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Dr. Hovey's Career.

Fifty years of honored and honorable service have crowned the life of the president of Newton. At the coming commencement his friends and former pupils will commemorate this career in appropriate ways. His work as teacher, as scholar, as president will be reviewed, and its vast significance for American Baptists pointed out. These Baptists whose homes are far from New England will not forget at this jubilee season to join in the general recognition of his quiet and enduring labors during the half-century.

When Rev. Alvah Hovey, then a young man of twenty-nine, left his brief pastorate to accept a tutor's position in the Newton Theological Institution, from which he had recently been graduated, this nineteenth century was scarcely half gone. The nation was not yet in the thick of the struggle with slavery, though the breach between North and South was already a wide one. Northern and southern Baptists had divided. In 1850 there were 296,614 Baptists in the North, as compared with 390,193 in the South. There were but two Baptist theological seminaries in the United States—Newton and Hamilton, though Rochester was founded in that year. The great West was still undeveloped. Baptist foreign missions had already a history, but it was for the most part a history of heroism as yet unrewarded. In education the denomination had an honorable place, with its colleges at Waterville, Providence, Hamilton, Washington and elsewhere, and its numerous academies.

Newton itself was already a quarter of a century old, and the names of Chase, Ripley, Knowles Sears and Hackett had already made it illustrious. Dr. Hovey has seen this school grow steadily until it is now second to none as a place of preparation for the ministry. He has given instruction, either in Hebrew, church history or theology, to not less than 1,000 students who have been connected with the institution during his term of service. He has witnessed the rise of a new era in biblical and theological science. He has watched the rapid passing of a score of "fads" in science and in philosophy, returning always to the unerring source of truth. His students have left him, some of them, secure in the confidence of youthful wisdom, and have appealed to him after many years for aid in that baffling search for truth whose difficulties and whose rewards few more thoroughly understand.

Young ministers have grown from crudeness to maturity, and from maturity to power, and from power to honor; and he has followed their lives with a kindly interest and helpfulness that belong to the teacher of the "old school." It is not the fashion now, at least in most of our larger colleges and professional schools, for the faculty to show a genuine desire to know what their students do after they graduate, to aid them in the many little ways that strengthen the bond not only between the young man and the old one, but between the alumnus and his alma mater. But Newton has never shuffled off into careless, impersonal, end-of-the-century habits in this respect; and there are few men who have studied there who do not feel that Dr. Hovey would be glad to see them, and to grasp their hands, and to learn how they have borne the burdens of the years, and how far they have traveled on the road to God. He has been a good friend to all who would let him; and we suppose he has never had an enemy.

Of Dr. Hovey's achievements in the two fields of New Testament exegesis and systematic theology some abler critic must speak. His exegetical work has always been distinguished by exactness, respect for the opinions of others, and a firm adherence to that which he believed to be the truth. He is a man of unusually wide reading in his departments. One of the most amusing incidents of his classrooms each year is his encounter with the young man who knows it all. This individual, who is always to be found in a library, supposes that by the mere mention of some German treatise or citation from some obscure mediæval writer he will bring the quiet

and conservative president to utter confusion. Just the faintest suggestion of a smile flickers around the corners of the doctor's mouth as he remarks, "Well, Mr. B., I read that thirty years ago, and I don't see yet what it has to do with the case."

Patience incarnate, the president will listen long to the shallow objections of the class bore, sometimes to the weariness of the rest. But alas for that student who displays either flippancy or laziness. The teacher so reverences his Bible and truth that he cannot excuse indifference. It seems to him that any man who is expecting to devote his life to the preaching of the gospel should be eager to avail himself of the opportunities of a seminary course. Believing the scriptures to be the supreme source of divine truth, he insists that his pupils shall first know what the Bible has to say upon any topic, before launching out upon the trackless sea of metaphysical speculation. His own theological system is preëminently biblical rather than philosophical in its origin and tendency. While the excessive emphasizing of differences among biblical books which is characteristic of much that has recently been put forth as "biblical theology" is irreconcilable with Dr. Hovey's understanding of inspiration, he is never willing to ignore the varying phases of apostolic utterance. What others call contradictions, he believes to be the symmetrical faces of a pyramid, the petals of a perfect flower, the stars of a heavenly constellation. While he does not undervalue the philosophical approach to theology, his system stands in some contrast with those of Strong, Clarke, Northrup and Robinson as being less affected by the ontological and evolutionary theories of the past generation than those of other leading Baptist theologians.

On the whole, Dr. Hovey's service both to his hundreds of pupils and to the denomination has grown largely from his fidelity to the scriptures. It has affected his theology, his denominational views, his conception of the ministry, his hopes and fears for the churches, his method of teaching, his missionary zeal. The Bible, upon which he has bestowed his reverent study for so many years, has made him tolerant and charitable, as well as firm in his grasp upon essential truth. The Bible has opened its rich treasures to him as student, as translator, as defender, as expounder, as worshiper. His gracious influence has helped to keep Newton what it is: a school where the high calling of the ministry is held constantly before students; where "scientific" exegesis and theology are fostered, but not at the expense of reverence; where men are taught to respect the wisdom of the past, to test the novelties of the present, to expect the revelations of the future that life's labors will bring. In conveying to Dr. Hovey, on behalf of many thousands of western Baptists, that honor and esteem which his career merits, may we express their hope that this tendency in theological education, this placing of divine revelation above human speculation and vague desire, may long endure.

—The Standard.

Preaching and the People

Unquestionably preaching still has a hold upon the people. Nothing can take its place. Nothing ought to take its place. Neither the printed page nor the informal service can be a substitute for it. Since our Lord Jesus Christ sent forth his disciples bearing in their hands his commission, "Go . . . and as you go preach," preaching has been the chief means of bearing God's message to mankind.

But while this is all so it is questionable whether ordinary preaching has the hold on the people it once had. In places it has. In the ministry of certain well recognized pulpits it has. But as a whole, probably few will question the statement that it has not. Frequently it does not grip the hearers as once it did, and they show it in their attitude and bearing. Frequently too they do not go to hear it; and many a faithful

pastor whose services are sparsely attended is letting disappointment eat away heart and hope because of it. That a change is going on is manifest. Frequent ministerial removals betoken it. The affectation of so-called sensational methods indicates it. The anxious, questioning forebodings of many a preacher throughout the land is an evidence of it. The sermon essay whose vogue was once so general is listened to now with undisguised impatience. The anecdotal discourse has lost its hold, and the merely fervent exhortation, while it may be listened to, commands little response. No matter now for the reason of the change. It may come because of the general higher intelligence of the people. The questioning spirit of the day may in part be responsible for it, or the intense practical atmosphere pervading everything which will tolerate nothing that does not bring things to pass. Be the reason what it may the message that commands a hearing in these days must have the elements of a real message and it must be couched in a form to force attention. Along one of two lines according to this writers' conception of it preaching must project itself in order to force the people to hear.

It must for one thing be an exposition of the Bible. People want to know about the Bible. They want to know what its sanctions are. They are asking, Whence came it and how? They would know of the history into which it thrusts its roots, and the influences that presided over its wonderful formation. They would get at the real significance of its solemn deliverances and the pathway along which and to which it points. Any one who can tell the people this; any one who amid the various phases of the message can reveal the Revealer will not want for people to listen to his preaching.

This will lead to another thing, and that is life. People want the preaching that touches that. They want not so much to hear of rescue as of redemption. For them the Gospel is more a heaven than a lifeboat. It is not so much to pick them out of the seething cauldron we call life as to fit them to play a part therein. Any one who can tell them how;—who has a message for their perplexities, comfort for their sorrows, guidance amid the mists that enfold them will not want for a hearing. "Nothin' 't I ever heard before nor since ever fetched me right when I lived as that did," David Farum says of his new-born child's cry in the pathetic, humorous story that bears his name. Such preaching will fetch men where they live and will not want for a response.

Easy is this preaching? No. It is tremendously hard. It demands the amplest preparation, the supremest devotion, the most unselfish service, the best of thought and heart and life. Grand is it? Aye, beyond anything else on earth, and the man who can do it will be heard, and be counted among the world's redeemers.

Remarks on Colossians 3:1-5.

1. Before God the believer is a complete man from the start—"risen with Christ."
2. All men are seeking something; only he who seeks in the right quarter—"above"—will find.
3. The arrow lights in the direction to which the bow sent it. If the heart-aim is not toward the "things above," how are they ever to be reached?
4. Not until a man has buried the lily's bulb can he begin to think of its coming flower. The man that has died to this world sets his mind on the next.
5. A man who loves his far away, absent wife cannot help but think of the land where she is. Christ is above; sitting at the right hand of God.
6. He whose aim in life is money may get it; he'll never get any thing else, for he is an idolater.
7. God's love has come to the world; his "wrath is coming"—"on the children of disobedience."
8. The man of clean heart will not be the man of foul speech out of his mouth.
9. Unless we kill ("mortify") our earthly