

his return to the United States, he devoted himself with acceptance and success to the pastoral work in several important fields to which he was successively called. But his theological attainments and his aptitude to teach, soon pointed him out to the Church as specially fitted for another department of labour; and in 1864, he was chosen by the General Assembly as Professor of Didactic, Historical and Polemic Theology in the Western Theological Seminary at Allegheny, Pa. Here he continued to labour with marked ability and success until 1877, when, shortly before the death of his father, he was selected as his successor, and installed as Professor of Dogmatic and Polemic Theology in Princeton Seminary.

His father, Dr. Charles Hodge, may safely be regarded as the greatest theologian America has produced. Edwards may have equalled, and perhaps surpassed him in some things, but when all the elements which go to make a great divine are considered, he can scarcely be ranked as his equal. Dr. Alexander once said to a friend that Dr. Charles Hodge "was more than any man he knew like John Calvin, without his severity." There are few things which indicate the power and resources of Dr. A. A. Hodge more clearly than that he was able to step into the place of such an illustrious teacher and fill it with success.

When the *Presbyterian Review* was established, he became one of the Managing Editors, and although he afterwards retired and his place was filled by his colleague, Dr. F. L. Patton, he continued to contribute regularly to its pages. His work on the Atonement and his Commentary on the Confession of Faith are justly held in high esteem; and in the Life of his father his pen has given us the worthy record of a beautiful, and noble life. The work by which Dr. A. A. Hodge will probably be longest remembered is his *Outlines of Theology*. It has achieved a success such as few books of the kind ever attain. It has commended itself to all who cherish the doctrines of grace, embraced by the Reformed Churches, as a singularly clear and able exposition of the system of revealed truth. In its original form, it was prepared for the instruction of the congregation to which he then ministered, and its brief chapters were made the basis, he informs us, of a lecture delivered, otherwise extemporaneously, to his people every Sabbath evening. When he