of the present century. What marvelous things 
God has wrought during your lifetime! You scarcely need to read history, you need only to 
recall it. When I was in Cairo a few years ago, I had several conversations with Sophronius, 
the Patriarch of Alexandria, who was then one hundred and four years of age. He is still liv-
ing. Sophronius is the successor, officially, of Athanasius the Great. He told me that he had 
been a priest for eighty-five years. He was born in 1792, and had known any number of the 
Sultans of Turkey and many of the rulers of Europe. The contrast between his life and yours 
is very remarkable. The memories of the patriarch were mostly of massacres, wars, terrible 
disturbances and sufferings, incurred by the Oriental Christians. But your memories are of the
happy, progressive, prosperous West, in whose life you have cast the seed of your thought. There is no book in my library with whose contents I am more familiar than your volume of "Discourses." I am full of pride as an American that our country has produced a great theologian, who is also a man of letters.

But if I should write one half of the grateful thoughts I have of you, the reading of them would take up too much of the time of your ninety-first year.

Rev. James L. Barton, D.D., Secretary of the American Board.

I believe Professor Park is to-day the most affectionately remembered and broadly revered theologian and teacher in this land, or any land. We all honor ourselves by uniting in sending our congratulations to this most distinguished preacher to preachers and teacher of theologians whose life and efforts are built into the best life, teachings, and thoughts of the past and present generations.

Rev. Prof. M. D. Bisbee, Librarian of Dartmouth College.

... I find it somewhat difficult to formulate the results of your teaching. ... It has seemed that your lectures were but the media through which your teaching passed into the mental and spiritual vitality of the learner, and became life instead of knowledge. I trust that you will not misunderstand me when I say that one of the most helpful of your cherished sayings has been the terse injunction, "Whenever you meet a ghost, examine him." We have lived in a time when "ghosts" abounded, some of them making high claims of celestial origin. You not only taught us the wisdom of examining them, but gave us an effective method of doing so; a method which enabled us to enter at once into the joyful recognition of new truth and remain calm and clear-eyed in the face of pretension and error. ...


... I have at least two things to thank you for. First, for the positive, definite instruction which you gave, so that when we got through we knew what we believed, and had positive convictions, which we could state and defend. As I see it now there is a sad lack in positiveness and definiteness of theological instruction and belief.

Second, I have to thank you for the mental stimulus of your lectures, which made us think—a habit which your students do not get over. Your system of theology has proved an excellent working evangelical system, and I have found it to work well during a ministry of thirty-four years. I am grateful and glad to acknowledge my indebtedness to you, more than to any instructor I ever had. ...

Rev. E. Blakeslee, D.D., of the Bible Study Union, or Blakeslee Graded Lessons.

There is one side of Professor Park's character to which I presume most persons are strangers. I mean his fondness for children. I had a family of three little girls before going to the seminary. We occupied a portion of the house next to Professor Park's. The little girls, who were all under nine when we left Andover, became very fond of Professor Park, although they never ceased to regard him with great awe. ... Their regard for his wisdom was seen in some comments that their mother overheard when one of them was struggling with her Sunday-school lesson. Somehow between her and the eldest there came up a discussion on the doctrine of the Trinity, which the younger one declared she could not understand. The older one calmly in-
formed her that she need not be troubled about that, for "even Professor Park did not know all about it!"

In his regard for little children Professor Park showed his loving nature, and I used to think, listening to his lectures, it was his loving nature that made him a "reformed Calvinist" instead of a "strict Calvinist."

**Rev. C. R. Bliss, Wakefield, Mass.**

... More than four decades have passed since I listened to your lectures on theology, and I take this opportunity to say that, though I am somewhat familiar with blunt thought on the same great theme, yet I profoundly felt that in respect to substantial truth, breadth of conception, unassailable reasoning, accuracy of Scripture view, adaptation to the needs of students of theology, and entire consonance with all other truth, I have read nothing that has given me so reasonable and impressive a conception of God and his dealings with men.

**Rev. George N. Boardman, D.D., ex-Professor of Systematic Theology in Chicago Theological Seminary.**

You have been permitted in large assemblies, in words that have given your hearers a new understanding of the term eloquence, to make abiding impressions and enforce permanent convictions which have exerted a controlling influence upon individual character; you have been privileged to meet eager classes in the seminary halls, the members of which have listened to your instruction with daily increasing admiration till they came regretfully to the final lecture; you have, through the "Bibliotheca Sacra," gathered and treasured up the best thoughts of others with contributions of your own in essays of current interest and, in many cases, of increasing value. This work, which it has fallen upon you to perform, I do not think you would in many items care to change. It is nearly fifty years since my class in the seminary sat under your instructions. I have not found that recent authors have developed any elements of doctrine of unquestioned worth beyond the range of thought to which we were introduced in our Andover days. It seemed to me then that the system of Christianity was shown to stand on a firm foundation, and if the foundation was firm then, the system stands secure now. I still turn to the notes taken in my student days for suggestions and arguments concerning the faith delivered to the saints.

**Rev. A. H. Bradford, D.D., Montclair, N. J.**

I often think that I owe more to you than to any other teacher whose influence has ever touched my life. You opened my eyes, and showed me that I was living in an ampler and grander universe than I had ever dreamed of before. Your first lecture was to me like the opening of a door into a larger world. Even now, after an interval of twenty-eight years, I am reminded almost daily of words which you spoke in class-room. To me you were a whole university. I especially remember and prize many conversations when a few of our class were invited to your house for evening talks. One conversation on immortality I remember with peculiar vividness. It marked an epoch in my thinking on that subject. My dear Professor Park, I can wish for you, after the earthly years have ended, no richer blessing than the realization of the opportunities and possibilities of that immortal sphere which you made so real to your students during that evening of the year 1869.
Rev. James Brand, D.D., Oberlin, Ohio,

There have been three kingly men whose influence abides with me through the years, who have helped my own life, and to whom I owe an immeasurable debt — Theodore Woolsey, Charles G. Finney, and Edwards A. Park, and the greatest of these is Park. . . . When, in after years, I returned to Andover to be your pupil, you, beyond all other men, opened to me the mysteries and inspirations of theological thought, and gave to me those conceptions of the greatness of God and the glory of the divine government which have been the undergirding of my faith and the inspiration of my preaching for thirty years.

Rev. M. Burnham, D.D., St. Louis, Mo.

Professor Park has helped shape my thought and direct it in the contemplation and presentation of the great themes of the gospel. Many of his definitions of truth have grown upon me during these years in the ministry. The inspiration of the Scriptures; the great fact of the atonement by Jesus Christ; the relation of the human will to the divine will; God's agency in man's salvation and man's agency in his own salvation; the necessity for the work of the Holy Spirit; — in all these and kindred themes he helped mold and direct my thoughts, and aided moreover in my spiritual experiences. I owe much of any success I may have attained in the preaching of the gospel to my dear old teacher, Professor Park.

Rev. J. D. Butler, Madison, Wis.

. . . One era of your life, however, your first voyage over the Atlantic is known to me only. For forty-seven days our fellowship was in a stateroom on the bark Howard, which was in your eyes a worse prison than the philanthropist had ever encountered. Thus "cabined, cribbed, confined," there was no escape from gambling and drunkenness, amid a dialect of devils, save by climbing into the crow's nest which was not your forte, or by venturing into a boat which hung on davits outside the bulwarks, and from which a thumping wave once dashed us well-nigh overboard. The diet and ventilation you remember too well. You then declared that our lives thereafter could have nothing so bad in store for us, and you have since challenged me to show any parallel after a terraqueous tour through all longitudes and latitudes.

Rev. Ezra H. Byington, D.D.

I learned a great deal from you, and I have found that your theology is a good one to preach. Lately I am having a good many compliments like this: "That sermon is good old-fashioned doctrine; it is good to hear it once more." A different and younger class say that I am preaching new and strange doctrines. But whether new or old, I learned them from you.

I trust you may live long enough to see the churches and their ministers returning to the Edwardean theology, which was so acceptable in the old days of strength.

Rev. J. A. Canfield, Elmira, N. Y.

. . . Sixty years ago this past fall, I first trod the halls of Andover Theological Seminary. You, then at thirty years of age, held a prominent place among its venerable professors, a galaxy of noble, learned, Christian men. . . . If I have ever been of any use in the world, the training received at Andover must take a large share of the credit. Two only besides myself of the class of 1841 still linger on earth.

Your continued and personal friendship when I was a student in the seminary striving to understand the truths of God's holy word; your personal and valued aid, given to me in my pastoral life and work; your personal sympathy, tenderly assured to me in the hour of bereavement; all this has made me your grateful debtor in such degree as words cannot express.

Dr. A. H. Clapp, New York City.

How little time it seems since we boys of 1845 sat before you to learn how sermons ought to be made, then, listening to you in the pulpit on Sundays, learned that they could be made in that way if one only had a mind to.

The memory of the evenings we enjoyed in profitable study and discussion in your home is one of the joys of my life. To no other teacher am I so deeply indebted, and through all these years I have thanked you with all my heart.

And then those pet stories! What sweet morsels they were to me when aimed at "the other fellow," but they kept me in daily terror lest my own turn to be hit should come. My honored, revered, dearly beloved teacher, examplar, and friend, how I should love to meet you again in this world! This privilege I cannot reasonably expect to enjoy, but among the anticipated delights of our heavenly home, I cherish the hope of meeting you with the Christ we love and the great company of his faithful servants, fellowship with whom has been one of my life's chiefest blessings.


... There are many ways and moods of your influence at work to-day. To me the one most clear lies in the grace of your inspirations....

You made us feel that more light was to break from the word, as good Pastor Robinson said to the Pilgrims. You were the incarnation of a glowing experience to which nothing is impossible. The heavens above and the earth beneath were made subject to us, as you became our guide through the circles of thought upward....

Rev. F. E. Clark, D.D., President of the United Society of Christian Endeavor.

I am not indulging in fulsome eulogy, and I am not detracting from the power of other great teachers, when I say that I believe your influence over many of us was of a different character from that of any other man with whom we ever came in contact. There was an inspirational character about your lectures which remained with us long after your particular words faded from our memory. You set us to thinking for ourselves, of seeing the reasonableness and sanity of the greatest truths.


Not one among all the teachers I had in my college and seminary course stimulated me more than Professor Park. His course of lectures were considered by multitudes at that time as models. They have been invaluable to me in all the years since I graduated. They made clear many points connected with the theological system that I have not found as well stated in any other treatises. In my judgment he did much to mold the thought of the time of his greatest activity, and put his mark on the men he instructed, as comparatively few teachers do.
He taught us truths, but more,—
He waked the dormant thought within our breasts;
Started us, knight-like, on eternal quests
Toward God and heaven to soar.

Nor yet the teacher’s chair
His loftiest throne; the pulpit first I place.
In Sinai’s thunders or in Calvary’s grace,
The power of God was there.

But spoken words will die;
Deathless the written word; and how he wrought
The “sacred library” tells, where giants fought
O’er questions deep and high.

For his the call, the cheer,
The guiding hand; oft the creating force,
Those twoscore volumes ran their steady course,
A river broad and clear.

Joseph Cook, “Boston Monday Lectures.”

You have said, my dear Dr. Furber, in a memorable historical discourse, that Professor Park has been of more intellectual and spiritual service to you than any other living man. I can say of him the same in relation to myself; and in respect to this unsurpassed indebtedness, we, among his more than a thousand pupils, by no means stand alone.

But I address my letter to you rather than to Professor Park, for one cannot say to the face of a beloved teacher all that he may appropriately write to his lifelong friend.

It was my fortune to dedicate to Professor Park an eleventh volume of “Boston Monday Lectures” in these words, which I can to-day repeat with new emphasis:—

TO

Professor Edwards A. Park, D.D., LL.D.,
FOREMOST OF LIVING AMERICAN THEOLOGIANS,
IN REVERENCE FOR THOSE INSTRUCTIONS AND INSPIRATIONS CONTINUED NOW FOR MORE THAN HALF A CENTURY,
WHICH HAVE CONFIRMED MANY HUNDREDS OF PUPILS OF TWO GENERATIONS, AND AMONG THEM THE AUTHOR,
IN ZEALOUS LOYALTY TO THAT VITAL ORTHODOXY WHICH IS THE ONLY HOPE OF THE CHURCH AND THE WORLD.

[The remainder of Mr. Cook’s letter was published without change in the “Independent” of January 12, as an article on “Professor Park and His Pupils,” and is reproduced in this pamphlet with enlargements.]
... If all could be reached whom you have helped essentially in their intellectual and spiritual life, and each should send a word of grateful acknowledgment, old Andover Hill itself could hardly contain the manuscripts which would be in every language spoken on earth.

May you be spared too great a burden of praise.


... I owe you more than I can express, as a teacher who inspired us to think, and gave direction to our thinking. The clear statements and precise distinctions of the middle classroom have, I am sure, been to many, as they have to me, like a rudder to steady our course on the seas of theological speculation, with their uncertain currents and shifting winds of doctrine.

Prof. Jacob Cooper, D.D., LL.D., Rutgers College, New Brunswick, N. J.

Blessings be upon your venerated head! is the fervent prayer of one who has, for almost half a century, felt that he knew you. As I learned more of your labors for the gospel, for pure orthodoxy, for learning, for anything which benefits man, I have felt drawn to you by cords of love. May the blessing of the Most High God rest and abide upon you, and may your life on the earth be spared many years!


... My first knowledge of you was when I was a student in Amherst College, when you were a professor there. Afterwards, when you became a professor at Andover, I was in the class of 1841, which had more students than the whole seminary now has; and I well remember how you used to invite the members of the class, one by one, to walk with you on "Indian Ridge," or in other directions, to talk about Shakespeare or other topics of interest. I have kept close and admiring watch of you from those early days to the present, and am now one of your oldest living pupils. ...
thirty-five years. I pray that every day of your life, as many as shall be given to you, may be filled with great peace — even the peace of God “that passeth all understanding.”


I want to thank you, as a representative of that vast army of Phillips Academy boys who received their first, and no doubt lifelong, impressions of the sublimity and grandeur of Scripture truth by listening to your eloquent sermons in the seminary chapel. To come under the spell of a great preacher, to receive the truth from the lips of a master was no small part of the three years' education and inspiration which I recall with delight, as I renew my mental and moral awakening at Andover.


I want to congratulate you on your length of days, but still more on the excellent work you have done. I believe no other man ever lived who accomplished so much for exactness of definition and usage in theological terms.

W. F. Draper, Andover, Mass.

In looking back upon the leadings of Providence, I esteem it a special blessing that I have been privileged for so many years to be so pleasantly associated with so helpful and inspiring a leader, especially in connection with the “Bibliotheca Sacra” for thirty-four of its forty Andover years.

Prof. Archibald Duff, LL.D., Airedale College, Bradford, Eng., Class of 1872.

I sit to-day in my desk in our college examination-room, while all our men are busy penning their answers on Hebrew religion, its texts and ideas; and as I think back over the twenty-one years in which I have now sat here at like work, I feel how deeply, truly, you have been moving in it all. It could not have been done but for your kind and too lenient judgment of my duty for my life work. It could not have been done but for your class training, analyzing, expounding, defining, and inquiring. Oh, richly do I know your great service, and how it has been a service of love,—love for me, love for minds, love for God's onward unfoldings of his highest sort. . . .

It is strange to think how I have now taught the love of the Old Testament to much more than one hundred men who are now pastors at home and far abroad. . . . It makes one realize what hosts of pastors' homes and preachers' pulpits you have molded. Each of your over one thousand students would have to be multiplied again and again. Well, the love for you is a blessing to us all. It wells up bright, strong ever.

Rev. A. E. Dunning, D.D., Editor of the “Congregationalist.”

Hundreds of men who are shaping and guiding public opinion in these stirring times have been largely equipped for their work through your service. Their labors are yours also. You sit in your easy chair on Andover Hill and preach and create systems of theology, and administer the affairs of the churches, and manage colleges and universities, and edit newspapers, and carry on great missionary societies.
President Timothy Dwight, D.D., LL.D., Yale University, New Haven, Conn.

Although I cannot claim the honor of having been one of your pupils in my student days, I have my place among the great brotherhood of university-educated men who have long recognized your leading position as a theologian and as a teacher of your chosen science.


The first time I set eyes on your dear face was in the year of your graduation at Brown University with the highest honors, where your father had been professor, and your entrance on theological study at Andover, with Stuart, Woods, and Porter.


. . . The clear, profound, and evangelical instruction which I was permitted to receive from you thirty years ago, and the kindness and cordiality which you have always shown me in all the years that have intervened, have won my ever-growing love and respect.


. . . I beg to express to you the great satisfaction I feel in knowing that my old teacher, to whom I owe clear and consistent views of divine truth, has had the privilege of teaching this truth so long and so effectively. You were the arch heretic when I went to Andover, accused of a departure in theology, and now I see you the very prince of conservatives.


Your words have reached me throughout the years, often bringing illumination and inspiration. Thus you have had a wide circle of pupils whose names do not appear on your class roll. The general result of these many years of illumination is that our statements of Christian doctrine have constantly become more reasonable and satisfactory; at the same time the spirit of theological discussion has been greatly improved. The words orthodoxy and heresy have lost their malignant charm. We cannot be mistaken in the belief that your own wise and effective and long-continued labors have greatly contributed to these improved conditions.


When I remember how much you have been to me during the fifty years of my ministry, I must tell you how glad I am that God permits you still to be with us. I have been led by the memory of your lectures and of yourself into the search for truth, and into a deeper love of that Saviour who was the foundation of all your theology. I esteem it an unspeakable blessing that I was permitted to be under your instruction and influence. I want to tell you how strong and deep has been my love for you in all these years, and how deeply your influence has been wrought into my life. And when I think how many of your pupils there are who will join me in such testimony as this, I can but rejoice in the glorious crown which Christ will bestow upon you.

Prof. George P. Fisher, D.D., of Yale Theological Seminary.

My thoughts run back to the days which I spent at Andover, where the supreme attraction to me was your lectures on theology, which excited so great interest as well by their masterly ability as by the felicity of language and of manner which marked the delivery of them. But even the lectures do not appeal to my recollection with so potent a charm as does the memory of
interviews with you under your own roof, and of the many delightful walks which, through your kindness, we took together over the hills and along the banks of the river. The attraction of your conversation, in which wit and wisdom were mingled in a form so captivating to a youthful student, is the most engaging of all the reminiscences of my life at Andover. Of course I do not forget your eloquence in the pulpit and your services to literature. It is quite common for a man of your age to hear the wish expressed that he may “live to be a hundred,” as if there were a feeling of indifference as to whether or not he would survive that limit. When this hackneyed wish was expressed to old Dr. Routh of Magdalen College, when he was not far from that landmark, he answered that he had lately heard of the death of a Non-conformist minister at the age of one hundred and five, “and,” he added, “I want the Church to beat.”

President F. W. Fisk, D.D., LL.D., Chicago Theological Seminary.

It seems to me that I have known you always. When a student in Phillips Academy I heard you deliver your inaugural address, at your entrance on the professorship of sacred rhetoric, in the seminary chapel before a crowded and delighted audience, among whom were many men eminent in learning and in station; but none of them, I am sure, listened with more absorbing interest than my fellow students and myself.

Since that day, throughout all these intervening years, you, as preacher, theologian, editor, author, and friend, have had no small influence on my thinking and life, for which I am grateful.


My theological studies were, like the Ancient Gaul of Cesar’s Commentaries, divided into three parts. They began at Williams College under Dr. Mark Hopkins, in his Saturday morning classes on the Westminster Catechism. They continued at Princeton under Dr. Charles A. Hodge; they concluded — so far as ante-ministerial work was concerned — under your teaching at Andover. The combination was unusual and peculiar. On the whole I think it was advantageous. Dr. Hopkins laid the foundations, Dr. Hodge put up the walls, you roofed the building in and built the arching dome. To be sure there had been some contentions between the builders; but, after all, their great fundamental principles were the same, and it was not difficult, by removing a bit of scaffolding here and there, to get a shapely and unified structure.

Prof. Frank Hugh Foster, D.D., Pacific Theological Seminary, Oakland, Cal.

 Permit me to join with those who, on your approaching ninetieth birthday, are to express their love and veneration for one to whom not they only, but the whole Christian world is under lasting obligations. In the freshness of your early manhood you gave yourself to theological instruction in Andover Seminary, and there you remained, refusing the most flattering calls to other positions of ministerial and academic prominence and influence, till you had completed forty-five years of continuous service. With great singleness of purpose, you devoted yourself throughout this long period to the education of candidates for the university. You wrought laboriously upon your lectures to the last. However perfect they may have seemed to others, to you they always needed some better adaptation to the wants of the times; and, while in substance they remained to the end what they were at the beginning — an unequaled presentation of the great principles of the evangelical theology of New England — in form they grew constantly more detailed and comprehensive and concatenated till, in the end, they were the perfect pre-
sentation of the philosophy of our faith, growing, like the rising cathedral, from the foundation of a single principle, each course laid in its place, all logically interdependent, all evolving regularly from earliest premise to latest conclusion. Such labor had its natural results. It taught men to think. It made them theologians. Your labors put in our pulpits, from Maine to California, that generation of able men, now beginning, also, to fade away from our midst, who bore for many years the chief burdens of our ministry, who led the work, and who gave a unity of belief, of aim, and of method to Congregationalism which made it the definite and powerful instrumentality for good which it has been. To you, more than to any other one man, was that unity of Congregationalism due.

I say what others will say on this approaching anniversary, — what it would not surprise me to find every such letter as this containing, — when I say, as I must take the liberty to do, that I owe more to you than to any teacher I ever had. There was one remarkable teacher in the Springfield High School, one great thinker and teacher in Harvard College, an unsurpassed Faculty at Andover, Lotze and Ritschl at Göttingen, and the incomparable group at Leipzig, Luthardt, Kahnis, and Delitzsch, of none of whom am I unmindful as I write; but from you, sir, I derived more than from them all. Not, however, merely because I have at last come to give my poor efforts to the same department of theological study, but because I learnt from you what thinking really was, and because mysteries were illuminated by being brought into the region of clear intellectual light, and the foundation laid for every valuable practical Christian activity. While others talked about the themes of theology, you opened the themes themselves to our eyes. Theology became so self-evident to my thinking that, in all the studies of these twenty-two years since I left your lecture-room, not one of the great leading principles which I then received has been abandoned for another, however much I may have grown, as I trust I have, in my appreciation of them all.

You have now attained, my dear sir, nearly to the years of Emmons, and have surpassed Hopkins, Bellamy, Smalley, West, and Taylor. I rejoice to hear from a friend that you are to a visitor “the same, the very same,” as twenty years ago. I trust that this is an indication that you are still to live for years and to see the twentieth century well on its way, to attain to the years of Emmons, — and to see the evangelical revival which, I believe, will not wait long after the beginning of the next century.


An old pupil loves to remember the pleasant hours spent in the lecture-room under your leadership. I recall the masterly way in which you introduced me to the plainnesses and intricacies of theology. The philosophy running through that theology was always brimming with common sense. Those hours in the class-room were anticipated with an eagerness unusual even in the eager time of life. It perhaps would be almost superfluous for me to say that I never enjoyed lectures of any kind so much as I enjoyed those lectures on theology. . . . Years after . . . I attended some of the lectures again, and found all of the old-time satisfaction in them.


Nothing in the study of homiletics ever impressed me so much as your making plans of sermons in the presence of the class — and such plans. I think Professor Phelps would agree with me, for he says the study of the art of planning sermons is worthy to rank with the study of psychology.
With Professor Phelps, you made a hymn book which our churches would be using now if the tunes had been satisfactory.

In theology you gave us what you believed, with heart and soul, was the truth, in distinction from all other systems of belief. This enabled you to arouse the enthusiasm of your classes. Besides this, you kindled many a mind by personal private interviews, in which young men, touched by your kindly interest in them, complimented by your courtesy, and encouraged by your swift appreciation of whatever in them was praiseworthy, found new visions of usefulness opened before them. In this way the power of the lecture-room was redoubled, as the influence of a preacher is redoubled by his work as a pastor.

I never had a teacher who took such an interest in me and in my work as you did; and I presume most of your pupils would say the same, and would add that they are more indebted to you than they can express. You always had something in mind for somebody to do; and if you found a man who was willing with your help to do it, he has been grateful to you ever since. If all had accepted the tasks which you assigned them, there would have been more irons in the fire than the forges would hold. Nevertheless the forty volumes of the "Bibliotheca Sacra" show that the anvils did ring and the sparks did fly.

President George A. Gates, D.D., Iowa College, Grinnell, Iowa.

There can be few satisfactions of human life equal to that which is yours. It rests upon the consciousness that your contribution to human thought is living on in the minds of thousands of your pupils. Your endowment of spirit is perpetuating itself into these years of your age and beyond the possibility of your own life. Your gift of consecration to high ambition and holy choice grows richer and wider in the lives and work of those who honor and revere you.

Rev. Simeon Gilbert, D.D.

Our venerable teacher at Andover was a wonderful man. He came before us with a mind enriched with marvelous discipline. As a teacher of teachers, his genius was extraordinary. His influence on the ministry of America has been of unspeakable value. I like to think of his unique influence over so many of the choicest young men of their generation; an influence which has not only reached out into all parts of our own country, but into all countries wherever American missionaries have gone. It was well worth while to give to his pupils an opportunity for expressing the deep and loving gratitude they have always felt toward one who had been to them so signal a benefactor.

For one, I am inclined to think of his sermon on "The Theology of the Intellect and that of the Feelings," as one of the greatest things he ever did. It marks unmistakably the new epoch in modern Christian thought, especially in the saner and more wholesome apprehension of Holy Scripture. As I read it over afresh, not long ago, I wondered at what seemed its modernness; so strikingly simple and just and wise did its statements seem, and so illuminating.

It should do us all good to "say grace" and tell the great preacher how thankful we are.

Rev. George A. Gordon, D.D., Pastor of the Old South Church, Boston, Mass.

In common with all New England and, in a just sense, the whole country, I owe a tribute of respect and reverence to the acute intellect and the inspiring personality that in the offices of teacher, preacher, and writer have done so much to perpetuate our best traditions, and to stimulate two generations of students to profound and progressive thinking upon the greatest of all themes.

I can almost say of Professor Park as the German poet Wieland said of Goethe, “Since the morning I first met him, my soul has been as full of Goethe as the dewdrops of sunshine!”

And now after forty-five years of putting his teachings on trial — using his theological system as the working hypothesis of my ministry — I find no part of that “system” that modern light and experience have antiquated, or forced me to abandon as inadequate to the magnificent present-day work of preaching to lost men the “Glorious Gospel of the Blessed God!”


No uninspired mind has influenced my mind so much as yours. I have read with admiration and profit all your articles printed in the “Bibliotheca Sacra” and, I think, all the books you have published. Your “Memoir of Nathaniel Emmons” is the most charming, the most nearly perfect piece of biography, I have ever read. Your work in rescuing from oblivion, and embellishing by your own genius, the lives and works of the New England Church Fathers entitles you to immortal gratitude and love. Your influence in promoting sound learning and evangelical religion in our colleges, as well as in our theological seminaries, has been preéminent.

Rev. Edward E. Hale, D.D., South Congregational Church, Boston, Mass.

Pray count me as one among the thousands of friends who are eager to thank you for the service you have rendered to the world.


... No other man ever did so much for me in awakening thought, in developing the logical understanding, and inspiring to high ideals of ministerial work as did you. And there are scores and hundreds of thoroughly orthodox men who are preaching effectively in this and other lands, not only a consistent Calvinism, but an all-conquering gospel, in part at least, because of the complete furnishment received from the prince of preachers and teachers at Andover.

Rev. Cyrus Hamlin, D.D., ex-President of Roberts College, Turkey, and Middlebury College, Vermont.

Although I am not one of your Andover students, yet I have always rejoiced to sit at your feet as one of the ablest of our evangelical faith, and I therefore claim to join the “Andover boys,” old and young, in the congratulations of the day.

God has given you to reach with faculties undimmed your ninetieth birthday, and through more than sixty years to stand firm for the truth on Andover Hill. For this we offer devout thanksgiving.

In 1836, only sixty-two years ago, while a student in Bangor Theological Seminary, I received from an Andover student and friend a very urgent invitation to come and hear Professor Park’s “Inaugural.” He was the rising star, and I would never regret having made the effort to hear him.

I reached Andover Hill in season, but the house was packed full to overflowing. I had traveled 250 miles by steamboat and stage to hear an inaugural. An open window, not very high, invited consideration. Some things lying around suggested a staging, and with some rails from a
neighboring fence it was speedily and noiselessly constructed. We mounted it carefully, and heard every word of the address, enjoying what the great audience could not enjoy—the most perfect ventilation. The last word uttered, we removed the staging, restored the rails, and no action for trespass followed. The address was pronounced profound, witty, and brilliant. My admiration was unbounded.

I thus saw the opening of a long and distinguished career which has known no faltering steps.

Your name will be held in reverence and love so long as Andover Hill shall endure.

Prof. Samuel Harris, D.D., of Yale Theological Seminary.

I retain a distinct and vivid remembrance of many sermons which I heard you preach in the Seminary chapel, and also in Boston at the anniversaries, then held there every spring. Your preaching was certainly the most impressive and powerful that I have ever heard.


... It is not permitted many men, as it is to you, to see so much of their work in the lives and labors of those whom they have influenced. As influence is perpetual, your life will be immortal. The doctrine which you have upheld is eternal, for it is the truth of science and of God.

Rev. Henry A. Hazen, D.D.

I have not quite surrendered the hope—certainly not the prayer—that God may spare you sufficient strength to come to Boston and give your benediction to the first International Congregational Council to hold a session in America. It would give that distinguished assembly joy to see you there.

Rev. J. H. B. Headley, Chaplain U. S. Army, Fort Yates, N. D.

... I feel that I too must congratulate my revered instructor on his reaching the age of John the Beloved. The good you have done us can never be forgotten, and the extent of its influence can never be known. Away out here at this frontier post you are often quoted, and are held in precious remembrance for your works' sake.


... I adopt as my precept the proverb, "Thine own friend and thy father's friend forsake not." Your picture was in my father's house, as he was your pupil; and from my study table, since 1872, I can, as I do now, look up and see your intellectual face. As I have said it so many times you will let me repeat it here: "I count Professor Park the greatest man I ever saw." "And behold, there came an old man from his work, out of the field, at even." That was Professor Park. May his last days be his best, full of honors, full of sunshine, full of peace!

Prof. J. M. Hoppin, D.D., of Yale Theological Seminary.

I recall the wonderful criticism of sermons in the class-room, when you took the sermon to pieces, leaving not one stone upon another, and then built it up again with the same stones, if they were good ones; so that the criticism was not destructive, but constructive and encouraging. And your own preaching was a source of inspiration, combining solid thinking with a chastened imagination.
Dr. Alvah Hovey, ex-President of the Newton Baptist Theological Institution, Newton Centre, Mass.

Very few, outside of your nearest friends, can have felt a higher admiration for your character and work than myself. Every subject which your pen has touched it has adorned and made more interesting to others. I have particularly enjoyed your teaching in respect to the person and work of our Lord Jesus Christ, and your always reverent handling of the Sacred Word. I rejoice to send you this token of my love, this pignus amicitiae: and may the evening of your life be illuminated with the foregleams of immortality.

Prof. J. A. Howe, D.D., Cobb Divinity School, Lewiston, Me.

. . . It is a sincere pleasure for me to send you my greetings, for it gives me opportunity to express to you my gratitude for the effect on my career of your instruction. To no other of my teachers am I so indebted for mental stimulus or direction. In spite of some Free-Baptist heresies still clinging to me, I am ever grateful to you for that reasonable scheme of grace with which your class-room was made to glow, old-school heads to shake, and Arminians, to a considerable degree, to rejoice.


In 1861 and 1862, when Professor Park became my instructor, he was probably at the zenith of his remarkable powers. The War of the Rebellion had just begun, and there never was a better time to set forth the doctrines connected with the divine government. In those days of high-strung loyalty, the sermons and the lectures of Professor Park were like constant fuel to the flame of patriotism. That wonderful sermon on “The Impeccatory Psalms,” with its thrilling passage on the proposed shelling of Baltimore from Fort McHenry, will never be forgotten by any one who then heard it. The professor’s lectures on “Systematic Theology” were made as entertaining as the Waverley novels by his constant interweaving of current events in illustration of the doctrines in hand. I recall an evening class in metaphysics — where we expected a dry and tedious time over an abstract theme — when Professor Park began the session by saying, “Mr. Wilcox, what is the cause of the present war?” Under this figure, by skillful questioning, our instructor developed his entire theory of causation, and kept us unwearied till long after the hour had expired.

On returning to Andover after three years’ absence in the army, I was greeted by Professor Park with a start and with his declaration that I must be a ghost, since he had seen my name among the killed at Gettysburg, and had used this report in an address to German students at Berlin.

He sometimes honored me with a request to stroll with him amid the beautiful walks of Andover, and pried me with questions about every feature of a soldier’s life. He was a rare questioner both within and without the class-room. . . .

His acute and vigorous mind was most inspiring and stimulating to his pupils. . . . I cannot remember an instance where he lost patience with us, though it must often have been sorely tried with our dullness. Ofttimes a flash of his wit would irradiate the green benches of Bartlett Hall, and show the bewildered theologues their path of escape out of the theological tangles. Never for an instant was he dull in our presence.

Personally I owe Professor Park a debt which I can never repay for the help received from him as my instructor, adviser, and friend. One of my classmates stole away from the Seminary chapel on a certain Sunday, in order to hear Professor Park at Lawrence. The student was
called to account for his absence, inasmuch as Professor Park had observed him in the congregation. "I went to hear you, sir," replied the culprit, "because Professor Phelps advised us to embrace every opportunity to hear the great living models of pulpit eloquence."

That was precisely what we considered him to be, and I have never changed that opinion since. He was a royal preacher, and his fame as such is secure.

The Lord bless and keep him to the end of his days, and may he renew his youth again in the midst of our greetings!

Rev. S. J. Humphrey, D.D., Oak Park, Ill.

... I count it one of the rare blessings of my life that I was a student at Andover from 1850 to 1852. The middle year was the most fruitful in mental inspiration and uplift I had ever experienced. It was really an era in my intellectual life; it was also more than that. I remember when we reached the doctrine of the divine sovereignty, for days my spiritual nature was stirred, As the doctrine was unfolded, with unwonted throbings of heart, sometimes not without tears, my inmost soul was crying, Let God be sovereign of all worlds and all beings, let him be my sovereign! my whole soul made haste to lay itself at his feet, a willing subject. I have never lost the influence and savor of those days. I found your system a workable system; it could be preached. It commanded the respect of thinking men and converted souls to Christ. ...

Samuel Johnson, Esq., Boston, Mass.

I know that many will refer to the work that you have accomplished, and to the influence that you have exerted; but I think that there is nothing greater than to have made those around you feel as if you were their friend.

Rev. Arthur W. Kelly, Associate Editor of the "Christian Endeavor World."

I cannot close this long letter without a word as to my personal debt of gratitude. Looking forward with pleasure to the thought of sitting at your feet, I never expected any privilege other than what came to all students. I used to look with envy at those of higher classes whom I saw walking with you, and without a suspicion of the opportunity that was to come to me. It will always be pleasant to recall those associations with your home, where I spent six years after leaving the Seminary. I shall always highly value the experience which I gained there in connection with my labors on the proof-sheets of the "Bibliotheca Sacra" and of your volume of "Discourses." The thought of having had such advantages is humiliating in view of the little I am doing, when I ought to do so much in return.

Prof. George Trumbull Ladd, D.D., Yale University.

My obligations to you are not confined to the excitement of my thoughts and studies in theology by the work of the class-room. It was your generous encouragement which gave me the first opportunity, while yet a student in the Seminary, to try myself in the matter of research and publication. For this you opened to me the columns of the "Bibliotheca Sacra." I have written many thousand pages since then, but never anything with more zeal, industry, and profit — to myself at least.


... I am thankful that you have lived, and that you still live. I remember your instruction with gratitude, your wisdom and wit with admiration, and your kindness with affection. ...

... More than half a century has passed since I listened to your voice, as a member of the first class favored with your lectures in "Systematic Theology." From that time your lectures, as I was able to take them in my notes, with your preaching and published writings, have been to me a constant and unfailing source of instruction. To mention the instances when light has been received from this source, while otherwise there would have been darkness, would require more time than this occasion will permit.

Rt. Rev. William Lawrence, Bishop of Massachusetts.

Allow me to join with hosts of your friends and scholars in offering you my hearty congratulations upon reaching the age of fourscore years and ten in possession of your faculties (including your wit), and high in the regard and affection of thousands throughout the world.

Although I am in the line of succession of those "Lord Bishops" from whom your predecessors fled, I am also one of your scholars. Whatever taint of episcopacy is found in me must be laid at your door.

Such a day as you celebrate, however, throws into the shade all ecclesiastical questions and theological differences, and brings us to the common ground of fellow-sinners, who through Christ's blood and resurrection are trying to be fellow-saints.

Rev. J. A. Leach, Saxton's River, Vt.

... I want to say that I feel I owe vastly more to you than to all my teachers combined. I have felt it for years, more and more. You would hardly expect this from an "old-school man," but it is true. I never preached a sermon, or wrote one, that I was not conscious of your wonderful influence. I do not believe America has ever had an instructor whose powerful personality was so strongly and invariably impressed upon pupils.


I had two greatest teachers. Dr. Mark Hopkins was one. You were the other. When asked to compare these, I have said, "It is not necessary to compare. Both were superlative. Often we lose superlatives by comparison. Dr. Hopkins was famous for the Socratic question. In that famous middle lecture-room I learned the power of analysis. "Analysis conquers all," I shall never cease to be thankful for the teaching of that room, for the prayers, for the impression of a personality that has so shaped all my intellectual and religious life. When I left Andover I put my "Lectures" among my "elbow" books. I have rarely taken them from the shelf. I found that they were in my mind, so thorough had been the teaching. What a preachable theology, in all these troublous times — so reasonable, so biblical!


... It is with a keen sense of the part God has given you to take in the kingdom of his Son that I look over your long life. How many who have been led into the great truths of the glorious gospel of Christ are to-day — with inspiration ever growing — proclaiming those truths to the salvation of men! How many after few or many years of such ministry have gone on to the gathering of the redeemed? It must be an unspeakable comfort to you in these last years of comparative retirement that you can feel that God gave it to you to unfold these truths to so many minds. It has been a cause of unceasing thanksgiving to me that I had truth so set before me that I have always felt that in it I had the saving truth of the Bible.
PROFESSOR PARK AND HIS PUPILS.


It gives me very great pleasure to unite with a host of others who remember, revere, and love you, in offering you sincere congratulations upon your ninetieth birthday.

I rejoice that, with comfortable health, you have been spared so many years. And yet you seem young in comparison with a venerable relative of mine who died a few months ago, at the age of a hundred and four months.

You seem positively youthful in comparison with a woman whose grandchildren and great-grandchildren worship in the Second Church, and who, at one hundred and two, retains her faculties, and is active and happy.

Judged by this standard, you have a considerable span of life yet before you. More and more do I rejoice in the commanding and enduring service which you have been enabled, by the will of God, to render your generation.

It must be a source of supreme satisfaction to you in your advancing years, to know that you still live and teach in the lives of so many whose noblest impulses and highest aspirations have come to them through contact with your robust life. Your swift, strong, affirmative Biblical utterances of truth in the class room and pulpit will abide forever in the memories of those accustomed to hear them, clean-cut and incisive, from your lips.

They frequently provoked discussion and opposition, as they were intended to do. They were never misunderstood.

Your pupils might not agree with you, but they knew what you meant. How wholesome a tonic is such virile and positive instruction, in putting to rout the whole multitudinous brood of speculations, hypotheses, guesses, vagaries, and uncertainties, which are very apt to haunt the too hospitable minds of young men who are studying for the ministry!

Oh, that your lips might once more speak to us with the old-time unction and fire!

But this cannot be. Your thoughts and hopes now turn heavenward. How many, many times in these last years has the prayer of the Psalmist been answered in your behalf, "Cast me not off in the time of old age. Forsake me not when my strength faileth."

And so may it continue to be answered to the triumphant end, when, in God's good time, the radiance of the sunset hour shall burst into the ineffable splendor of the perfect day.


You have the right to much content with a life whose "indefatigable hours" have enriched the world for many generations.

D. McGregor Means, Esq., New York City.

You have enjoyed the great happiness of devoting your time to the contemplation of the most sublime themes, to the training of teachers for the great work of disseminating the knowledge of God and the gospel of Jesus Christ. You can look backward with rejoicing at your labors and their fruits; you can look forward with rejoicing to a fuller knowledge of divine truth and divine mercy. Into the valley of the shadow of death you can walk, fearing no evil, having for your guide him who has led almost countless numbers of those whom you have known, and who has never deserted those who have put their trust in him. We have reverenced you as our teacher, wise, strong, and stimulating. We have enjoyed and been profited by your conversation, rich with the spoils of time, with the results of a large acquaintance with men, and a long observation of human affairs. We are grateful for your kindly and judicious sympathy, for your wise counsels, for your steadfast example, for your enduring friendship.

... To say how much we honor you and to thank you for all you did for us is a faint expression of the debt we all owe to one who did so much to strengthen faith and guide mind and heart. I can only send you my own thanks and testify to my own loyalty and love. . . .

Prof. John Wesley Merrill, D.D., Concord, N. H.

With the class of 1837, I sat for one year delighted at your feet. Though you were younger than I by seven months and ten days, you seemed to me to be almost out of my sight in all intellectual and moral attainments. I am amazed at what you have accomplished. It must have been with divine help and unrelaxed toil. I owe you a debt I can never repay.

Rev. Selah Merrill, D.D., United States Consul at Jerusalem.

Gladstone and Park are two names that for many years I have associated together, and I have wondered which would be called first.

Both these men are in the highest rank of leaders, of whom the last part of the nineteenth century seems to be productive of few.


Other students saw you in the class-room and heard you from the pulpit; mine was also the rare privilege of spending four or five evenings a week with you for the year 1879-80, reviewing the unpublished manuscripts of Jonathan Edwards which I had studied during the day under your direction. My soul was among lions. During those memorable evenings I saw Jonathan Edwards and Edwards A. Park together. So history will group you in the development of New England theology. No third figure of sufficient significance has yet earned the right to stand in that setting. By reason of this personal association with you in the privacy of your home, my sentiment toward you is more than admiring appreciation of mind; it is warm regard of heart. Fervent is my prayer that the ageless Father in heaven may crown you with blessings not limited to number or time, as fervent as was your prayer at my ordination, which has been a lasting inspiration to my ministry.

Prof. George Mooar, D.D., Pacific Theological Seminary, Oakland, Cal.

Those were eager days. Our minds were kept so alert. The themes we studied took on greatness. The outlines between theme and theme grew sharp. The terms of our thinking got exact definition. The consistency of doctrines with each other was made a virtue. We were not afraid to have a system in our faith, we were rather led to shun the weakness of not having one. It was made plain to us that there was progress in theology, but a progress which conserved the past. There was a subtlety of discrimination, but not of such sort as to tempt us to forget that these teachings were to be preached; indeed, they were phrased so that they might be preached. We heard them uttered by your lips before congregations that never lost the power or charm of the utterance. We read them as restated and defended in notable papers in the weighty journal then under your editorial care. We noted the wide range of literature which you could so readily and pithily lay under contribution, while we could not fail to admire those critical memorials in which you magnified to us the life and the product of the Edwardean Theologians of an earlier day.
And notwithstanding all the changes of religious thought which have taken place and which have not been without their influence upon me, your construction of the Christian faith justifies itself oftener than any other which disputes it. The reconstruction that is to be must reckon closely with it. . . .


All through these years your name has been among our household words. My affection for you has grown with my experience of life, and my only regret is that I cannot call and tell you how deeply I appreciate what by your kind interest in me and mine, and by your teachings, you have done for my life.

Rev. W. A. Nichols, Lake Forest, Ill.

I have enjoyed, more than I can express, the account of your birthday, as published in the "Congregationalist" last week.

In age I am eight months your senior. One of the last things I did under your instruction was to write a dissertation on the life and work of the great Jonathan Edwards. I commenced my paper with the words "Edwards, the greatest of the sons of men."

Rev. E. N. Packard, D.D., Syracuse, N. Y.

It is almost three decades since I sat in the benches and heard you lecture with unequaled power of logic and splendor of illustration. . . . The main outlines of the system of theology which you taught have never been abandoned by me. I have not found them antiquated nor powerless in presenting the gospel to men.


We gratefully remember the skill, the patience, the kindly yet unrelenting earnestness, with which you endeavored to call forth from us the best powers that were in us; the tact with which you taught us to think for ourselves, to think independently and constructively, and then to formulate and defend our opinions like men; the invigorating atmosphere of your lecture-room, and the intellectual uplift we experienced from your instruction and from your discourses from the pulpit.

Prof. George H. Palmer, LL.D., Harvard University, Cambridge, Mass.

It is said you are ninety years old to-day. Almanacs always disregard truth. To me you will always be the vigorous man, who, untouched by time, superintended eternal things in my seminary days. But the mendacity of the almanac gives me one privilege. I can now without fear speak the honor which those days did not allow me to express.

It eases my mind to confess the great debt I have always owed you as a teacher. Born into a mystic age, and full of philosophy and poetry myself, I was not able at that time to accept in full your exact and strenuous system. But I was not allowed to remain in vague and idle dissent. You summoned me to active thinking and forced me to decide whether I did or did not agree with what was said. So your energy revealed to me both the subject and myself. And something like this must, I think, have been effected in all your hearers. Light as your touch always was, with wit and playfulness abundantly summoned to your aid, you made every man feel that the subject was a tremendous one, and that everything else in life must be counted secondary to its understanding.
That is the triumph of the teacher. I doubt if you have ever received praise enough on that score. Your pupils were all impassioned, for or against you. Nobody was listless. Nobody thought the things we were talking about of little consequence. If I could secure that result, I should care little whether I lodged my own belief in my pupil's mind. I should know I was putting powerful beliefs of his own there and saving him from negations and vacuity.

This influence of yours has attended all my life. A fortunate circumstance it was that, destined to be a teacher, I was able at the very outset to study under a master of the beautiful art. Better indeed than any of the modern "training in Pedagogics," I experienced what it was to be nobly taught; and when in later years I have slipped down myself into cheap teaching, I have always been penitently aware of what I was doing. Your work has made these stings of conscience possible, and I profoundly thank you—the greatest teacher I have ever known.


If I have been of any worth in the Christian ministry it is largely due to the man who taught me how to think. I am also a debtor to the man who showed me how to put my thoughts into sermon shape. The training of these two men saved me from the fate of an itinerant and made possible a pastorate of more than a third of a century in a suburban parish. To have sat in that middle class-room a year was an education in itself. No other class-room ever did so much for me.

Rev. J. H. Pettee, Missionary of the American Board to Japan.

More than once have I been able to get the better of keen-witted doubters and that worst of all known classes among hair-splitting, disputatious foemen—Buddhist priests—by quoting some argument or illustration learned in your old lecture-room on Andover Hill.

To give a single example. I used with great effectiveness on one occasion your striking illustration of the way God's sovereignty and man's free will may seem to meet, and yet not collide. Two trains traveling at a high rate of speed on roads at right angles to each other pass the junction at the same instant but without collision, because the track of one runs high above that of the other.

My opponent was not only silenced but convinced, and shortly after publicly proclaimed himself a Christian. He later became a preacher of the truth.


I remember my student life at Andover for two things above all: the pressure of Professor Park's preaching on my conscience, and the light his lectures gave. In that light it has been a joy for me to labor forty years in the ministry of Christ, with an increasing sense of grateful obligation to him who first helped me to see religious truth in its harmonious relations, and with increasing satisfaction in the views his instructions enabled me to take.


I rejoice, my dear sir, that I came under the stimulating influence of your seminary lectures. Your calm, penetrating, systematic unfolding of the profound mysteries of divinity opened such vast perspectives of thought and of faith that I have never ceased to feel my indebtedness to you. I well remember also how you led us captive in your chapel sermons, some of which are still spoken of with admiration by their popular characteristic titles.
Of course I think of you also as you appeared in your daily walk "down town" wrapped always in your reveries, in which you were assisted, no doubt, by that imperial, swinging gait, all your own, which the Academy boys could never succeed in imitating.

It is an impressive tribute to the possibilities of our common humanity which you are giving to the world, by attaining a full-rounded fourscore and ten. We are sometimes told that this would be only the normal condition if we lived up to our standards. I am ready to believe it when I see in you the example of one who is in such harmony with the standards as to merit the rare distinction.


Your words and work have borne more fruit than you can possibly imagine, and I rejoice with others in the blessing God has given through you to the world.


I have always deemed it one of the most fortunate elements of my experience that it was my privilege to be at Andover in the days of its greatness, when its lecture-rooms were crowded, and when the middle room especially was the cynosure for theological students from all over the land. With me — and I think the same must be true of most of your pupils — the impressions of that lecture-room have been lifelong, and perhaps more influential on mental habit than was intended or altogether desirable. I must confess, for one, that even yet I do not find it easy to think on any subject except in accordance with the A, B, C, of the Abbot professor. But for its purpose I have never ceased to regard the method as the ideal one; and it seems to me matter for profound regret that in theological discussion exact definition has become to such a degree a lost art. I am glad to number myself among those who, while not altogether blind to the changes of thought in recent years, still maintain our fealty in the main to the New England theology as taught to us by its greatest exponent. We have found it to such a degree scriptural, intelligible, and preachable, that we cannot doubt it expresses the substance of the faith delivered to the saints. We regret that you have been compelled to witness so much decline from it on the scene of your own brilliant and powerful vindication of its truth. The line of New England theologians from Edwards down is certainly a notable one. We trust that to your other elements of distinction in that line there may not be added the melancholy one of being the last in the great succession.

I close with a most profound sense of gratitude for help from you in the work of my life.


... I never see your face or hear your name without recalling the pleasant and profitable year which I spent under your instruction, and feeling grateful to God that this high privilege was granted me.

Mr. Charles Wesley Sanderson, Musician and Artist, Boston, Mass.

One Saturday evening in May, at my room in Andover, a distinguished company was gathered. Ralph Waldo Emerson was your guest for Sunday. He had just given his lecture on "Art" at the town hall.

Other of my visitors on this occasion were Mrs. Harriet Beecher Stowe, Professor Phelps and his daughter, Mr. and Mrs. Samuel Taylor, Mr. and Mrs. Buck, Mrs. and Miss Edwards, Joseph Cook, Mrs. Annie S. Downs, with you and Miss Agnes. At about half-past eleven Ernst
Perabo was begged to play his own transcription of the great triple concerto of Beethoven for Mr. Emerson. When midnight was near the pianist hesitated before the last movement of the opus. At this pause you remarked, "It is getting very late, Mr. Emerson," who immediately replied, "Professor Park, there is no lateness." Mr. Perabo consequently finished playing the work to the evident satisfaction of our transcendental guest.

Dr. G. S. F. Savage, Chicago, Ill.

It has been a joy to me in the fifty-one years of my ministerial life to know that so able and loyal an advocate and defender of the great truths of the gospel was molding the character and influencing the beliefs of generation after generation of students by his instructions, his writings, and his inspiring personality.


How I enjoyed your brilliant lectures, words would fail to set forth. They were always a delight and a joy, and the memory of them comes back to me like a refreshing breeze from the wide sea. Of all the renowned men under whom it was my privilege to sit, two stand forth as mountain peaks of beauty and glory. One was President Mark Hopkins and the other your own dear self.

Dr. Henry A. Schauffler, Cleveland, Ohio.

I look back with great delight to my experience of intellectual and moral stimulus and growth under your teaching, and to the delightful familiar intercourse which, with my sainted wife, I enjoyed in your family circle. I shall never forget the stern air with which you once pretended to rebuke me for a very grave offense; namely, that of carrying off one of the best young ladies in Andover. How she and I did enjoy your short visit to us in Constantinople! I sincerely hope and believe that our son, Henry Park, now a minister, will not dishonor the distinguished name he bears by being guilty of any of the fashionable modern departures from the faith for which you have so nobly stood.


For all the impulse and direction your teaching and interest have given to my life I owe you my heartiest thanks. Your advice and help in solving for me some difficult problems in critical times have made me your debtor to the extent that I can never hope to repay you in any true measure, save by a fuller expression of my love, which abides in fullest strength.


Although you have outlived the odium theologicum, you can never outlive the respect and affection of those who have had the privilege of your instruction and the joy of your society.

Your sermons, your lectures, your friendship are among the most precious experiences of our lives; and the longer we live the deeper is our gratitude for all that you have been permitted to do for us and for the world.

Rev. Judson Smith, D.D., Secretary of the American Board.

It is a rare felicity of Providential care which preserves your honored life to the full sum of ninety years, and permits so many of another generation to send to you personal greetings and congratulations. Although I can lay no claim to intimacy or close personal relations, I belong to a public, large and representative, which is indebted to you, as to few other men living or dead,
PROFESSOR PARK AND HIS PUPILS.

for a great example and able leadership in religious thought. At once acute and reverent, rational and scriptural, bold yet holding the best of the past in unbroken continuity, you were able to inspire a whole generation of ministers with the noblest ideals, and to furnish to the churches, to missionary service, to high posts in college and seminary instruction the greater number of those who have wrought with faithfulness and power in these seats of influence for half a century. You have lived to see great changes in all departments of human life and activity; nowhere greater than in the systems of thought and philosophy which prevail in the religious world. But you have not seen the gospel waning, its glory sinking into eclipse, or its truths losing their place of supreme power in men's hearts and lives; neither have you contributed anything to the forces which would tend to unseat the gospel in the reverence or love of mankind. Great as your service was in the chair of theology for a full generation — and few in these or any times have wrought a greater work — it seems probable that your greatest service has been rendered by the spectacle of your unswerving loyalty to the Word of God, deepening with your widening knowledge and growing years, becoming more unchangeably fixed in the midst of ceaseless changes and strange defections and an insufferable pride of knowledge that have marked the closing decades of the century.

Gratitude and reverence combine with personal affection in the prayer, “Seros in coelum redens”: and our consolation in these advancing years is found in the thought that your better part, your loyalty to God and his word, and your inspiring influence, is built into this order of things amid which we move, in the pure Church and the free State, which are the inheritance of the land and the joy of the whole earth.


As a little academy boy I sat in the old chapel pews, and while groaning at the perpendicular back emphasized by a projecting cornice, wondered and trembled at the sermons whose very words I can recall in part to-day. I chose my seminary largely for the sake of the unrivaled instruction and stimulus which made famous its chair of systematic theology; and the bound volume of my notes lay on my study desk when I got word this birthday was to be kept. My life would have been poorer and weaker but for you, and it is fit that I should send you my thanks and love in fullest measure.

Rev. George B. Spalding, D.D., LL.D., Syracuse, N. Y.

On this your ninetieth birthday, with a heart full of thrilling recollections of you in your magnificent strength, when I sat at your feet with a boundless admiration, I join with thousands in wishing you supreme joy and highest elation, which comes only to those who crown the memory of long years of faithful service with a sure hope of heaven's immeasurable reward. Your voice repeats itself in the best utterances of living preachers and in the sustained faith of a vast multitude of men and women who, though they may never have seen your face, have caught from others your ceaseless inspirations.

Rev. S. L. B. Speare, Newton, Mass.

When I have wished for an example of undivided consecration to duty; of an enthusiastic elevation of the ministry of Jesus as the one coronal privilege; of an appreciation of theology as the all-comprehensive, profound, and ennobling science; of preaching as the grandest ex-
exercise of a devout and qualified mind and heart; of the pastorate as a field angels might covet, and of the pulpit as the most exalted station known to earth, I have only had to recall your life work, as I have been privileged to observe it for nearly fifty years.

Rev. H. A. Stimson, D.D., Pastor of the Manhattan Congregational Church, New York City.

I look back to the happy years in Andover, in my student days, as having shaped and inspired my life, and to no one is that due as to you. . . . In some small degree you are living in such work as I have been permitted to do.

Rev. Richard S. Storrs, D.D., LL.D., Pastor of the Church of the Pilgrims, Brooklyn, N. Y.

I wonder whether, of the many who will write to you in anticipation of your birthday, there can be any — there certainly cannot be many — whose personal remembrance of you goes back over so long an interval as mine. I shall not quite count myself "an old man" for two or three years to come; but a vague premonition of it comes to me when I remember that I first met you nearly seventy-two years ago, in the early summer of 1827, while, I think, you were teaching a select school at Weymouth Landing. Our acquaintance at that time was not intimate, as I was a child of six years, and you towered before me in the seemingly unapproachable sublimity of nineteen; but I remember you, in the south parlor of my father's house, and a few words from you, published not long since, showed me that you had not forgotten it. When afterward you came to Braintree as colleague pastor with my father in 1831, I, being then a confident boy of ten years, of course knew you much better, and, according to my apprehension of things, was able to measure you, mentally and morally, with great correctness. Then, when a freshman at Amherst in 1835, during the year of your professorship there, we were again in the same house and daily at the same table; and I used to listen admiringly to the animated talk between you, Bradford Homer, Mr. Osmyn Baker, and the others, and think how grand it would be now and then to put in a word, if I only dared! Then, at Andover, in 1841 and after, I began occasionally to say something for myself, as I have been doing pretty constantly ever since when we have too infrequently met! It's a long acquaintance and friendship to recall, my dear friend, and it is very sweet to me to remember that though we have not always agreed in opinion, no cloud has ever dimmed the shining serenity of our friendship, and that I may now freely acknowledge the vast debt of grateful obligation on my part to you, for the fine inspirations, the noble incentive, the undecaying vigor of conviction and purpose which you have largely and constantly helped to put into my life.

Rev. George E. Street, D.D., Phillips Church, Exeter, N. H.

The first time I saw and heard Professor Park was in the Centre Church, New Haven, in the autumn of 1854. It was at the ordination of Rev. George P. Fisher, as preacher of the college. I do not recall his text or the subject of his discourse, but from my perch, as a freshman in the gallery, I took in a scene that is still very fresh in my memory — the majestic form and brow of the preacher, his impressive utterance, his long periods and eloquent climaxes, which held the great body of ministers and professors below spellbound until the going down of the sun.

What I witnessed that day drew me to Andover some years later for theological study. For the first year we saw him no nearer than the seminary chapel pulpit where he greatly overawed us by his occasional sermons. How dramatically he brought "Pilate," "Peter," "Judas" before us in those great studies of his artist pen. But his crowning effort of that tragic year of 1861 was
his discourse on "The Imprecatory Psalms," or as we theologues patly called it, his "Through Baltimore Sermon," in which the fire of the patriot blazed from his prophetic eyes in terrible fashion. But for the sickening reports from the seat of war, our middle years would have been a succession of delights, as we came into close range of our great professor in the lecture-room. As it was, he turned the war into a fertile source of illustrations of the sublime themes he handled there. We looked forward to each day's lecture as to a feast which, once missed, could never be made up by copying from a classmate's notes; because they lacked the charm of presence, and the play of humor, and the solemn hush that came over our spirits under the application of some mighty lesson of the subject in hand.

Dr. E. E. Strong, Editor of the "Missionary Herald," Boston, Mass.

How clearly the elements of power in the Gospel of Christ were unfolded to us in your lecture-room.


My thoughts run back to 1830, when I was rooming at the house of Dr. Leonard Woods on Andover Hill. William G. Schaufler's room was on one side and that of my brother William, as well as yours, on the other. Dr. Schaufler reached his eighty-fifth year, my brother William his eighty-third, and Dr. S. F. Smith, who was in the class after yours, his eighty-eighth. Dr. Elias Riggs, in the same class with Dr. Smith and two years younger than you, still lives and labors at Constantinople.

Never before has there been a century that made the wish for long life so reasonable, or its realization so delightful. Never did ninety years call for such congratulations in view of philanthropic achievements and Christian agencies, now compassing the globe. There is a house in London whence have issued, since 1804, Bibles in more than three hundred spoken languages. The thought of the noble army of missionaries now in the field, many of whom were once your pupils, is enough to rejuvenate the oldest man living. The fourscore and ten years of your life have witnessed the fulfillment of all the pledges in the ninety-first Psalm, including the climax, "With long life will I satisfy him and show him my salvation." And now to think that the longest life here, however great one's mental ability and accomplishments, is only a cradle period of infancy, compared with what is before us. What moral sublimity! All hail the future!

President Charles F. Thwing, D.D., of Western Reserve University, Cleveland, Ohio.

Two men on Andover Hill had a large share in my education; the one was Samuel H. Taylor, in its beginning, and the other was Edwards A. Park, near its close. Both of them aided in training me in discrimination and in weighing evidence. The world acknowledges Professor Park to be a great theologian. I wish to say that I think he is a far greater educator.

Archdeacon C. C. Tiffany, D.D., New York City.

You have lived in the age of the great scientific marvels; but you have been guided to something diviner still than to dwell amid the folds of his outer garments, which the laws of matter wear, even to beholding the brightness of his countenance as disclosed in the face of Jesus Christ.

You have sought to interpret the heart and the mind thus envisaged, and you have stimulated many to like search and like disclosure. That is the great concern of life, to be conscious, amid whatever sense of limitation or defect, that one has stood for the highest things.
In view of the approaching ninetieth anniversary of your birthday, accept the congratulations of your Arminian pupil whom, in 1859–62, you came near making a Calvinist.

In recalling those delightful days I feel that I am more indebted to you in many ways than I can now express.

I became your pupil in circumstances to me memorable and calculated to bring me, in a peculiar manner and degree, under impression of your teaching and your personality. I passed from a life of over three years in camp in the Army of the Potomac into your lecture-room. I had, by my prolonged, foregoing fast, a boundless appetite for the feast there dispensed. What a feast it was to me you can never know. Day after day, the whole winter through, I fed upon it, mind and spirit; and the taste and nutriment of it are with me still.

The year I spent at Andover as a resident licentiate was the brightest and best in my student annals. It left in me a keen appreciation of what I owed you for liberating my mind, giving me a method of theological thought and stimulus which has lasted on to the present time.

The blessing of a great teacher in a young man's life is the rarest and greatest which heaven has to bestow. It is something to be grateful for that, on the eve of your ninetieth birthday, this blessing flows back into your own heart from those who have been enjoying it.

Years after I left Andover Dr. Tholuck said to me, as I now know he did to many others, that our New England theology was a disguised rationalism. It seemed to me then that the disguise was one which was effected by faith, on the one hand, and sanctification on the other, and that, in this form, the more of such rationalism the better.

Dr. Taylor, at New Haven, had inspired us who had been his students with an almost romantic confidence in truth. We were all made to feel that theology was revealed truth addressed to conscience, and that our business with theology was to find in it a preacher's method of producing conviction when it was presented in the pulpit.

At Andover under your teaching all this received new illumination. Partly, no doubt, under the influence of Professor Shedd's more or less mystical but inspiring Augustinianism, I came to see how great a part the doctrine of the Spirit played in the Edwardian theology, and to feel that the Great Awakening was an essential part of that theology. So I went away from Andover a firm believer in New England theology, viewed in the somewhat contradictory but practical light of a Christian rationalism led and controlled by the Spirit of God, or in other words, intellectual method in dependent association with the Christian spirit.

I have found no better theological method than this for the church, nor one which has more Pauline authority to commend it. It is a method which has never failed, and was never more signaliy useful than now in pulling our churches happily through the great controversies which are a divinely appointed part of their warfare on earth.

The churches owe you a delightful debt for your part in defining and vindicating the method of theological thought, which has done so much to assure their freedom and their faith.

It is to me a peculiarly delightful privilege to offer you, on the eve of your ninetieth birthday, the homage of this recognition, to thank God for your life and achievement, and to pray that it may be crowned with the glories of years yet to come and an eternity with the blest.

... Your lectures are still fresh in my mind and carefully written in my notes. How much they may have shaped the views of thousands of your students, myself included, I cannot say; but the magnificent discourses from your lips have surely given a higher tone to the eloquence which characterizes the pulpit in these later days. ...


When I was professor at Auburn Seminary, 1880-87, we discussed distinguished preachers, and found your "Life of Dr. Emmons" so inspiring and so useful that, in behalf of the students helped, I thank you.

Rev. S. H. Virgin, D.D., Pastor of the Pilgrim Church, New York City.

I am glad that the Lord is taking a long time "to prepare a place for you," assured that when it is ready it will be wonderfully alluring and full of glory. ... Preaching last winter a series of sermons on the Atonement, I read once more with the old feeling of satisfaction and delight all your lectures on that sublime theme.

Rev. Cornelius Walker, D.D., late Dean and Professor of Systematic Divinity and Homiletics, Theological Seminary of Virginia.

Although not having the pleasure of knowing you personally, yet, for a long time, I have known you in your work and influence. As one, like yourself, retired from work, I appreciate your feelings on this your anniversary, and tender you my heartfelt congratulations and good wishes. May God's blessing be with you now and for the rest of your earthly course! Then, while there will come rest doubtless, there will also come endless and blessed work, heavenly employment and occupation. Trusting to meet and know you there, I am very truly and sincerely yours in Christ.


My chief debt to you is for putting me on six months of good hard work on one single matter of biblical investigation. You asked me, when some three years later I returned to Andover, to write an article for the "Bibliotheca Sacra" on the textual criticism of 1 Tim. 3: 16. That work taught me the value of original research. It made me feel the importance of adding something to the knowledge of the world. It was to my mind the beginning of such a method of study as is pursued now in the university seminar, such a work as one would do for a Ph.D. degree. That six months of labor was perhaps epochal in my life as a student, and for the suggestion you gave me of the subject and for the encouragement you gave me in the work I want now to thank you most heartily.

President William F. Warren, Boston University, Boston, Mass.

It is more than twenty years since I last addressed you a letter; but I need not tell you why. Sometimes souls so well understand and enjoy each other that the daily sense of fellowship has little need of words. You have not seen me in your study more than once, I suppose, in thirty years; but in thought I have visited it oftener than I have my bank. ... The other day, in the Rubáíyat of Omar Khayyám, I encountered these words: —
O thou who didst with Pitfall and with Gin
Beset the road I was to wander in,
Thou wilt not with Predestination round
Enmesh me, and impute my Fall to sin!

Immediately I thought of you, and of your gallant tilt with Professor Hodge, of Princeton, in
the "Bibliotheca Sacra" of 1851-1852.

Rev. E. B. Webb, D.D., Pastor Emeritus of Shawmut Congregational Church,
Boston, Mass.

I admire the theological professor who can keep his feet against the tide that is sweeping so
many younger men away; who can resist the subtle skepticism which finds a kennel so often
under the scholar's cap and gown; who can resist the narrow rationalism and the destructive
criticism which poison piety and paralyze the energies of the church; who can calmly ignore
that aggressive ambition which denies the supernatural to men in their lives, and scouts the mirac-
ulous in Jewish history; who, waiting patiently for assumptions to wither and depart, maintains
a judicial mind and an unaltering confidence in the word of Moses and the prophets, Christ and
the apostles. The church and the world, too, need the influence of such men, though they need
the repose of heaven. All hail to the preacher and professor, lecturer and editor of ninety years.
The good Lord continue unto him the youth of old age.

I did not enjoy the teaching of Professor Park, so stimulating intellectually and morally; my
lot was cast elsewhere; but I keep a volume of his sermons near my hand, and often turn to
them "for doctrine, for reproof, for correction, for instruction in righteousness" —and sermons
they are. Not chatty, chaffy talks, not aurora flashes, not speculations in philosophy, not mag-
azine articles hashed up and served on a cold plate for Sabbath worshipers, but full, rich, scrip-
tural discourses, evolved out of texts where the truth was involved by divine inspiration — grand,
instructive, upbuilding, invigorating discourses.

He never takes a text which affirms one thing, and then preaches about another. He never
takes a text and uses half of it, and then contradicts or ignores or denies the other half. He
never takes a text and then substitutes his own opinions in place of its teachings. His sermons
grow out of texts like stalks of wheat out of the kernels; and so he preached as one having
authority, and the people heard him gladly.

He is a philosopher and a rhetorician, but he never loses sight of the fundamental truths of
sin and salvation. He teaches the benevolence of God, but never a benevolence that is indis-
ferent to moral distinctions. He teaches the love of God, but never that shallow love that
huddles the righteous and the wicked together through the same narrow gate. Holiness, govern-
ment, sovereignty, majesty belong to the God he preaches. And the atonement—the blood of
Jesus Christ which cleanses from all sin, is the glorious truth which he exalts into highest promi-
nence. His sermons, in any and in all respects, are models that the young men of to-day would
wisely study.


... Much as I have prized the instructions and personal influence of other professors, I have
been still more indebted to you for whatever educational preparation I had for the sacred work
of the Christian ministry. My main wish now is to unite with your many friends in expressions
of joy and thanksgiving that you have been spared to us to this day. And I cannot help think-
PROFESSOR PARK AND HIS PUPILS.

ing of the many, many — one in your own house, nearest and dearest to you — who, were they still with us in this earthly life, would take the deepest, tenderest interest in the grateful observance of this your ninetieth birthday.


... I caught more of the secret of preaching from you than from any one else, and I am glad to confess the debt.

Rev. E. M. Williams, Yankton, S. D.

You have long since outgrown Andover, and of recent years it can truly be said that New England cannot contain you. For where your influence abides, where men fondly remember you, where they speak your name with gratitude and honor, and hold your teaching in reverence, and recall your kindness as an inspiration, there you live and act and sway men still.

Rev. William Windsor, Campbell, Cal., Class of 1857.

For myself, I wish to declare that in the forty-three years of my public ministry, I have held with unswerving loyalty to the views of Christian theology which you analyzed with so consummate skill, proved by a logic that left me no room for question, and so impregnably buttressed by Scripture that I have never had an occasion to lay over again the foundations of faith.

The flash-light method of so much of modern Biblical interpretation has never destroyed my sense of intellectual security, much less has it abated for me the sense of spiritual furnishing with which your so clear and masterly teachings endowed me.


We hail you from the lowlands as you go walking so far toward the century milestone of mortal life. When you shall pass the hundredth waymark, we promise to put our throats to their best shout.


I shall never forget those earliest months of your lectures, in which you were not only impressing upon me, at a susceptible age, your own personality, but were treating in such high, profound, philosophical, reverent way the great truths of natural theology. Especially in those days when you were showing that not only was the universe by the fiat of the Almighty, but that it is every instant by his will — that if he were to withdraw his volition for an instant, it would instantly cease to be. I remember that for days and weeks I used to go out from the lecture room in a glow and would repeat:

Within thy circling power I stand.

Prof. G. Frederick Wright, D.D., LL.D., Oberlin, Ohio.

Surely God has heard, in your case, what I doubt not has been your oft-repeated prayer, "Now also, when I am old and gray-headed, O God, forsake me not until I have showed thy strength unto this generation and thy power to every one that is to come." The constancy of your faith in God and in the gospel of his Son has been to multitudes of us a source of great strength. And now that you are so soon to grasp the very substance of those ineffable glories.
in which the gospel of our Lord Jesus Christ has led you so long to hope, permit us to send by you our greetings to the innumerable company who have passed on before. But still we pray that their gain may not too soon add to our great loss, and that you may yet for years to come continue to show forth the Lord’s strength to this generation.

Rev. William B. Wright, Buffalo, N. Y.

. . . What I have most to thank you for is the mental stimulus you gave me. You showed me how to think, and forced me to think without fear. . . .

Many letters similar to the preceding have been received and are here thankfully acknowledged. Some of them came too late for any extended notice. Some of them contained striking remarks, which, if printed here, would seem to be repetitions of what had been printed before them. Some of them were so personal in their nature that their authors would not desire them to be published. Among the writers here alluded to, we may name the following:—

Rev. Prof. W. M. Barbour, D.D.
E. W. Blatchford, Esq.
Rev. Henry Bullard, D.D.
Rev. C. C. Carpenter.
Hon. Mellen Chamberlain.
C. N. Chamberlain, M.D.
Donald Churchill, M.D.
Rev. DeWitt Clarke, D.D.
Rev. Edwards Park Cleaveland, D.D.
Rev. P. B. Davis.
Rev. E. T. Fairbanks, D.D.
Rev. D. T. Fiske, D.D.
Mr. J. F. H. Gregory.
Rev. Horace C. Hovey, D.D.
Prof. George Huntington.
Rev. G. A. Jackson, D.D.
Rev. F. H. Hasson, D.D.
Rev. Frederic Palmer.
Rev. W. S. Palmer, D.D.
Dea. J. L. Partridge.
Mr. Ernst Perabo.
Mr. G. D. Pettee.
Rev. George Phipps.
Prof. L. S. Potwin.
Joseph L. Ropes, Esq.
Rev. G. S. F. Savage, D.D.
Rev. J. B. Seabury, D.D.
Rev. E. A. Slack, D.D.
Rev. E. H. Williams, D.D.
Elbridge Torrey, Esq.
"Gratitude is the memory of the heart."

Andover, Mass., January 17, 1899.

My Dear Friend,—On the twenty-ninth day of last December I was surprised at the reception of more than one hundred letters congratulating me that I had completed the ninetieth year of my age. Since then almost every mail has brought me additional letters written in the same kindly spirit. Instead of writing more than one hundred and eighty epistles of gratitude to my former pupils and friends for their goodness in remembering my ninetieth birthday, I beg the privilege of sending this printed acknowledgment to each of the many who thus honored me.

I am pleased, also, to express my gratitude for the "loving cup" which was presented to me on the same anniversary. It is an admirable specimen of artistic skill, and will be a permanent memorial of the generosity of my friends. When it reached me it was crowned with ninety roses, whose richness and fragrance were expressive of the interest and affection that I so highly prize. As I reflect that some of my former pupils who have sent me such memorials of their regard have not been seen by me for more than fifty years, I cannot fail to be gratified by their affectionate remembrance, while I feel humiliated that they have overestimated my usefulness to them. May each of them be able to say: "My cup runneth over" with blessedness flowing from the Exhaustless Fountain. May goodness and mercy follow them all the days of their life, and may they dwell in the house of the Lord forever.

Faithfully,

Edwards A. Park.
PROFESSOR PARK'S

Declaration of Faith

WITH

ACCORDANT SIGNATURES.
EXPLANATORY NOTE.

The creed was written in 1884, but its authorship was not made known to the public until after Professor Park's ninetieth birthday in 1898, and then only on the urgent solicitation of pupils and friends. It appropriately appears here in response to this request, and also as his latest and one of his most impressive messages to his pupils, and as a legacy of great practical value to the churches. As a ripe result of the chief studies of a lifetime, this declaration of personal faith is the center and soul of Professor Park's life and teaching, an outline of which it is the chief object of this publication to give, and has besides almost the pathos and power of a farewell address.

A Congregational creed is never imposed upon the individual church by any authority except that of the individual church itself, and so each church is at liberty to choose among various statements of evangelical faith that which it prefers as having on the whole the highest excellence in both form and substance. It is believed that the creed here published is at present unsurpassed in both these respects.

Although, of course, intended to be explicit enough to constitute, under Scripture, a standard declaration of Christian belief and to guard the faith of the time from the errors of the time, this creed is not longer than any of the well-known creeds taken by the governing bodies in the Presbyterian, Methodist, and Episcopal churches. But, in a Congregational church the membership itself is the governing body. This fact is at once the pride and the peril of the Congregational polity; and a sound and sufficient declaration of faith helps to justify the pride and to counteract the peril.

The Baptist Declaration of Faith, now in use by nine-tenths of the Baptist churches of our Northern States, exhibits the mature preferences of a denomination as free as the Congregationalists. This statement of belief, known as the New Hampshire Confession, is considerably longer than Professor Park's Creed, but is in constant employment at the reception of new members into a church, and has undoubtedly done much toward the prevention of the countless mischiefs of a carelessly instructed or unsifted church membership.

American Congregational Churches, unlike those of England and Wales, are wholly free from interference by the State with their affairs. They have never been disturbed by conflict with vested rights in a State church, nor by any form of rivalry with an establishment, nor by vexatious political and ecclesiastical requirements as to creed subscription. There is a use and an abuse of creeds, but an extreme reaction against their use, which might temporarily find some excuse among English Non-Conformists, would find none in America, and would itself be here an abuse, as an experience of more than two centuries has proved. English Congregationalists, however, are careful to publish regularly in their Year Book a distinct account of the articles of their common religious faith.

The new Free-Church Catechism, recently adopted by representatives of all the leading evangelical Non-Conformist denominations in England and Wales, and which is the most significant expression that history contains of union of opinion among millions of Protestant Christians throughout the world, is intended for the merely elementary instruction of the young; but where competent pastoral care has made such instruction faithful and adequate, the following creed will occasion no difficulties by its form or its substance.

It represents faithfully and fully, without distortion or omission, the truths that have for generations been contained in the most authoritative statements of the evangelical faith and generally received and taught in the Congregational churches. It is remarkably free from technicalities, obscurities, and ambiguities, and is devoutly Biblical in language and tone. It is true to the whole of Scripture. It has been said of this creed that its comprehensive merit is that it reads as if written by a great theologian while on his knees.

EDITING COMMITTEE.
A Declaration of Faith

BY

EDWARDS A. PARK

Written on request and adopted by the
Pilgrim Congregational Church, Worcester, Mass., 1884.

This Creed is a plain, simple, practical declaration of faith, designed to be read at the organization of a new church, at the reception of new members into a church, and on any special occasions when it is desirable to repeat the Confession. Some pastors may deem it meet to read Articles V, VI, VII, VIII, immediately before the administration of the Lord's Supper.
A DECLARATION OF FAITH.

I. We believe in one living and true God, who is the Creator of the heavens and the earth and of all things therein, and is infinite, unchangeable, eternal, in power and knowledge, in holiness, justice, loving-kindness, wisdom and grace.

II. We believe that the Scriptures of the Old and New Testaments were given by the infallible inspiration of God, so that they 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.

III. We believe that the Father, and the Son, and the Holy Spirit are each infinite in every divine perfection, are each to be supremely loved and worshiped; that they exist in an entire, a mysterious, an adorable union; are one, and only one, being; are one, and the only one, God.

IV. We believe that God is love; that He is the Lawgiver who desires that all men should obey His commandments, all of which are holy, just and good; that He is the Sovereign by whom all the saints were chosen in Christ before the foundation of the world that they should be holy and without blemish before Him in love; that while He worketh all things after the counsel of His own will, He sacredly guards the freedom of men, so that all transgressors of His law are without excuse.

V. We believe that unless regenerated by the special power of God, all men are entirely destitute of holiness, and give their supreme love to the creature rather than to the Creator; that the very man through whom sin entered into the world was a figure of Him who came to break the dominion of sin; and that as death reigned over men through the one disobedience of Adam, so and much more will they who receive abundance of grace reign in life through the one obedience of Jesus Christ.
VI. We glorify the wisdom of the Father, who so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have eternal life.

VII. 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. We rest our faith and hope on His propitiatory sufferings and death, which maintain inviolate the honor of the law, so that the Lawgiver may be just and yet the justifier of all men who truly repent of their transgressions. We rejoice that, as the Son of God became incarnate in order that His blood may cleanse us from the guilt and power of sin, so after He rose from the grave and ascended into heaven He was crowned with glory and honor because He wrought out our redemption by His obedience unto death.

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.

VIII. In like manner, we glorify the Holy Spirit, who comes to convince the world of sin, of righteousness, and of judgment, who applies the words and the work of Christ to the conscience and heart of men, and guides the humble into all the truth which they need for their salvation. We believe that all who love God supremely have been regenerated by the Holy Spirit; that all who are regenerated will be so preserved by Him that they will persevere in the Divine life unto the end; that, as their Comforter, He will dwell in their hearts, and move them to make progress in the way of His commandments.

IX. We believe that the doctrines of grace are the root out of which grow the duties of the Christian life; that the fruit of the Spirit is
love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance; that all who hope to be saved by faith should be ready unto every good work in the family and in the neighborhood — should be honest patriots, devout philanthropists, and should labor and pray for the conversion of the world to Christ.

X. We believe that all those whose outward life gives evidence of faith in the Redeemer should make confession of Him in the visible church instituted by Him; that the ministers of the church are appointed by Him to preach the word and to watch for the souls committed to their care; that the sacrament of baptism is a seal of the new covenant, and should be administered to believers and their children; that the sacrament of the Lord's Supper is a memorial of His atoning death and should be administered to those who publicly profess their trust in the body broken and the blood shed on the cross.

XI. We believe that the Christian Sabbath is divinely appointed and should be reverently observed as a day of holy rest and of social and public worship. We hallow it as the Lord's Day, commemorative of His resurrection from the grave, and as a day, therefore, of hope and gladness. We prize it as a day which is essential to the highest welfare of the civil community as well as to the permanent unity, growth, and strength of the Christian church, and as an emblem of our eternal rest in God.

XII. 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 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.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."
A REQUEST AND A COMMENDATION

To Professor Edwards A. Park, DD., LL.D.,
Andover, Mass.

The undersigned, believing that the foregoing creed, heretofore known as "The Worcester Creed," also entitled by many "An Evangelical Congregational Creed," is admirably adapted to meet urgent spiritual necessities in the churches, and that it is a highly important contribution to New England theology in its most practical aspect, hereby request Professor Park to allow it to be issued as his production, and this in connection with extracts from the letters received by him on his recent ninetieth birthday; so that this free, searching, and matured declaration of Scriptural faith may have prompt and opportune publication and its proper place and influence as a personal record and testimony, and also as a scholarly statement of the sacred truths which have given to Congregationalism its chief power in American civilization for more than two centuries, and have now for an hundred years inspired and supported its missionary labors at home and abroad.

And the undersigned hereby commend the foregoing creed to the churches as a form of sound words,

1. True to the whole of Scripture;
2. Free from technicalities, ambiguities, and misleading omissions;
3. Devoutly Biblical in language and tone; and
4. Harmonious, in substance and practical spirit, with the most authoritative and precious historic statements of our holy faith.

SIGNATURES:

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CYRUS HAMLIN,
J. W. WELLMAN,
A. H. PLUMB,
G. R. W. SCOTT,
JOSEPH COOK,

Committee.

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Boston, February, 1899.
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Rev. Dr. A. McCULLAGH.
THE ASSOCIATE CREED OF ANDOVER THEOLOGICAL SEMINARY.

George Bancroft says that whoever would understand New England and the foundation of American civilization at its best must give his days and nights to the study of the truths contained in the historic declarations of its religious faith.

The celebrated historic statement of belief, known as the Associate Creed of Andover Theological Seminary, is here republished, not only for its intrinsic interest, but chiefly because it is a central and indispensable document in Professor Park's biography as a theological teacher. He made this declaration of his faith freely and fully every five years for forty-five years. He has been careful to explain that he did not accept it merely for substance of doctrine, or in its general and not in its particular statements, but that he approved it in detail, as his understanding of the statutes of the Seminary required him to do.

This creed is not intended for a church. Its chief purpose, which the loss, in 1805, of the orthodox foundations of the Harvard Hollis Professorship of Divinity by Unitarian perversion of its salaries made doubly strenuous and imperative, was to protect trust funds. It was drawn up at the foundation of the Seminary, in 1808, with an almost incredible degree of caution and devout watchfulness to prevent the institution, or any professor deriving his salary from the Associate foundation, from teaching opinions regarded as unsound and perilous by those who established the Seminary and consecrated their funds to the special purposes of its endowments. Every professor on the Associate foundation was, and is yet, required, as a condition of holding his position, to subscribe publicly every five years this declaration of his faith and purpose as a teacher.

The creed is published here with the numerals and Italics contained in Professor Park's analysis of it in his elaborate pamphlet on "The Associate Creed," etc. The Italics indicate the portions which are taken without essential change from the Westminster Assembly's catechism.

Various more or less important changes, chiefly verbal, but not
wholly such, were slowly made in the catechism as it was freely and devoutly discussed in New England. These changes have a record in those parts of the following creed that are not Italicized. They contain some of the main fruits of the instruction of a list of distinguished theological teachers, Edwards, Hopkins, Emmons, Dwight, as deliberately accepted by the founders of the Andover Theological Seminary and by Professor Park.

A study of this succession of leaders of a school of thought at once progressive and conservative will show how invaluable has been that work of continuation and culmination, which Professor Park's career as a preacher and theological teacher yet further illustrates.

EXTRACTS
FROM THE PAMPHLET ENTITLED
The Associate Creed of Andover Theological Seminary.
BY EDWARDS A. PARK.

In the recent history of the Congregational denomination there are several facts which it is useless to deny and needless to prove. First, some members of the denomination have made a "new departure" from the system of doctrine commonly accepted by the Orthodox Congregationalists. Secondly, it is claimed that this "new departure" is of immense importance; that new light has been poured upon the doctrines of the Bible; that new truths have been discovered, which impart a new hope and joy to the men who have been recently illuminated. Thirdly, it is also claimed that several "dogmas" of the commonly accepted faith must be, and speedily will be, abandoned,—"dogmas" which are said to be theoretically false and practically injurious. Fourthly, some of the principles in which the friends of the "new departure" agree have been avowed in language more or less perspicuous; others are not avowed clearly; but those which are published awaken a common fear in regard to the principles which lie yet concealed. Fifthly, it is claimed that the advocates of the new views should be admitted as readily as other men into the professorships of our theological seminaries; that Andover Seminary has a right to
stand at the head of the "new departure"; and that the new movement may be called the "Andover Movement."

Among the theological seminaries maintained by the Congregationalists and Presbyterians in the United States, there is not one which is so firmly bound to resist the new movement as is the Seminary at Andover. There is not one, unless it be the Andover Seminary, which could be persuaded to identify itself with this movement. Has Andover a right to favor it? Can the Andover chairs of instruction be legally occupied by persons who teach the new views? I have been permitted, in the providence of God, to converse with men who were active in laying the foundations of the Seminary, and to read many private documents written by them. I must be called from the world soon: I may be called suddenly. I am bound to state what I have learned from the fathers and founders of the Seminary, and to let their words and deeds answer the questions which are now asked.

There are several doctrines for the maintenance of which, in a special degree, the Andover Seminary was founded. In this chapter four of these doctrines are specified, because their practical importance is easily seen, and because their truth has been recently denied or doubted. Appended to the statement of each doctrine is a statement of the contrasted error; and so far as the Seminary was established for the maintenance of the truth, it was established virtually for the refutation of all that is opposed to the truth.

The first of these four doctrines is: The Bible, in all its religious and moral teachings, is entirely trustworthy. The contrasted error is: We are not authorized to confide in all the Biblical teachings, even in all which relate to religion and morality. Some of them are false and hurtful; or some may be false and hurtful; or, so far as any of them are in our view opposed to the Christian consciousness, we cannot positively believe them, even if we do not positively disbelieve them.

The second of the four doctrines is: All the moral actions of every man, before he is converted by the Divine Spirit, are opposed to the divine law, and are sinful. The contrasted error is: The moral actions of some unrenewed men are sometimes conformed to the divine law, and are holy. This error is sometimes modified by some advocates of
the "new departure," who say, that although the moral acts of an unrenewed man may not be holy, still they may not be sinful in any such sense or degree that they can justly or fairly be punished forever. We are not authorized to believe that every transgressor of the divine law has a "fair chance" in this world to escape the punishment threatened by the law; and therefore, even if he can justly, he cannot fairly, be exposed to that punishment.

The third of these doctrines is the atonement; and this includes the following facts: The Son of God took upon himself the office of High Priest, and offered his blood as a sacrifice for all men; his sacrificial pains and death were inflicted by his Father, were representative of the penalty which the Father had threatened to men, were substituted by the Father for the actual punishment of believers, were equivalent to that punishment in honoring and vindicating the Father's holiness, distributive justice and law; were needed, first of all, on God's account and in order that he may forgive the sins of the penitent; and accordingly the crucifixion of the Lamb of God, and the sufferings preparatory to it, and implied in it, are the sole and exclusive ground on which the penitent are saved; and therefore the grace of Christ, as manifested in his sacrificial pains, is the brightest of all his glories. The contrasted error is multiform. It is sometimes veiled under phrases so ambiguous as to make it more perilous than if it were unveiled. One form of the error is: The atonement of our Lord consists, not mainly in his dying, but mainly in his holy living. Another form is: So far as the mission of the God-man includes his sufferings, they are more the sufferings of the God united with the man than of the man united with the God; our salvation is dependent on the grief of the God more than on the blood of the Lamb of God. Thus, during the period of three and thirty years the divine nature of Christ endured pains which it never endured before, and will never endure again, although Christ is the immutable "God, blessed forever." One form of the error is: The pains of Christ were not designed mainly, if at all, to vindicate and honor the retributive justice and the holiness of the supreme Lawgiver; if they had been so designed, the design would seem to have been "an afterthought" of God. They were not inflicted by the Father on account of their being representative of, or govern-
mentally equivalent to, the punishment which the law had threatened. The brightest glory of our Lord does not consist in his willingly enduring the pains of the cross; but it consists in his incarnate personality as distinct from the shedding of his blood, in the person of the God-man as our king rather than in his sufferings as our priest, in his eternal reign rather than in his temporary “obedience unto death.” The doctrine of the Andover Seminary has always been, that believers are saved on the sole ground of our Redeemer’s passion viewed as legal penalty, or else as a substitute for legal penalty. The spirit of the contrasted error is a comparative depreciation of law and retributive justice; and this leads to a perilous misconception of grace and the great work performed on Calvary.

The fourth doctrine is: The present life is the only state of probation; the future life is a state, not of probation, but of punishment: the punishment of incorrigible transgressors begins as soon as they die, and continues forever. The contrasted error is: The present life is not, or perhaps is not, the only state of probation; the future life is not, or perhaps is not, a state in which probation has closed. If men die impenitent, they will not, or perhaps will not, be punished forever. Some of the men who sanction this error use categorical, others use hypothetical, terms. Some who use hypothetical terms really believe as true what they put into the form of an hypothesis. All who adopt the hypothesis are unbelievers, even if they are not disbelievers, in the doctrine that men who die impenitent will surely be punished forever.

From the beginning, the friends of Andover Seminary have understood that it was instituted, in large measure, for the very purpose of maintaining strict views of the divine justice and law, the extent and intrinsic evil of sin, the fact that in this world every person who can transgress the law has a “fair chance” for avoiding both the transgression and its punishment. The main spirit of the “new departure” is antagonistic to the main spirit of the Andover Creed in its relation to the doctrines of total depravity, the atonement, and future punishment.

The Hopkinsians had long been known as solid thinkers, indefatigable students, firm in their convictions, tenacious, and persevering.
Resoluteness and boldness were their characteristics. In 1806 they had accumulated funds for a theological seminary distinctively Hopkinsian. They intended it to be a bulwark for "consistent Calvinism." Judge Theophilus Parsons, who was a decided Unitarian, was fond of discussing theology with his neighbor, Samuel Spring of Newburyport, and was wont to say, "Mr. Spring is right; he is a consistent Calvinist: for, if I were a Calvinist, I could not stop short of Hopkinsianism." The character of the Hopkinsian seminary is indicated in the fact that its friends intended to establish it in Franklin, Mass., and to put it under the direction of Nathanael Emmons, whom Dr. Ware of Cambridge pronounced to be "one of the ablest, clearest, and most consistent writers on the side of orthodoxy." "Consistent Calvinism" was the watchword of Emmons, as well as of Spring. After Emmons had declined to take the responsibility of the "divinity college," its friends decided to establish it in Newbury, Mass., in the parish of Rev. Leonard Woods, the near neighborhood of Samuel Spring. Mr. Woods was to be the professor of didactic theology. Two facts need to be stated here. First, the Hopkinsian seminary had engaged the interest of some of the ablest divines in Massachusetts,—such men as Rev. Dr. Daniel Hopkins of Salem, Dr. West of Stockbridge, and three younger men, who were candidates for professorships in the "college"; viz., Parish of Byfield, Worcester of Salem, and Austin of Worcester. Secondly, the financial prospects of the Newbury "college" were far brighter than those of the Andover "institution." William Bartlet, Moses Brown, and John Norris had offered their treasures to the Hopkinsian seminary; and each of their names was a tower of strength. Drs. Morse and Pearson made herculean efforts to unite the Hopkinsian seminary with their own Calvinistic seminary. They made the first overtures for the coalition, but they found the Hopkinsians intractable. The two stalwarts repeated their application, week after week, and month after month; but they were firmly repulsed. Pearson made thirty-six visits, generally in his private carriage, to Newburyport, pleading with Dr. Spring for a united seminary. He was examined by Spring and Emmons in regard to his theological views, but for a long time he did not satisfy the inquisitors. It is probable that he studied theology during these months of his probation more than he had ever
THE ASSOCIATE CREED.

studied it before. After numerous conferences, however, in which various friends of the two schools participated, and after more than a year's delay, the proposals of the Calvinists were accepted on several stringent conditions. One of these conditions was, that there should be a new Creed for the Seminary; that particular doctrines of the Catechism should be expressed in the Creed; that particular doctrines should be added to those contained in the Catechism, and particular statements of the Catechism should be explained and modified. The new Creed was prepared with immense labor. The debates regarding it were earnest. They resulted in an agreement between the two parties; and at length the Creed was adopted by the trustees, and incorporated into the Constitution of the united Seminary.

For the sake of convenient reference, the Creed is here published, not as it appears in the original document, but it is divided into six parts: each statement of doctrine is a paragraph by itself; each paragraph is numbered; and the words which are plainly borrowed from the Catechism are printed in Italics.

ARTICLE II OF THE ASSOCIATE STATUTES, INCLUDING THE CREED.

"SECOND. Every Professor on the Associate Foundation shall be a Master of Arts, of the Protestant Reformed Religion, an ordained Minister of the Congregational or Presbyterian denomination, and shall sustain the character of a discreet, honest, learned, and devout Christian; an orthodox and consistent Calvinist; and, after a careful examination by the Visitors with reference to his religious principles, he shall, on the day of his inauguration, publicly make and subscribe a solemn declaration of his faith in Divine Revelation, and in the fundamental and distinguishing doctrines of the Gospel, as expressed in the following Creed, which is supported by the infallible Revelation, which God constantly makes of Himself in his works of creation, providence, and redemption; namely,

1. I believe that there is one and but one living and true God;
2. That the word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice;
3. That agreeably to those Scriptures, God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth;
4. That in the Godhead are three Persons, the Father, the Son, and the Holy Ghost; and that these Three are One God, the same in substance, equal in power and glory;
5. That God created man after his own image in knowledge, righteousness, and holiness;

6. That the glory of God is man's chief end, and the enjoyment of God

Second Part.

7. That this enjoyment is derived solely from conformity of heart to the moral character and will of God;

8. That Adam, the federal head and representative of the human race, was placed in a state of probation, and that in consequence of his disobedience all his descendants were constituted sinners;

9. That by nature every man is personally depraved, destitute of holiness, unlike and opposed to God, and that previously to the renewing agency of the Divine Spirit all his moral actions are adverse to the character and glory of God;

10. That, being morally incapable of recovering the image of his Creator, which was lost in Adam, every man is justly exposed to eternal damnation; so that, except a man be born again, he cannot see the kingdom of God;

11. That God, of his mere good pleasure, from all eternity elected some

Third Part.

to everlasting life, and that he entered into a covenant of grace to deliver them out of this state of sin and misery by a Redeemer;

12. That the only Redeemer of the elect is the eternal Son of God, who for this purpose became man, and continues to be God and man in two distinct natures and one person forever;

13. That Christ, as our Redeemer, executeth the office of a Prophet, Priest, and King;

14. That, agreeably to the covenant of redemption, the Son of God, and he alone, by his suffering and death, has made atonement for the sins of all men;

15. That repentance, faith, and holiness are the personal requisites in the Gospel scheme of salvation;

16. That the righteousness of Christ is the only ground of a sinner's justification; that this righteousness is received through faith; and that this faith is the gift of God; so that our salvation is wholly of grace;

17. That no means whatever can change the heart of a sinner and make it holy;

18. That regeneration and sanctification are effects of the creating and renewing agency of the Holy Spirit, and that supreme love to God constitutes the essential difference between saints and sinners;

19. That by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the Holy Spirit makes us partakers of the benefits of redemption;

20. And that the ordinary means, by which these benefits are communicated to us, are the word, sacraments, and prayer;

21. That repentance unto life, faith to feed upon Christ, love to God, and new obedience, are the appropriate qualifications for the Lord's Supper;

22. And that a Christian church ought to admit no person to its holy communion, before he exhibits credible evidence of his godly sincerity;
23. That perseverance in holiness is the only method of making our calling and
election sure; and that the final perseverance of saints, though it is the effect of
the special operation of God on their hearts, necessarily implies their own watchful
diligence;
24. That *they*, who are effectually called, do in this life partake of justification,
adoption, and sanctification, and the several benefits, which do either accompany or
flow from them;
25. That the souls of believers are at their death made perfect in holiness, and
do immediately pass into glory; that their bodies, being still united to
Christ, will at the resurrection be raised up to glory, and that the saints *Fourth Part.*
will be made perfectly blessed in the full enjoyment of God to all eternity;
26. But that the wicked will awake to shame and everlasting contempt, and with
devils be plunged into the lake, that burneth with fire and brimstone for ever and ever.
27. I moreover believe that God, according to the counsel of his
own will, and for his own glory, hath fore-ordained whatsoever comes to pass;
28. And that all beings, actions, and events, both in the natural and moral world,
are under his providential direction;
29. That God's decrees perfectly consist with human liberty; God's universal agency
with the agency of man; and man's dependence with his accountability;
30. That man has understanding and corporeal strength to do all that God requires
of him; so that nothing, but the sinner's aversion to holiness, prevents his salvation;
31. That it is the prerogative of God to bring good out of evil, and that he will
cause the wrath and rage of wicked men and devils to praise him; and that all the evil,
which has existed, and which will forever exist, in the moral system, will eventually be
made to promote a most important purpose under the wise and perfect administration
of that Almighty Being, who will cause all things to work for his own glory, and thus
fulfil all his pleasure.
32. And furthermore I do solemnly promise that I will open and explain the Scrip-
tures to my pupils with integrity and faithfulness;
33. That I will maintain and inculcate the Christian faith, as expressed in the Creed,
by me now repeated, together with all the other doctrines and duties of our holy
religion, so far as may appertain to my office, according to the best
light God shall give me, and in opposition, not only to Atheists and
Infidels, but to Jews, Papists, Mahometans, Arians, Pelagians, Antino-
mians, Arminians, Socinians, Sabellians, Unitarians, and Universalists,
and to all heresies and errors, ancient or modern, which may be opposed to the
Gospel of Christ, or hazardous to the souls of men;
34. That by my instruction, counsel, and example, I will endeavour to promote true
Piety and Godliness;
35. That I will consult the good of this Institution, and the peace of the Churches of our Lord Jesus Christ on all occasions;
36. And that I will religiously conform to the Constitution and Laws of this Seminary, and to the Statutes of this Foundation."

The Andover Creed has been often misunderstood, because the technical use of some of its terms has been overlooked. It speaks of man as “being morally incapable of recovering the image of his Creator” (art. 10), and has been misinterpreted as meaning that man has not the natural power to do right. The “usage of the time, and of the body, sect, or class to which the” writers of the Creed belonged, proves that the Creed affirms, instead of denying, the natural power to do right (art. 30); and it thus opposes the new opinion, that the great majority of men “have not a fair chance for avoiding punishment.” When the Creed speaks of “moral inability” to do right, it uses the technical term for denoting a “fixed unwillingness to do right,” or “the certainty of doing wrong.” The fifth part asserts that “all the evil which has existed, and will forever exist, in the moral system, will eventually be made to promote a most important purpose,” etc. (art. 31). It thus denies one of the new theories, that “all evil will eventually be eliminated from the universe”; but, according to the nomenclature of the divines who framed the Creed, the article does not teach that sin is a means of good.

The Associate Creed indorses much of the Westminster Catechism. It is supposed by some, that every professor is required to accept the Shorter Catechism, and the Associate Creed “in addition to” the Catechism. It is more commonly and correctly supposed, that he is required to accept the doctrines of the Catechism only as they are “more particularly expressed in the” Creed. On either of these theories it is plain that the Creed coincides with a large part of the Catechism. The Italicized passages above show at a glance that much of the Catechism is directly quoted in the Creed. These quotations have a deep meaning. Unless there be evidence to the contrary, we must believe that when the Creed cites the very words of the Catechism, it so far forth indorses them, and indorses them in their historical sense. The citation gives a signal emphasis to the Creed; it is a special sign
that the two parties who were interested in framing the Creed were cordial in their assent to the cited words.

AN ANDOVER PROFESSOR MUST BELIEVE EVERY DOCTRINE WHICH HE SAYS THAT HE BELIEVES.

Unless there be positive evidence that the founders of the Seminary regarded some one doctrine of their Creed as too unimportant to be insisted on, there is conclusive evidence that they required their professors to teach every doctrine specified in their Creed. This evidence is derived from the style, the spirit, the substance, and the history of the Constitution.

That every professor is required to adopt each several article of the Creed is evident from the emphatic language of Art. XXVII in the Associate Statutes. This article is: “It is strictly and solemnly enjoined, and left in sacred charge, that every article of the above-said Creed shall forever remain entirely and identically the same, without the least alteration, or any addition or diminution.”

These are impressive words. They are the language of a calculating intellect, and also of a heart profoundly moved.

The spirit of the "new departure" is essentially incongruous with the Constitution of the Seminary.

Here, then, are the facts: The Associate Creed speaks for itself; the Statutes speak for themselves; they require that the Creed remain unaltered; large funds have been given on the condition that there be "no deviation" from these Statutes, that nothing be done "in any way inconsistent" with them, that the Seminary be conducted according to them "forever"; there is not a statute making the slightest allusion to any "substance of doctrine" modifying in any manner the strict interpretation of the Creed; and after all, it begins in 1882–83 to be maintained that a professor may go in the way of the "new departure," and not believe some of the important doctrines which he is required to say every five years that he does believe.
A young man naturally, and a middle-aged man of necessity, chooses giants for guides. The secret ideal of the wise student as to the size and measure of a man is derived from the summits of the endowments and achievements of those historic leaders whose pre-eminence is unquestionable. A Saint Augustine, a Calvin, an Edwards in theology is not given to every age; nor a Michel Angelo, a Da Vinci, or a Raphael in art; nor a Cesar or Napoleon in war; nor a Shakespeare, a Goethe, a Dante in poetry; a Bismarck, a Gladstone, a Washington, or a Lincoln in statesmanship. But such names inevitably fix the standard of comparison for all other spiritual magnitudes. This unflinching and fateful ideal is the tribunal before which every reputation must stand or fall in the estimation of posterity. A teacher who naturally belongs in the company of the giants who have commanded the unforced and permanent confidence of the ages is one of the highest gifts of heaven to any generation. And such a gift the veteran and distinguished writers of the more than one hundred letters sent to him on or near his ninetieth birthday, December 29, 1898, deliberately record themselves as believing that Providence has bestowed upon our times in the life and services of Professor Park.

These letters form a very remarkable collection.

1. They were all written primarily for Professor Park, but secondarily for publication. It is presumable, therefore, that they do not contain a single careless syllable. Each correspondent was distinctly informed by the committee which gathered the letters that it was intended that his reply should be presented to Professor Park on his ninetieth birthday and "ultimately be made public, in whole or in part, in a memorial notice of the occasion."

2. They represent the opinions not of young men only, nor of middle-aged men exclusively, nor of those of advanced years chiefly, but of all these classes, commingling the voices of three generations. Lord Bacon said that the unforced opinions and aspirations of educated young men...
are the surest basis for prophecy as to the course of the future. The practically unanimous opinions of three generations are the unmistakable keynote of the verdict of posterity.

3. These letters are from experts possessing the confidence of the churches as university presidents, college professors, preachers, teachers, editors, and other scholars, most of them once Professor Park's pupils. Several of the communications, however, are from men not at any time pupils of Professor Park and not of the same religious denomination and not of his school of theological thought.

4. They abound in expressions of gratitude, reverence, and personal regard, many of which are almost too sacred and touching to be made public. President Rankin has summarized in a noble sonnet the reverence and affection of a host of Andover graduates: —

The places that once knew thee know thee still,
Great teacher of the grace of sacred speech;
Thyself the standard that we fain would reach.
The sunset-clouds pavilion yonder hill,
Illume the walks, entranced with thee we trod;
The trees, thus winter-gemmed, above our head.
How many a comrade from us heavenward sped,
Our saints and sages on the hills of God!
We greet thee still, loins girded, faith sublime,
Dawn-fronting, on the century's rising edge;
Again our love and loyalty we pledge,
As thou dost wait thine own appointed time;
Poor are the limping syllables we frame;
Enough of words! Our hearts beat still the same.

5. These communications exhibit Professor Park's system of theology as judged by its fruits. They show his scheme of instruction on trial as reduced to religious life in three generations. Over and over, many of these cautious letters speak of his theological system as organizing, redemptive, preachable, and this not only as impregnable philosophy, but as an all-conquering gospel. A German critic, not well acquainted with American habits of religious thought, is said to have called New England theology "a disguised rationalism." Applied New England theology, in the hands of Jonathan Edwards, one might reply, was incontrovertibly an undisguised Great Awakening. Such, too, it has been
as taught by Professor Park, who may justly be called the greatest of the Edwardians since Edwards. The New England theology has always been the parent of revivals of religion, a bulwark against devitalized speculation, whether Unitarian, Universalist, Pantheistic, or merely rationalistic, a champion of missions at home and abroad, and the deepest inspiration of spiritual life in the inmost sanctuaries of the churches.

6. Of all the letters received by Professor Park on or near his birthday, undoubtedly the most important was the one requesting him to allow his authorship of the Worcester Creed, issued anonymously in 1884, to be made known to the public, and explicitly commending that Declaration of Faith to the churches as “a form of sound words, true to the whole of Scripture, free from technicalities, ambiguities, and misleading omissions; devoutly Biblical in language and tone, and harmonious in substance and practical spirit with the most authoritative and precious historic statements of our holy faith.” In this letter this creed is spoken of as “admirably adapted to meet urgent spiritual necessities in the churches” and as “a highly important contribution to New England theology in its most practical aspect.” It is further characterized as “a scholarly statement of the sacred truths which have given to Congregationalism its chief power in American civilization for more than two centuries, and have now for an hundred years inspired and supported its missionary labors at home and abroad.”

A signature to this commendation has a serious significance. Such a declaration of faith on the part of Professor Park, with commendatory signatures obtained so readily from so many men of unquestioned weight and influential positions among American Congregationalists, gives to their letter and the creed it endorses, a place among the important historical statements of the evangelical faith characteristic of Orthodox Congregational churches. The agreement of so many men of light and leading in the support of such a declaration of religious truths is an event of high and permanent interest.

These accordant signatures, from men whose personal constituencies are many of them so large, enlightened, and active, have been given independently, without conference of the signers with each other. Their unanimity of opinion and emphasis of approval represent con-
victions which reveal the soundness of the general condition of the churches, and are an omen of disaster to all who depart from the faith which the Holy Scriptures assure us was “once for all” delivered to the saints. These facts are not only a personal endorsement and crown of rejoicing, but may well be to the churches at large an enlightenment and inspiration in the support of an orthodoxy at once progressive and conservative, scholarly and aggressive, scientific and Biblical.

7. Professor Tholuck, on the fiftieth anniversary of the commencement of his great career as teacher of theology at Halle, received congratulations in his own home from pupils and friends from all parts of the German Empire. The emperor sent to him the decoration of the Red Eagle; students with torches moved in procession past his windows singing Luther’s hymn: “Ein feste Burg ist unser Gott.” If the friends of Professor Park could have assembled and have made similar demonstrations in hymns and speeches, the expression of respect might have been more spectacular, but could hardly have been more significant than it is in these hundred deliberate letters published on or near a ninetieth birthday, and accompanied by such memorable endorsement of a full and free declaration of evangelical faith.

II.

It has often been said of the years in which Professor Park, Professor Phelps, and Professor Shedd, each at his fullest strength, were preachers and teachers at Andover, and when Dr. Samuel H. Taylor was at the head of Phillips Academy, and Mrs. Stowe writing the volumes which immediately succeeded “Uncle Tom’s Cabin,” that there were giants at Andover in those days. Professor Park did not seem intellectually strong and massive because contrasted with feeble contemporaries or weak colleagues. His early years as professor were those of the culmination of Webster, Choate, Everett; his later period intersected the orbits of Sumner, Phillips, Longfellow, Whittier, Lowell, Prescott, Motley, Emerson—all Massachusetts men. Moses Stuart, father of Hebrew and German exegetical learning in America and the crowned champion of orthodoxy against what Emerson afterwards called the
“pale negations” of Unitarianism, was Professor Park’s predecessor and also his early colleague at Andover. One of Professor Phelps’ discourses in the Andover Chapel, on “Secret Prayer,” became without much enlargement and with no change in style or spirit the devotional classic now known as “The Still Hour,” his authorship of which his daughter, Elizabeth Stuart Phelps Ward, has caused to be mentioned on the graven marble of his tomb, and which has already lived half a century and ought to live for many generations. Professor Shedd represented at Andover the truths now summed up in his powerful volumes on “Dogmatic Theology.” His “Sermons to the Natural and to the Spiritual Man” were many of them first heard in the Andover pulpit. In a baccalaureate to my own class in Phillips Academy Professor Shedd, whose ordinary language and manner in the pulpit were marked by impressive moderation and self-restraint, uttered this sentence, which went through some of his hearers’ hearts like an incandescent cannon shot and was never forgotten: “In view of the temptations of college life and of heated and headlong youth, it were well if each one of you young men could have laid upon his heart a living red-hot coal of God Almighty’s wrath.” It was in company and contrast with such contemporaries and colleagues that Professor Park, by general consent, 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.

My personal indebtedness to Professor Park, like that of so many others, began through his sermons which I heard when a pupil in Phillips Academy from 1855 to 1857. Professor Park, Professor Phelps, and Professor Shedd, with Lyman Beecher and Professor Stowe as occasional assistants, made the seminary pulpit of that period like a pillar of fire through which God looked in the morning watch of many awakening young lives and troubled the host of his enemies and took off their chariot wheels. An astounding Civil War was drawing on apace.
The religious revivals which preceded it in so many portions of the Northern States breathed the spirit of the devout and scholarly New England theology.

It will not be denied that Professor Park's influence as a preacher in prominent pulpits and at installations, dedications, commencements, and conventions was at that period very great. Philip Schaff says that "a sermon from him was an event." And reading now these discourses in print they move me even more than they did at first hearing. A sermon by Professor Park was usually an hour long, and never a starveling sermonette. A youth in the academy could appreciate one of these discourses only in the most inadequate degree, but each of the famous ones that I heard from Professor Park rolled over me like a Fifth Symphony of Beethoven. No preaching that I have heard, at home or abroad, ever moved me as much. I found during many years that I was spoiled for most other preaching after leaving Andover. Once, in my most verdant year in a college, I was called before a venerable professor, who said to me, "You do not read during devotional exercises at the Sunday services, but why, with a book under your shawl, do you sometimes read during sermons?" "To save time, sir," was the natural and not intentionally discourteous reply. And the professor dismissed his impertinent pupil without a word of direct reprimand, saying only, "You are excused."

Dr. Richard S. Storrs said in a recent speech 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.

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 infinitum*; 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.

Professor Park’s personal appearance closely matched his mental and spiritual characteristics. In facial expression and cranial contour he was sometimes spoken of as Napoleonic; but in stature he was of commanding height, as Napoleon was not, and equally surpassed him in spiritual elevation. In the almost classical regularity and strength of
the features, and especially in the power of the eyes when kindled, the resemblance was close — immense intellectual, executive, and emotional forces, all held under iron self-control and yet capable of movements rapid and fatal as the lightnings. In his later years Professor Park has been compared in personal appearance with Cardinal Manning, but he had greater intensity of temperament and also a capacity for wit and humor not traceable in the majestic face of the English prelate.

In his travels in Europe, especially in England and Germany, Professor Park, while profoundly moved by natural scenery, historical associations, and the treasures of art, delighted in nothing so much as in the study of distinguished men. He was an acute reader of physiognomy, cranial outlines, gestures, and particularly of the unconscious self-revelations of the eyes and the intonations. He had an insatiable interest in authentic portraits of eminent men, and made a large collection of engravings and photographs representing leaders in philosophy and theology. His questions in conversation with specialists in his favorite studies were at once courteous, acute, and multitudinous. He had the zeal arising from keenest relish in accumulating biographical anecdotes illustrating not merely the external events, but the subtlest secrets of the intellectual and spiritual history of the men whose careers have moved the world. His proposed life of Jonathan Edwards, if completed in the style and method of his extraordinarily thorough and illuminating life of Emmons, cannot fail to be at once a most vivid and accurate picture of the man and his times, and also a searching, luminous, and authoritative treatise on his philosophy and theology.

III.

Besides being a great man in natural endowments, Professor Park was revered by his pupils as a great man in the breadth of his intellectual and spiritual training. It is to be remembered that Professor Park was a preacher at Braintree (1831–35) and professor of philosophy at Amherst College (1835–36), and of sacred rhetoric at Andover (1836–47) before he became there a professor of systematic theology.
(1847–81). When he became a theologian he did not cease to be a preacher, a metaphysician, and a rhetorician. He was forty years editor of the “Bibliotheca Sacra.” His natural endowments and his culture were so massive and many-sided that only a polygonal view of Professor Park can be a true view.

If a secret autobiography could be written by the “Bibliotheca Sacra” for the years between 1844 and 1883, the narrative would be a most significant chapter in Professor Park’s biography, as well as of the history of philosophical and theological learning and discussion in America. Professor Park almost never wrote or spoke of himself. He had a keen biographical but no autobiographical instinct. It is implicitly and never explicitly that one chief phase of his experience is to be found outlined in forty annual volumes of his massive Quarterly. It was the organ through which he addressed preachers and theological scholars at home and abroad. Its standards as to substance and style were so high and exacting that outside of Germany it had no equal in its chosen field. It was sure to contain the richest results of the latest discussions and researches in every branch of theological and Biblical discussion. Its treatment of great and grave current topics was masterly. When Hugh Miller was discussing in Scotland the theological bearings of the new science of geology, the “Bibliotheca” issued authoritative articles on the same subject from Professor Dana. When the Biblical doctrine as to slavery was in question, this Quarterly had elaborate articles on it from experts of high rank. When the Civil War was in progress Professor Park took occasion to reproduce in his magazine his famous discourse on the “Imprecatory Psalms.” Many of the articles he published had their subjects suggested and assigned to the writers by Professor Park. Some articles were years in preparation. All pages that passed under his eye and hand owed much to the lynx-eyed care with which he watched over every detail of matter and style. There were no really weak passages admitted to the “Bibliotheca Sacra.” It was an eminent authority in its department. It combined the progressive and the conservative, the Biblical and the scientific traits, which characterized its editor’s whole system of teaching. It is highly remunerative to the reader, in reviewing to-day the course of the “Bibliotheca Sacra” under Professor Park’s editorial control, to notice how trivialities are
relentlessly swept out of it, how all personalities are avoided, how many of its chief topics are of present and permanent interest, and how vital its pages are yet with the inspiring upper ozone of the heights of thought.

President John Henry Barrows, who says that there is no book in his library with whose contents he is more familiar than with Professor Park's "Discourses," expresses his gratitude to Providence that America has produced a great theologian and pulpit orator who is also a man of letters. Both in New England and in Great Britain, some of the soundest theological thought of the last century, not excepting Bishop Butler's immortal "Analogy" itself, suffered from lack of literary skill, finish, and brilliancy in its expression. In New England the Unitarian reaction against orthodoxy was to some extent literary as well as doctrinal and speculative, and continued to be so until Professor Park's time. Emerson says of the established Church of England, that its creed is, "By taste are ye saved." The important though subordinate truth contained in this epigram Professor Park was vastly effective in teaching to orthodoxy in America.

IV.

In his lectures on theology Professor Park's constant and crowning characteristics seem to me to have been these seven: his exact adherence to the scientific method, his lucidity in definitions and distinctions, his acuteness, massiveness, comprehensiveness, and unflinching Biblical soundness of thought, with a majestic spiritual elevation of tone. His illustrations and amplifications were given extemporaneously, while the body of the lectures, arranged in luminous and coherent heads and subheads, was always dictated to the class from his most cautious manuscript, and elaborately written down by the pupils. The contrast between the written and the extemporaneous matter was often wide and always refreshing. In his illustrations there were the most vivid flashes of wit and humor, but these never appeared in his discourses, and yet they illuminated his lecture room, his conversation, and sometimes his correspondence in a degree that was dazzling and
has become famous. His lectures had on many minds the effect of doors opened in the sky.

Perhaps the top and radiance of Professor Park’s lucidity was in the clearness, acuteness, and exactness of his definitions. These were at times endlessly strategic, but never strained; never a basis for foregone conclusions. They were justified by standard theological usage, or by a strict application of scientific analysis. The effect of the turning of his lenses upon an obscure topic was often like that of turning a telescope upon a nebulous cluster in the night sky. The change seemed magical, for instead of a blotch of haze the field of vision was seen to be made up of distinct stars. But this result was legitimate, for it was evident that the lenses were clear and accurately adjusted.

When vagueness and self-contradiction are expelled from infidel, agnostic, or unevangelical schemes of thought, they are riddled castles. The emphasis which Professor Park placed on definition and coherency made the application of his method fatal to countless erroneous contentions in philosophy and theology, both old and new, by exposing their incurable vagueness and inherent self-contradiction.

A keen but valid distinction between two meanings of a single word often, of course, removed difficulties in the statement of even the most sacred truths. It is, for example, a curiously persistent infidel and Unitarian objection to the evangelical doctrine of the atonement that guilt, in the very nature of things, cannot be transferred from person to person. A few confused writers, calling themselves evangelical, have insisted that this doctrine of the transference of guilt is irrational and in certain aspects immoral. But, as Professor Park and other competent authorities have always taught, guilt has two meanings: “first, personal blameworthiness; secondly, liability to suffer to maintain the honor of a violated law.” In the former sense guilt is, of course, not transferable from person to person; in the latter sense it is transferable, and the immeasurably profound and moving doctrine of the atonement, rightly stated, teaches that guilt in this sense is transferred from the loyal believer to his Lord and Saviour.

There is no perfect human illustration of the full scope of the atonement. But the difference between the two meanings of the word guilt is often made clear by the experience of the Grecian king who made a
law that any one of his subjects who committed a certain crime should lose both his eyes. His own son was the first to commit the crime. The father, in order to maintain the honor of his law and yet spare his son, consented to lose one of his own eyes and deprive the son of only one eye. "Liability to suffer to maintain the honor of a violated law" was thus transferred from the son to the father, who voluntarily suffered in his stead. But "personal blameworthiness" was not transferred. No one asserts or has ever taught that personal blameworthiness was transferred from penitent sinners to their Saviour, but liability to suffer to maintain the honor of a violated law was transferred, and so this famous objection is shown to stand on crass and unpardonable confusion of thought.

In connection with this distinction can best be seen the wealth and weight of meaning in the saying of our fathers: "Look on the cross and it will become no cross to bear the cross." Behold Christ as Saviour and you will be made willing to take him as Lord also. A full view of what God has done to take away the guilt of sin will so subdue and melt the soul that it will lose the love of sin.

A definition of saving faith which Professor Park has endorsed was in the following words: "The conviction of the intellect that God, or God in Christ, is, and the affectionate choice of the heart that he should be, both our Saviour and our Lord."

Professor Park's intellectual watchword might have been the famous German saying, "Was klar ist wahr ist," but he was also true, most especially in his discourses, to Neander's watchword, "Pectus theologum facit." His lectures and his discourses in contrast make up the opposite sides of his instructions, and together illustrate the distinction made in one of his celebrated controversial discourses between "the theology of the intellect and that of the feelings." At the last analysis the controlling principles of his scheme of thought were, on the one hand, Reverence for proof, or, Clear ideas at any cost; and on the other, Obedience, the organ of spiritual knowledge.

It is evident that we must accept either a systematic or else an unsystematic theology. Professor Park's strenuous teaching made any pupil feel like a simpleton if he hesitated long in a choice between these two. But the task of grasping theology as a system was always made
to seem one fit to inspire and at the same time to burden and perhaps overtax the highest human powers.

Theology, with Professor Park, meant the sum of all known religious and ethical truth. Systematic theology meant with him the sum of all known religious and ethical truth stated in a scientific order of definition, induction, and deduction, and without omission, distortion, vagueness, or self-contradiction. Of course, with this definition of systematic theology, it seemed to be the queen of all the sciences, as well as the most sublime, alluring, and momentous topic of human thought.

Applied systematic theology meant the transmutation of all known religious and ethical truth into life and action, whether in the inmost whispers of the conscience of the individual, or in the regeneration of churches, nations, and the world. These ideals were very high ones, but in Professor Park's teaching they were never relaxed, and were among the primary sources of the inspiration and power of his instruction.

Beginning with strictly self-evident truths the architecture of his system rises through anthropology, theism, soteriology, and eschatology, along such a stupendous curve that it is not possible to appreciate it except from some point of view where the student sees it as a whole and endeavors to transmute it into life.

The doctrine of the Atonement, in its fullest and most overwhelming Biblical significance, always stood at the summit.

The Scriptural plan for the deliverance of men from the guilt and the love of sin was always spoken of by Professor Park with the manner of one conscious of standing in the Holy of Holies of the Universe and looking upon incomparably the most amazing, overpowering, and alluring of all the self-revelations of God. There was not the slightest note of exaggeration in his expression of this feeling, but rather the reverse. 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.

“Were the whole realm of Nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.”

V.

A watchword in a good cause is a holy summons to duty, a proclamation of sacred truth, a bond of fellowship among militant hosts; but a creed is only an expanded watchword. What is implicit in a watchword is explicit in a creed. In the germ of every watchword a creed lies capsulate. A man without a watchword is hardly worthy of the name, for he can utter no inspiring battle cry. The claim that there should be no creeds is itself a creed and one of the silliest. Creeds are for the instruction of the young, and for a testimony to the truths held by the church, and for a basis of fellowship, and for the protection of property and privileges conditioned by creed subscription.

Professor Park never allowed his pupils to forget that deeds determine destiny, nor that deeds are the daughters of creeds taken seriously. He valued sound, historic, Scriptural creeds highly, but right deeds of course supremely. Only a creed that controls the conscience can be condensed into a watchword or battle cry; but such a creed builds character and character determines destiny. Character and creed are the two sides of one arch, and no one ever built safely on either alone.

“Cut down the tree, all we care for is its shade. Abolish creeds, all we care for is character. So speak the shallow critics of our holiest historic declarations of faith.” So Professor Park spoke of the superficial sophisms of crude opinion as to watchwords and creeds.
A sound and vital creed is at once fixed and progressive; fixed, like the multiplication table; progressive, like applied mathematics; fixed, like a city at its center; progressive, like its expanding suburbs. There may be a thousand new applications of mathematics, but there will never be a new or a revised multiplication table. The admission of new truths to the thought of the churches no more need alter a sound creed than the addition of new streets and squares to a city need unsettle its central towers.

Greedy outreaching for unsifted numbers in church membership is peculiarly perilous under a Congregational polity which allows all adult male church members to vote. This danger can best be averted by a sound and vital creed as a basis of fellowship. All evangelical churches might be safely united in one organization, and there are many reasons for thinking that they ought to be and in a better day than ours will be. But when evangelical and unevangelical elements are combined in one church in which a majority of its votes is final authority, and when these opposed forces treat their faith seriously, they contradict, chafe, cancel, and perhaps ultimately despoil each other. Either such a church does not build any important spiritual structure at all, or it builds with one hand to pull down with the other. Horses harnessed heads and heels do not reinforce, but only chafe and cancel each other, unless they are asleep: they are not a team, but a dead lock.

Inspiration, in one of its practical aspects, may be defined as the gift of infallibility in teaching the Way of Life, that is, the way of deliverance from both the love and the guilt of sin. The Scriptures taken as a whole and interpreting themselves by themselves are rightly called infallible as a guide to this double deliverance. Only the whole of Scripture can teach the whole gospel. The whole of Scripture is the only sufficient creed. The first mark of soundness in any shorter creed is that it is true to the whole of Scripture.

The so-called Worcester Creed has been impressively commended to the churches as true to the whole of Scripture. This remarkable declaration of faith, which was published anonymously in 1884 and adopted by an Orthodox Congregational Church in Worcester, Mass., but of which Professor Park, desiring to avoid any possible controversy, did not acknowledge the authorship until 1899, is the best short, practical
summary of his teaching and faith. It has now been so significantly approved and emphasized by a long list of weighty names, and has behind its evangelical doctrines so rich and prolonged a history of good fruits, that both in its intrinsic excellencies of form and substance and in its endorsements it stands at present unequaled by any other Congregational declaration of faith.

The Commission Creed of 1883, sometimes otherwise called the Omission Creed, does not contain the Scriptural doctrine that “all who are in their graves” are to be “judged by the deeds done in the body,” but leaves ample room open for the fatal error that it may sometimes be safe for some men to die in their sins. Professor Park in a public letter said: “The general acceptance of this creed as a denominational standard would be a calamity.” Austin Phelps wrote: This creed “fails to defend the faith of the time against the errors of the time. As a whole it seems to me to express an amiable desire to harmonize numbers and to make room for varieties rather than a stern purpose to vindicate truth and to resist falsehood. Never, in the years that have passed under my observation, has there been a time when a really powerful confession of our faith could have done so much good or a weak one so much evil as now.” Three members of the Commission which drew up this erratic creed declined to sign it in its final form. They were Professor Karr, the accomplished editor of Professor Henry B. Smith’s “System of Theology,” Dr. Goodwin, the revered preacher and pastor of one of the largest churches of Chicago, and Dr. Alden, the distinguished missionary secretary. Professor Karr published as his reason for his refusal to commend this creed to the churches the statement that the omission from it of a Scriptural eschatology “results in taking from the Bible all its strenuousness.” Professor Boardman, in a great meeting of the American Board at Des Moines, pronounced the idea of probation after death “perfectly and thoroughly revolutionary” in relation to all the chief teachings of orthodoxy. Professor Park, Professor Phelps, Professor Karr, Professor Boardman, and many other scholars in theology, have made reiterated, incisive, and cumulative protests against this unorthodox creed. Whatever its merits in other respects, they regarded it as misleading and perilous in eschatology.

A fuller statement of the outlines of Professor Park’s system of
faith may be seen in the celebrated "Associate Creed of Andover Theological Seminary." This form of sound words differs slightly in a few minor points, but more in expression than in substance, from the catechism. Professor Park's reverence for the catechism was of course large and profound, but he was temporarily criticised somewhat in his earlier career as a theological teacher for not adhering to it in every particular. He had not taken oath to support the catechism and he had subscribed the Andover Creed. He was wholly faithful to his obligations, but with entire freedom in his loyalty and entire loyalty in his freedom.

Professor Park's elaborate pamphlet on the Associate Creed, his latest published contribution to theological literature, has been called worthy to have been written by the highest legal talent. It justifies Rufus Choate's opinion that Professor Park might have made an eminent lawyer. Professor Hodge called the study of this treatise in some sense a liberal education. It is regarded by distinguished and candid legal authorities as giving overwhelming proof that the chief positions specified in its opening pages as characterizing a devitalized theology cannot be taught by professors receiving salaries from the Andover Associate endowments, without perversion of funds, breach of trust, and gross malfeasance.

Within the century now closing, pupils sent forth from Andover Theological Seminary in its best days have translated the Holy Scriptures into languages spoken by hundreds of millions of non-Christian populations. They have taught a pure faith, and with other evangelical missionaries have carried both the spoken and the written gospel to the ends of the earth. They have labored with representatives of all evangelical denominations and have kept marching step with them in the unity of the Spirit and the bond of peace.

The American Board was organized in 1810, the Andover Seminary in 1808. This is the oldest missionary society and the oldest theological seminary in the United States. Among the missionaries who received, at Andover, a training which has resplendently justified itself by its fruits were Adoniram Judson, Jonas King, William Goodell, S. Austin Worcester, W. G. Schaufler, and Elias Riggs. Among An-
dover graduates while Professor Park was in the chair of systematic theology were the highly successful missionaries, Hiram Bingham, H. N. Barnum, George Constantine, George Herrick, Henry A. Schauffler, Chauncey Goodrich, and Daniel C. Greene.

It would be very unjust to Professor Park and his pupils to omit, even from the briefest outline of his life, the facts which exhibit his relations and theirs to the doctrines which have inspired and sustained the vast and majestic enterprises of foreign missions. 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 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.

More than even money or men, missions need motive. The scholarly evangelical faith is the only motive which has ever made missions a success. When certain speculative and anti-Scriptural theories concerning probation after death, conditional immortality, and final restoration were temporarily hazarding the peace and spiritual efficiency of certain circles in New England, Professor Park took occasion to predict that an unscriptural eschatology, or unsound teaching as to
judgment to come, would “cut the nerve of missions.” He said this at an annual meeting of the American Board at Portland, Me., and events soon gave his language some celebrity as well as confirmation. After discussions renewed at several annual meetings, and some of them, like what was called “The Great Debate” in the meeting at Des Moines, Iowa, attracting national attention, the American Board, by great and decisive majorities, repeatedly instructed its Prudential Committee to avoid in the appointment of missionaries “all committal of the Board to the doctrine or hypothesis of probation after death.” Renewing with signal care these instructions to its Committee as to appointments of missionaries, the American Board, in its meeting at Worcester, Mass., in 1893, and in spite of many protests, permitted a single candidate, who held with some ambiguity the discredited and misleading views, to enter its service as an experiment as a missionary under its sanction. He had previously been supported independently by a single church as its own individual missionary. The experiment proved most unsuccessful, as had been anticipated by the sober sentiment of evangelical churches of all denominations. After a short trial, the missionary of the new views voluntarily abandoned his unfitting appointment. He returned to America, not for any reasons of health or business, but, according to his own statement, solely because his views in theology had become such as to unfit him for work as a missionary of the American Board. The practical unity of the Board within itself and its spiritual harmony with the whole evangelical world are now more carefully guarded because of this one ill-omened collapse. To forget the voice of Providence to the churches is both dangerous and sacrilegious. The success of Professor Park’s pupils in teaching a pure gospel in all parts of the missionary field is a crowning attestation of their faith and work. Dr. Thompson, with his great knowledge of missions, wrote to Professor Park on his ninetieth birthday: “The thought of the successful missionaries now in the field, many of whom were once your pupils, is enough to rejuvenate any man living.”
As Jonathan Edwards, in spite of his metaphysical acuteness, was also an evangelist and an intimate friend of Whitefield, so Professor Park, in spite of his strict adherence to the scientific method in his study of both human nature and Scripture, was an efficient preacher in revivals in his ministry at Braintree, and later in his professorship at Amherst College, as well as a friend and admirer of President Finney, the chief evangelist of his time. If, in some respects, Jonathan Edwards was a philosopher, and in others a Biblical evangelist, so it may be said that Professor Park in the lecture-room was in some respects like Aristotle, but in the pulpit like Plato and St. Augustine. There is in the "Discourses" something also of Jeremy Taylor and Edwards combined.

Natural law, with Professor Park, as with Sir Isaac Newton, Jonathan Edwards, and Lotze, was defined, of course, as the fixed method of the Divine procedure, an order of operation, and not an operator; so that, as Sir John Herschel used to say, we have no right to affirm that the universe is governed by natural law, but only that it is governed according to natural law. Professor Park was much pleased with the striking saying of Professor Lionel Beale, the great biologist of England: "What we most need now in science and philosophy is some one to upset natural law, that is, to show that it is simply the method of the Divine procedure, and not in itself a power; simply an order of operation, never an operator."

"God is law, say the wise, O soul and let us rejoice,
For if He thunder by law, the thunder is yet His voice.
Speak to Him, thou, for He hears, and spirit with Spirit may meet;
Closer is He than breathing, and nearer than hands and feet."

—Tennyson.

Of the Scottish and German philosophers Professor Park valued the most highly those who have made the largest original contributions to the study of the strictly self-evident truths and intuitions of reason and conscience in their application to ethics and theism. He spoke oftenest of Thomas Reid, Sir William Hamilton, Leibnitz, Kant, and Hermann
Lotze. The latter he very nearly agreed with in regard to modern questions as to theistic theories of evolution. Among men of science he spoke with high respect of Dana, Guyot, Asa Gray, and Agassiz, and held them in no less honor than their British and German scientific contemporaries.

The strictly self-evident truths were his impregnable stronghold in philosophy, ethics, and theology. He enjoyed the anecdote of Carlyle, that, when he was told in a London drawing room that Margaret Fuller Ossoli had said that she believed in the nature of things and accepted the plan of the universe, replied simply, "She had better."

Professor Park taught as a momentous truth in scientific theism that "there is no independent nature of things" apart from the Divine self-existence. What we call the nature of things is only one of the self-revelations of the Divine nature. "All which exists," says Lotze, who was no materialist nor pantheist, but one of the devoutest and most profound of spiritual theists, "is but One Infinite Being, which stamps upon individual things in fitting forms its own ever similar and self-identical nature. The sum of the eternal truths is the mode in which Omnipotence acts, but is not created by Omnipotence. The sum of eternal truths is the mode of action of Omnipotence, but not its product."

"Truth cannot be created by God's act, but it is only through his existence that it subsists." "One real Power appears to us under a threefold image of an End to be realized, namely, first some definite and desired Good; then, on account of the definiteness of this, a formed and developing Reality; and finally, in this activity, an unvarying reign of Law. This view is the confession of my philosophic faith." "We do not admit the separation between necessary laws and the creative activity of God." "The eternal truths must be explained as having their source in Eternal Love." (Lotze's Microcosmus, English edition, Vol. II, pp. 601, 697, 698, 716, 717, 724.) "In the beginning was the Logos," the Eternal Reason, and Eternal Word, "and the Word was with God and was God." Putting these philosophical and these Scriptural truths together opens immense vistas to the spiritual vision.

Professor Park's philosophy, like Newton's and Hermann Lotze's, pointed to the substantial identification of the nature of things with the Logos, and to the recognition of the sum of the self-evident truths, eter-
nal, unchangeable, omnipresent, as the outcome of the Divine Omnipresence itself, and one of the highest self-revelations of God. He was pleased to hear one of his pupils say: "Scotland taught me the thumb nail of philosophy, Germany the right arm, St. John's Gospel the whole organism. My watchword is Integral Christianity. This is my personal creed:—

"I believe in the Ten Commandments;
And in the Nine Beatitudes;
And in the Seven Petitions of the Lord's Prayer;
And in the Four 'Alls' of the Great Commission;
And in the Six 'Whatsoevers' of the Apostle;
And in the strictly Self-evident Truths in the cans and cannots of the Holy Word and of the Nature of Things;
And that it is He who was, and is, and is to come,
Both Exhaustless Love and a Consuming Fire;
Father, Son, and Holy Ghost;
One God,
Infinite and unchangeable in every Excellence;
Of whom the Universe is the Autograph,
And the Conscience of Man the Immortal Abode;
And the Character and Cross of Christ the most glorious Self-manifestation;
Our Saviour and Lord,
To whom be adoration and dominion, world without end. Amen."

The strategic cans and cannots of Scripture are all appeals to strictly self-evident truth. "Except a man be born again he cannot enter the kingdom of heaven." "No man can serve two masters." "Ye cannot serve God and Mammon." "Can two walk together unless they are agreed?" "God cannot deny himself." There is an axiomatic theology, true at once to Scripture and science, and making incontrovertible the necessity of the New Birth and of an Atonement, to effect man's deliverance from the love of sin and the guilt of it. The central towers of religious faith stand on the necessary laws of existence, or the very Nature of Things—a terrible authority, for there is a sense in which it is He.
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.

Neander, at his highest development as a church historian, laid aside much else in philosophy and history, and devoted himself exclusively to the delineation of Scriptural examples and ideals of character and to the description of the spreading of this leaven among men, as the highest possible topics of history.

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 "Doctrines 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 himself 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 weather-vane, 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 Leipsig, 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 intercourse 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.

It will be a keen distress to scholars if all his discourses and his entire theological system are not published in full and promptly, as edited by his own hand. It has resulted from the fastidiousness of the taste of Professor Park concerning his own productions that they have been issued as yet only with most inadequate completeness. In spite of all changes of fashion in philosophy, ethics, and exegetical research, there will remain a list of supreme organizing topics in theology on which no authority within sight of our present outlook is likely to be superior to Professor Park's. His collected works, authoritatively edited, will be reverently studied by posterity. On the headlands of the sublime coasts of religious truth they will flame imperishably as both beacon lights and altar fires.
My first personal acquaintance with Professor Park began in 1872 when I became pastor of one of the Congregational churches (the Free Church) of Andover. During the succeeding nine years of my pastorate my relations with him were unusually intimate. I saw him in the pulpit, in the lecture room, and in his study, and carried on extensive theological investigations under his advice, writing much for the "Bibliotheca Sacra" and for other publications. The training of my childhood had been in a church connected with a representative New England Consociation. My college and theological education were pursued at Oberlin, where for seven years I listened constantly to the preaching of President Finney. The ten years of my ministry before coming to Andover had been within the bounds of another New England Consociation where theological discussions were of a most intense character. After having thus skirted around the stormy shores of this style of thought for so many of the early years of my life, it was a new and most profitable experience to be launched out upon the calm depths of the central sea of New England's theological activities.

Almost my first experience in Andover was listening to the series of sermons which Professor Park preached in his turn in the seminary pulpit. The audience consisted largely of the youthful students of Phillips Academy who attended on compulsion. The sermons were elaborate, but most rhetorical and forcible presentations of the characteristic points of New England theology. Among them were the celebrated "Judas" and "Peter" sermons. 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.

Nor was this a thing to be wondered at after attention is once directed to the system of truth consistently presented by these eminent representatives of New England theology; for the New England theology is preeminently one which has originated in the practical experi-
ence of active labor for the conversion of men, and is characterized by
the emphasis it throws upon those aspects of religious truth which are
best calculated to arouse the affections of sinners and to influence their
wills to intelligent action. It is no new gospel, but the old gospel
presented in its true perspective. In its first presentation by the elder
Edwards it was accompanied by those widespread revivals which so
completely changed the moral complexion of New England, and from
which have flowed the influences giving rise to the most effective mis-
sionary and evangelistic agencies of the past century.

The expositors and defenders of this systematized body of truth
which has wrought, and is still working so powerfully, not only in the
United States, but throughout the world, were most of them New Eng-
land pastors. The most prominent names among them are those of
Jonathan Edwards the Elder and the Younger, Joseph Bellamy, Samuel
Hopkins, John Smalley, Stephen West, Nathaniel Emmons, Samuel
Spring, Leonard Woods, Lyman Beecher, Timothy Dwight, Nathaniel
W. Taylor, Bennett Tyler, N. S. S. Beman, Charles G. Finney, Albert
Barnes, and Henry B. Smith.

Though differing on some minor points, these men presented the
truths of Christianity in a way which was at once loyal to the Scriptures,
consistent with the true principles of philosophy, and adapted to direct
the moral activities intelligently and in the most efficient channels.

The system may be briefly summarized under the following heads:—

1. The universe is not an evolution, but the creation of an all-power-
ful, all-wise, and perfectly benevolent First Cause. God is sovereign
over all, but His sovereignty is the lawful sovereignty of perfect wisdom,
and benevolence. However dark the temporary night which settles
over the world at any particular time may be, high above it all there is
a God whose chief attributes the human intellect can see and in whom
the human heart may rest in peace, knowing that all things are moving
in accordance with the counsel of His will.

2. Man is made in the image of his Creator, possessing, among other
things, the power of discerning between good and evil, and of freely
choosing the one or the other. Sin and holiness are the results of
man's own choice. However much we may magnify the temptations
inducing men to an evil choice, man everywhere has the natural ability
to reject the evil and to choose the good. This should be assumed in all appeals to men. All preaching which is in accordance with the truth, and therefore effective, is aimed to enforce the duty of making at once that ultimate, specific choice which each person should now make to constitute him a virtuous being.

3. The freedom of the human will is at the same time connected with his dependence upon the influence of the Holy Spirit. However perfect man's natural ability, it is a matter of practical experience and belief that no one will turn from sin to holiness without the active presence and cooperation of the Holy Spirit. All the good which is involved in the half truths of those who at the present time are pushing into prominence the doctrine of the divine immanence and the monistic conceptions connected with it, is incorporated into this Biblical doctrine of the Holy Spirit's influence; while, at the same time, the other parts of the system keep this half truth in its proper subordination. In a most true sense the Church is in possession of an ever-living and ever-present Saviour. God in the Holy Spirit is continually active in the world, giving providential direction to all history, cooperating in special manner through the ordinances of the church, and responding in a personal manner to the prayers of every contrite soul.

4. The human race has altogether gone astray. Each individual man at the outset of his career uniformly yields to the temptations of the world, the flesh, and the Devil, incurring guilt and its accompanying penalty of moral weakness, remorse, and separation from the favor of God.

5. The gospel is a remedial system designed to accomplish the recovery of man from this condition of sin and misery. The comprehensive word descriptive of the central truth of the gospel is Atonement. The Logos, who was in the beginning with God, and who was God, became incarnate in Christ, and in His sufferings and sacrificial death upon the cross has satisfied the law. His sufferings have become the substitute for our punishment. His vicarious sufferings have removed the natural obstacles in the way presented by the principles of general justice against the remission of penalty, and at the same time have become the most powerful motives leading men to repentance and sustaining them in holiness when once its paths have been chosen. In Professor Park's own words, the atonement "is useful on men's account,
HIS PLACE AMONG THEOLOGIANS.

and in order to furnish new motives to holiness; but it is necessary on God's account, and in order to enable Him, as a consistent Ruler, to pardon any, even the smallest, sin, and therefore to bestow on sinners any, even the smallest, favor."

In preëminent degree, therefore, this system may be said to exalt Christ, and thereby the whole circle of truths which cluster about His nature, His incarnation, and His sacrificial death.

The New England theology is both Scriptural and rational. It is based upon painstaking and profound study of the Bible, and has arisen into prominence by virtue of its peculiar adaptation to satisfy the rational demands of the human mind and the deepest wants of the human heart. Of this the extensive revivals which have accompanied its presentation, and the great stimulus to evangelical activities following in its train, are ample witness. For a generation Professor Park was both in his class room, in the pulpits of New England, and in his editorial chair of the "Bibliotheca Sacra" its foremost representative. In him the excellencies of the New England theology were raised to the highest power. It is to be hoped that his lectures will soon be published. But in case they are not, his influence will by no means be lost, for it has been engra\n\nagain, as with a pen of iron, on the minds of many hundred of most active and influential clergymen and on numerous authors of the last half-century; while his views are already embodied, to a consider\n\nable extent, in the first forty volumes of the "Bibliotheca Sacra," in the noble volume of sermons already published, in his introductions to the various lives of the New England theologians preceding him, and in the volume on the "Atonement" edited by him. It is to be hoped, also, that his contemplated life of Edwards will embody in large measure the ripest fruit of his thought. Through these many and varied influences his name must ever remain high up among the list including Edwards and Hopkins and Emmons and Taylor and Finney, who have made New England famous for the rational methods which they have applied to the interpretation of Scripture, for their loyalty to the truth revealed in Christ, and for their success in welding these truths into a practical system of theology which at once stimulates missionary and evangelistic zeal to its highest degree of activity, and sustains the hope of the church through its darkest hours of trial and waiting. For a season
the world may attempt to ignore and forget the work done by these mighty men to which Professor Park laid the keystone, but ere long the very necessities of the case will bring them around to a new appreciation of its truth and importance.

An analysis of Professor Park's theology as it appears in his published writings brings into prominence the remarkable combination of Christian truths preéminently embodied in that theological system from which have grown the fruits of New England thought and piety; for there is no question that the revivals springing from the teaching of Jonathan Edwards have given character to the orthodox Congregational churches of America. From the conceptions of Christianity emanating from that influence have sprung the main evangelistic agencies of New England during the past century and a half, and have arisen our great missionary boards and the great companies of heroic men and women who are planting and upholding the institutions of the gospel in every quarter of the globe. The ideas embodied in this great movement may be comprehensively stated under four heads: (1) the soul of man is inconceivably great and of inestimable worth; (2) the will of man is free, and by reason of its perversion has wrought a ruin which is most appalling; (3) in due recognition of man's high endowments, the justice of God is strict and impartial; (4) the compassion of God, finding expression in the life and death of Christ, exceeds all human comprehension. All these ideas are summed up in the doctrine of the atonement. We have space to give but the briefest elaboration of these points as they appear in Professor Park's writings, especially in his volume of "Discourses on Some Theological Doctrines as Related to the Religious Character."

1. The Greatness of Man.—The greatness of man appears both directly in Nature and indirectly in the Scriptures. The natural attributes of the human mind infinitely transcend those of the material world. The vast reach of man's intellect is seen in the whole body of the inductive sciences and of useful inventions, but, higher than all, in the conscience, which is the crowning attribute of human nature. Conscience belongs to man as man, and is independent of his particular stage of development. The perception of obligation to choose the right is as characteristic of the savage as of the civilized man. "Pagans as
well as Christians have this inward monitor for guiding them into the
way of duty. They know what holiness is, for conscience tells them what it is. . . . The missionary goes to the heathen because they have
the distinguishing faculties of man; because they have essentially the
same moral law which he has; because they are persons, and the law
is written on their conscience, they are a law to themselves, they accuse
themselves of moral wrong, or else excuse themselves if falsely charged
with moral wrong; they know that men who commit sin are worthy of
punishment, and are in daily peril of receiving it. There are thousands
and millions in Christian lands who are as ignorant of moral principles
as multitudes of the pagans are; but notwithstanding all their igno-
rance they still retain the power of perceiving what their duty is, they
retain the sensibility for remorse in view of neglecting their duty. The
cause of missions to the foreign heathen and to the home heathen depends
on the fact that these heathen can and do apprehend moral truth and
moral law. The usefulness of the Christian ministry depends on the
fact that the minister addresses his discourses to the conscience of the
hearer, and the hearer applies them to his own conscience, and in this
way the Spirit of God convicts men 'in respect to sin and righteousness
and judgment.' The first principles of morals and religion are enveloped
in the nature of this moral faculty'" (p. 261).

". . . As the animal has its protruding organs of sensation, so the
human race has its organs of moral feeling, and throws them out — out
on all sides, and by them comes into close contact with ethereal natures
—the cross of Christ, the throne of God, — throws its organs of feeling
out, I say, backward to the first moment of moral being, and forward
into eternity, into the scenes of moral reward, of moral punishment, and
predicts, like a prophet of the Most High, what shall be hereafter. O
come, let us bow down with reverence before that Being who made us
in his image! Let us adore that rich Divinity who has placed these
jewels within us, and is not impoverished by the gift. If he will deign
to superintend a planet made out of rock and dust, if he will bow his
glories to the care of the sun that is blind and deaf, and though it shines
on others, is itself illumined by no intelligent light; if God will conde-
scent to hold systems of globes in his fingers, and to say of a material
universe, 'It is good,' then he must feel an illimitable interest in a
man's soul; then, although he may be compelled by justice to resist his desire, yet he must desire to save that immortal nature which will be only beginning to live when all the stars of heaven shall have faded away” (pp. 268, 269).

2. The Sinfulness of Man.—"Sin is not an accident, but a willful perversion of man's highest prerogative. However strong the temptations, he who yields to them is without excuse” (pp. 164, 165).

"The intrinsic evil of sin consists in the fact that it is a preference for the inferior above the superior good,—it is a love of self or the world rather than of him who comprehends in his own being the welfare, not of the world only, but of the universe also; it is opposition to general benevolence, to general justice, to him of whom our text affirms: ‘God is love’” (p. 180).

"The aggravation of their guilt is that they are in conflict with goodness itself; they are in direct antagonism to the impersonation of all pure friendship; they recoil from a being who not only loves them but is the sum of love. They reject him not only while he is benevolence, but because he is impartial benevolence. If he would love the few more than the many, and if they themselves were among these few, they would not reject him. If he would sacrifice the general welfare to their own sinister aims, they would not rebel against him. But he prefers the higher to the lower interests, the welfare of the many to that of the few; he chooses to promote the holy bliss of heaven, and of the inhabitants of the stars of heaven, rather than to accommodate the narrow policy of selfish men; therefore selfish men discard him. If we had not known him to be love itself, we had been comparatively without sin; but now we have seen and known both him and his Son, who is the express image of the Father's love, and hence our sin remaineth. The demerit of it he has measured. He has declared that unending punishment is the fit exponent of the sinner's ill-desert” (p. 169).

The evil of sin is also emphasized by contemplating its natural effects. The very constitution of nature continually forces attention to the importance which God attaches to man's remaining in harmony with his environment; or, in theological phrase, to his obeying the law of God, and submitting his will to that of the Creator. There is a
most impressive solidarity in the constitution of the human race. 
“One sinner destroyeth much good.”

“All the evil men who have ever exerted an evil influence upon us are in one sense representatives of that disobedient man who is the head of our entire race. Warriors, incendiaries, marauders, ill-minded magistrates, perverse neighbors, petulant fathers and mothers have disseminated trouble among their fellow mortals, and have thus carried out on a small scale what Adam began on a large scale. The sin of our first ancestor was the occasion on which it became certain that his posterity would have an evil nature and a sinful character. So interwoven were his descendants with himself that if he disobeyed they would in consequence of their nature and in the exercise of their freedom choose to disobey. It is not a truth peculiar to the Bible; it is a truth of natural science, that the offspring are like their parent. The lamb has the harmless temper of the genus from which it sprung. So the human soul was fashioned in the image of its Maker; but as our ancestor lost his likeness, the souls of his children have been formed in the image of his own apostate mind” (pp. 215, 216).

3. The Impartiality of God’s Justice.—The evangelistic power of New England theology is in no small degree due to the comprehensiveness and clearness with which it defines virtue. According to it, all the moral attributes of God are but diverse manifestations of the single attribute, love. God is love. Benevolence is the sum of virtue.

“All the free choices of the Most High are comprehended in a single, continuous preference for the largest and highest well-being of the universe” (p. 157).

“His [God’s] love is an intelligent affection, not for one man, not for one family or tribe or race or world, but for all beings who can think or feel; a preference for the system above a small part thereof; for the general happiness above an individual’s pleasure; for the common holiness above the universal enjoyment” (p. 166).

“The benevolence of Jehovah comprehends a hatred of all that is evil, and malevolence is itself an evil,—its very name is moral evil. As the love exercised by Jehovah is a choice of the general rather than of a private good, so its alternate form is a rejection of the private
I 56 PROFESSOR PARK AND HIS PUPILS

rather than of the general good. His hatred of sin is in its essence the same virtue as his preference for the greater above the smaller well-being of the universe, himself included in the universe" (p. 159).

"It is the benevolence of Jehovah which leads him to be severe. Penalties he must threaten in order to arrest the inroads of sin, for sin is ruin; and what he threatens he must inflict, for he is veracious, and his inflictions will secure the tempted from the guilt into which they would otherwise plunge. To the right hand, further than the imagination can wander; to the left hand, beyond the reach of the quickest and most extended thought, above us and below us, behind us and before us, through all time and eternity, do the influences of his government penetrate. His laws affect all spirits that have been, are, or are to be. If a single edict should be repealed, or a single penalty mitigated, he foresees the havoc which would ensue, and his kindness forbids the abrogation of a single iota of his commands. He is touched with pity for his frail children, who need all allowable motives to deter them from apostasy. He will afflict his enemies because he chooses to defend the cause of virtue against their machinations, and he will banish them from his presence, so that the good and the kind, who will be the real majority of his universe, may be at peace" (p. 167).

4. The Compassion of God as revealed in the Atonement exceeds Man's Power of Comprehension. — Professor Park's combination and adjustment of the Biblical representations of the work of Christ coincide with what is broadly denominated the "Governmental Theory of the Atonement," — a theory which is comprehensive enough to find room in its ample folds for all the shades of truth which are emphasized by other but narrower representations of the case. This theory does not exclude from the objects of the atonement the moral influence of Christ's incarnation, life, and death. But it does not stop with that conception of the Saviour's work. It includes all that and much more. The moral influence of Christ is preeminently due to the sacrificial character of his death, together with all that prepared him for that sacrifice. The necessity for such a sacrifice, to support the broken law of God when punishment is remitted and sinners forgiven, was incorporated at the creation into the very constitution of things. God has so made man that, without the shedding of blood (and all which those
sacrifices signify), there can be no real remission of sin. In the adaptation of self-sacrifice to win the affections of evil-doers, and to sustain the lawgiver's authority, while remitting the just penalty of sin, we recognize an ultimate truth concerning the nature of man and the whole constitution of the moral universe. Here is an idea of God embodied in the moral creation.

To the objection that human governments are all very cumbrous and imperfect affairs, and that therefore analogies drawn from them are crude and liable to mislead the public, it can be replied, that this liability attaches to any attempt to state so comprehensive a truth as that involved in answering the question, How can God be just, and yet the justifier of sinners? To apply language at all to God as descriptive of his acts and feelings involves the same kind of difficulty. All attempts to describe the modes of God's activity are anthropomorphic. All such speaking is after the manner of men. This, however, does not relieve us from the duty of speaking to the best of our ability both upon this and all kindred subjects. The desire so frequently expressed, to draw all our analogies of the atonement from the laws of "life," is fatally defective in this, that it confuses two entirely distinct creations, the physical and the moral, the world of necessary action and the world of moral freedom. The laws of growth in these two worlds are radically different from each other. Truth is not incorporated into the soul as sap is drawn into the leaf. There is no force in the material world corresponding to faith in the moral world. Faith is free, or it is not faith. Growth in the physical world is the direct result of necessity, and is wholly dependent on the environment. On the contrary, man is governed by motives. All exhortation implies freedom to respond. Now, however imperfect human governments may be, they make prominent this highest of all the prerogatives of human nature, man's power of choosing and rejecting good. The attempt in the family, and in the various other forms of human government, to control the free actions of the members by the proper application and presentation of motives belongs to the very highest form of activity, and properly is made the stepping-stone from which to look into the more complicated mechanism of the divine government. God is a father; but his family is more numerous than the sands of the sea, and their interests are
more complicated than the movements of the starry hosts of heaven. God is a sovereign; but he is a sovereign of unfailing love and unerring wisdom whose revealed will is, beyond controversy, supreme reasonableness. It is this faith in the reasonableness of God's commands which gives such sweetness to the Christian's obedience, and such terror to the threats of divine displeasure. Standing upon this platform of God's benevolence and wisdom, as expressed dimly in nature, but clearly in the Scriptures of the Old and New Testaments, the preacher of the gospel occupies an unrivaled position of influence and authority. Though clouds and darkness may at times surround the throne of God, no man can justly gainsay the wisdom of the message which the preacher brings from the word of revelation. This is the theme upon which Professor Park most delights to dwell.

"... We cannot sympathize with men who think that the death of our Saviour has been comparatively overrated, and that his terror in view of it was excessive. If his fears were unreasonable, then the colors in which the apostles have pictured his reward are exaggerated. In order to be of equal avail with the penalty which we deserved, the vicarious chastisement must have been overwhelming. The height of the Redeemer's joy in the retrospect of his cross explains the depth of his grief in the prospect of it; the unprecedented severity of his pains gives a reason for the unprecedented magnificence of his reward. He rose so high because he had sunk so low. The superstructure was lofty because the foundation was deep. His death is the central fact occurring between the grief with which it was foreseen and the glory with which it was followed; between the lengthened preparation for it at the Jewish altars and the continued celebration of it in the New Jerusalem" (pp. 351, 352).

"... The mystery of the atonement is, that it quickens, purifies, and at the same time stills and relieves the moral sense, and so commendeth God's love to us that all our ill-desert only augments our pleasure in his forgiving it, and the greatness of our former sins only inflames our gratitude to him who rejoices to reward us as if we had uniformly obeyed the law.

"Still, the question remains: How has this marvel been effected? In what sense and way could he who wrought out so great a mystery
have been left alone while working it? What was that wonder in heaven which forced him to exclaim, in the hearing of his enemies, that his own God, who had sworn never to desert his friends, had yet deserted him? . . . We long to know whether there was no check to the anthems of the angels when they heard the sound of the drawing of the sword of God in heaven, and he lifted it up against the man that was his fellow, and said, 'I will smite the Shepherd, and the sheep shall be scattered'” (pp. 114, 115).

The high practical value of this systematic arrangement of the teachings of the Bible concerning the greatness and worth of man, the far-reaching significance of his rebellion against God, the hazard of overlooking sin in a world of such complicated moral influences as that in which we live, and the extreme lengths to which God has gone through the incarnation and death of Christ to resist the evils of sin and to redeem man's lost estate, so that where sin did abound grace could much more abound, — the high practical value of this system is apparent even in its briefest summary and statement. It reveals to its full extent the native worth of man, it paints in its true colors the exceeding sinfulness of sin, it opens up to sinful man a door of hope which makes it consistent in God to be both just and the justifier of him who believeth in Jesus. It unveils the ineffable glories of the entire circle of divine attributes which in their combination are calculated in the highest degree to move the affections and quicken the whole moral nature of mankind.
The years beginning with the seventy-fifth are hardly the ones naturally chosen to illustrate a man’s habits of study. But these paragraphs are concerned with just that period in Professor Park’s life. The mere fact that from the last fifteen years could be drawn material for a very interesting chapter means much. Men that have always enjoyed robust health and have not crowded a half-century with the work of a professor’s and editor’s life feel themselves entitled to well-earned rest on reaching the sunset years. Surely one handicapped by delicate health through his whole career would have at least the same right. But the retired professor furnishes an example of tireless and systematic diligence that might well put to the blush any young student however faithful, any pastor however earnest, any professor however ambitious. No one of them could be more sure of giving to his study the best hours of the day, year in and year out; no one of them could be more jealous of interruptions.

Plainly the work has not been taken up as a task. It has been the outgrowth of the habits of years. The real task would have been to lay it down. The studies on which the youth was nourished have continued as the delight of old age. The zest for theological themes dates back at least as far as to the early teens. The “natural piety” that links the later years with the earlier applies to other studies as well. Copies of text-books used in school days have been carefully hunted up at stores dealing in old books. The Latin grammar begun in the tenth year was brought out on the anniversaries of the day when it was first taken in hand.

The study has been the one room where the professor was most sure to be. It has not, indeed, been the room where he was often to be seen. Otherwise it would have ceased to be a true study. Everything about it told its character. The outlook was pleasant, but the caller did not turn to the windows. One felt that the windows were for the study, not the study for the windows; that they were to aid the work
within, not to invite the thoughts to wander out. Here hung the pictures of the professor's grandchildren; there was a window-frame from Calvin's house. Many an object mutely promised an interesting story, and vainly pleaded for a chance to tell it. But the appointments, for the most part severely plain, showed that they were for use and that they were doing good service. The standing-desk, the study table, bookcases, pigeonholes, and boxes crammed with books and papers filled every available space. The rocking-chair and the couch might have seemed a trifle out of harmony with the rest. But they, too, had their important part to play in the main business of the room. After dinner they helped, as the professor facetiously put it, in the study of (K)nap(p)'s theology. From that, he said, he had gained much benefit; and it was but the whetting of the scythe for the labors of the afternoon.

As to his methods of work Professor Park alone could speak with authority. He was not given to talking of them. Others could tell little more than they could tell how the trains of thought passed through his mind. The classes that had sat at his feet well knew some of his favorite thinkers. His published writings give some slight clew to the range of his reading. His large library, the marked passages, the marginal comments, the frequent remarks on the associations connected with this or that volume, told more. Books giving classified collections of Scripture passages were often in use. Of theological writers, Edwards would of course rank first; to Samuel Clarke a high place would be given; the man crowning the line of New England theologians has been the authority on his predecessors; and the one that did so much to introduce German theological literature to the United States has had no lack of acquaintance with it himself.

But the fame of the Andover theologian has not rested on a reputation, however well deserved, for knowledge of the thoughts of other men, but on his original thinking. That thinking has followed no fixed ruts. However often a subject might have been treated, new ways of approach were ever sought. Fresh illustrations, new queries and suggestions, were jotted down as they came. In the search for information on any point no trail was too unpromising to be considered. A question was once raised whether a given vein had not probably been
already exhausted by others. It was met from the unfailing fund of anecdotes by the story of the captain of a Rhine steamer in the old days. He sat at the stern of the boat, smoking, and the passengers on deck were ordered to stand now to the right and now to the left, that he might have a clear view of the course. Some one ventured to say to him, "Don't you think it would be better if the captain were to have his place at the bow of the boat, and then the people would not be in his way?" The captain thought a moment, and then said, "If there had been anything in that, it would have been thought of long ago."

Truths might be accepted as finalities; forms of stating them, never so long as there was room for improvement. In these days, when men are quick to rush into print with half-digested thoughts, it is refreshing to know of one that has kept by him articles written scores of years ago. Sermons famous for a generation, perfect, one would say, in matter and style, are laid aside, copied in faultless handwriting. With them are memoranda on many points by different critics to whom the sermons have been submitted. The freshest commentaries and other authorities are carefully searched for the latest light. A dozen changes are made on a single page, perhaps; whole paragraphs are rewritten. Once more it seems as if a final form has been reached, and the whole is laid aside for revision on some later occasion. Some work is at last put in type. After all revisions the printed proofs, which have already passed through different skilled hands, are read by copy by an eye keen to detect the minutest flaw, whether in a point of theology or in the smallest nicety about a point of punctuation. One cannot note such conscientious painstaking without a conviction that accuracy is more a moral quality than a mental trait.

It is not altogether unfortunate that the demands of health have made it imperative that the hours of exercise should be heeded as scrupulously as the hours of study. The admirer of the early pastors of New England dwells on the twelve, thirteen, or fifteen hours a day that some of them spent with their books and pens. But the man that lives in his library is in danger from his isolation. Professor Park’s way of putting truth has had power to touch life because the life of men has touched him. He has read hearts as well as books. He has kept alive to what is going on. But, wherever his hours might be spent, he has
always been in his study, because his study is wherever he may be. Walking or riding, alone or talking with others, he has been busy with the great themes that have occupied his life.

Although for long years use of his eyes by artificial light has been denied him, it is doubtful whether any man in Andover has had fewer evenings that were not filled with work. The place of work was changed, to some extent the character of work, but the fact of work not at all. Dictation, correspondence, and listening to reading were then in order. Besides the more serious occupations the weekly papers would be skimmed, and the column of humorous paragraphs would not be overlooked. From the magazines were chosen such articles as Kennan's on Siberia, Nicolay and Hay's life of Lincoln, the series on the War of the Rebellion, and John Fiske's historical papers. Other hours were filled with the life of Agassiz, Cabot's life of Emerson, Schurz's "Henry Clay," Sheppard's "Before an Audience," Adams's "Emancipation of Massachusetts." Sometimes the professor would be joined at these readings by his wife and daughter when Mrs. Park's own reader was not expected. Mrs. Park herself had been a great reader; and among other such undertakings she had, in company with a friend, mastered Masson's monumental life of Milton.

On occasions when illness barred the study door against the professor, he proved himself unconquered by only exchanging severer study for listening to reading, and the occupation at other times confined to the evening then filled the day almost without interruption. The levity of the reading then might gauge the gravity of the malady. Sometimes he would even express indifference as to the book chosen; his one purpose was to gain rest. But it must have been a serious illness indeed when reading was not sought even to court sleep or unconsciousness of pain. Macaulay, Irving, "Snowbound," "Middlemarch," and "Romola," "Ben-Hur," Drake's "New England Legends and Folk Lore," and Max O'Rell furnished entertainment at times. Long before the books recommended and lent by friends were exhausted they would be forsaken for the weightier volumes. Whatever the reading, the comments, criticisms, and anecdotes it suggested were sure to more than match it in interest.

The theological class-room at Andover never would have given such
inspiration to so many men had it not been for the personality of the lecturer. At the outset he reminded them how many a man’s great work has been done before the age of thirty. His achievements as a young man lent weight to his words. It is given to few to furnish ideals for both the youthful and the veteran student. But he that would write of old age to-day can find a better than Cato Major to figure as the spokesman, and the Psalmist’s words about those that bring forth fruit in old age find new illustration in the grand old man on Andover Hill.
Emphasis is often as significant as outline in the presentation of any course of thought; and therefore we publish here, as a culminating passage in our biographical sketch of Professor Park, a remarkable letter of his on "Current Religious Perils," written for a public symposium on that subject in 1887, and which indicates very suggestively the positions on which he would place most emphasis as preacher, editor, or theological professor, in the dawn of the twentieth century.

Andover, March 23, 1887.

I am aware that in different parts of our land there are different forms of danger to which the evangelical communities are exposed. Some of the perils threatening this part of our land are so intimately connected together that one almost certainly brings another in its train.

I. One source of danger is a neglect of the pulpit to enforce the divine law. In former days the pulpit was an echo to the voice of conscience. Even the opposers of evangelical religion gave prominence to the law of God as engraved on the tablets of the heart. Their claim was, that they followed the example of the Saviour, who was eminent in his enforcement of the law. He was truly eminent in this regard. His Sermon on the Mount was an explanation of the divine enactments. He described the legal sanctions more fully and more fearfully than they had been described by the Jewish prophets. Some of his mandates are so terrific that some men have turned pale at the very thought of obeying them. He commanded men to pray: "Forgive us our debts as we also have forgiven our debtors." Many a revengeful man has been afraid to offer this petition when he was repeating the other sentences composing the prayer of our Lord. Our most illustrious preachers, like Dr. John M. Mason of New York, gave a wonderful majesty to their discourses by following the example of their Master, and giving prominence to the law, its precepts and its threatenings. They repeated the two great maxims that the law is a transcript of the divine perfections, and that a man who does not love the law does not love the gospel, for the law as well as the gospel is a mirror reflecting the true character of God. We are now in imminent peril of representing the divine law as antiquated, as too severe. We are thus in imminent peril of lowering the authoritative tone of the pulpit, and lessening its power over the human conscience.
II. This peril leads to another, that of underrating the evil of sin,—the extent of it, the demerit of it. In proportion to the rightfulness of the commandment is the wrongfulness of disobeying it. The One Hundred and Nineteenth Psalm contains the exclamation, "Oh, how love I thy law! it is my meditation all the day"; and then follows the exclamation, "Mine eyes run down with rivers of water because they [men] observe not thy law." Because the apostle said, "I delight in the law of God after the inward man," he mourned over his unlawful conduct, and cried out, "Oh, wretched man that I am! who shall deliver me out of the body of this death?" Divines like Richard Baxter and John Howe portrayed in vivid colors the excellence of the commandment, and were thus enabled to portray with a like vividness the exceeding sinfulness of sin. There is reason to fear that the churches at the present day will take more interest in the ferns and the smilax and the calla lilies and the red roses which adorn the outside of the pulpit, than in any discourses which come from the inside of it on the extensive prevalence and intrinsic baseness of iniquity.

III. Affiliated to the dangers already named is the danger of underestimating the justice of God. Jonathan Edwards believed that all the divine attributes are comprehended in love; but the very terms in which he expressed his belief imply that one element in divine love is justice. His belief was, that justice, instead of being excluded from benevolence, is embosomed in it, and is glorified by it. Soon after Dr. Barnas Sears returned from his student-life in Germany, he remarked to me that he felt inclined to regard all the divine attributes as comprehended in justice. If President Sears had published his views as he presented them to me, they would have been found substantially the same with the views of President Edwards. The love of right is the hatred of wrong. The intention to reward a national benefactor is the same principle with an intention to punish a public malefactor. The parent who loves the members of his family will resist the burglar who comes to assassinate them. But the tendency of the modern pulpit is to strike out the divine justice from the divine benevolence, to sink benevolence into a sentiment rather than to exalt it into a principle. We have heard men boast that a new light has dawned upon the world. What is this new light? It is that love reigns, and not conscience,—love and not justice. Now, this new light is not the pure white light of heaven; it is a light the rays of which have been refracted and separated. The new theological prism puts asunder what God has joined together. Is the divine law a good or an evil? It is a good. Then justice is a good; for it is a disposition to execute the law. Every day we are hearing that theology is making swift progress. One mark of this progress is the fact, that a few years ago the sermons of evangelical divines were denounced
as barbarous because they gave so much prominence to law and to justice, and now the Old Testament is denounced as barbarous for the same reason. We are told that the God whom the Hebrew Scriptures reveal is a tyrant. Here we discover the edge of the precipice, down which we are in danger of plunging. When our preachers hesitate to exalt the divine justice, they are on the brink of ceasing to revere the divine law, to respect the authority of conscience, to magnify the distinction between right and wrong.

IV. From the habit of underrating the divine law and justice, the extent and demerit of human disobedience, men easily slide into the habit of underestimating the grace which has provided an atonement for sin. Grace presupposes justice; the more highly we reverence the latter, so much the more exalted will be our joy in the former. The memoir of David Brainerd illustrates the truth that men who dig deep will pile high, that men who mourn most bitterly over their transgressions are the men who rise to the highest ecstasy of delight in the Crucified One. “Speech is too penurious, not expressive enough” to shadow forth their complacency in the God-man upon the cross. They descry something immense and infinite in the very fact of his death. They feel their need of it, the fitness of it to supply their deepest want, the necessity for it as the sole remedy for their remorse. Now, as the majesty of the pulpit is lowered when preachers forget the law and the justice of God, so the tenderness of the pulpit is lost when preachers forget the melting scenes of Calvary. In the town of Boston about a century ago, only one of the Congregational pastors preached the doctrine that we are redeemed by the blood of Christ. But there were two pastors in the Baptist communion, Dr. Stillman and Dr. Baldwin, who made such pungent appeals to the conscience as prepared the way for affecting views of the propitiatory, death. These two men stood up as pillars of the evangelical faith. When Dr. Griffin came to Park Street, in 1810, he delighted in those two Baptist churches, built up on strong foundations. If ministers fail to set in bold relief the penal death of sinners and the atoning death of Christ, they lose the power of the pulpit, although they may retain a kind of power in the pulpit. The human heart has chords of sympathy that can be touched by nothing else than the story of Gethsemane and Calvary. At the present day, there is danger of letting these chords lie untouched, like the strings of anolian harp when all the breezes have been lulled away. We have heard the remark that “the atonement has been overworked.” That remark sounds like a funeral knell of the pulpit. When our preachers begin to tremble lest they shall overwork the passion on Calvary, they have come near to the beginning of the end. We know that a Channing, a Buckminster, a Dewey, and a Chapin may attract admiring auditors. Their
preaching is consistent with their professions. When, however, a minister who professes to be evangelical is afraid of insisting on his main theme, then we cannot anticipate for him a prolonged evangelical influence unless the tragedy of Hamlet can be successful on the stage with the part of Hamlet left out, or an athlete can achieve a victory in the arena when his heart has been torn away.

V. Some other perils come in the wake of the preceding. Let us attend to only one of them. There is danger of a loss of faith in the Bible. The Old Testament is one lengthened delineation of the law, of the penalty following disobedience, of the justice inflicting the penalty, of the sacrifices for obtaining pardon. Unless the great truths lying in and under these topics be vindicated and emphasized in the pulpit, the writings of Moses and the prophets will be regarded as extravagant; and it will be said that the Most High allowed these extravagancies to be introduced, but did not approve of them. The New Testament is written in the spirit of the Old, and in some relations is more severe than the Old; and unless the pulpit be robust in defending the truths revealed by the apostles, these truths will be rejected whenever the higher consciousness of men may chance to decide against them. Already one class of laymen are beginning to say that the New Testament is true, but the Old Testament is largely false; a second class are preparing to say that the words of Christ are true, but the words of the apostles are false here and there; a third class are preparing to say that the words actually uttered by Christ are true, but he never uttered some of the words which the Evangelists have ascribed to him; a fourth class are ready to say that Christ himself was mistaken, and if he had known as much as the German and Dutch critics know, he would never have uttered what he did utter. Is all this the effect of rationalism and neology? We may pacify our consciences with this plea; but it is our momentous duty to inquire whether we ourselves have not failed to illustrate and prove and enforce those great truths of law, justice, demerit, atonement, which make the Bible appear self-consistent and self-luminous, — not only shining in its own light, but in such a light as attracts the wandering eye, invigorates the feeble eye, heals the disordered eye, enlivens the eye which cannot see, and rectifies the eye which will not see.1

1 In fuller completion of this outline of Professor Park’s chief teachings in theology, attention is directed to his article in the Schaff-Herzog Religious Encyclopedia on “The New England Theology,” and especially to his elaborate article in the American edition of Smith’s Bible Dictionary on “Miracles.” The latter deserves study for its biographical interest, and particularly as a specimen of what Professor Park’s lectures on Theology might be expected to be if edited by himself.
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