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## PRACTICAL QUESTIONS ABOUT ILLUSTRATIONS.

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Note.—This article is addressed primarily to young pastors who are beginning their life work. Previous articles have been devoted to the more vital elements of preaching today.—A. W. B.

The popular effectiveness of a spoken sermon depends largely upon its illustrations. The value of the sermon, under God, depends upon the spiritual power of the messenger and of his message, but the effectiveness of a strong man of God with a timely message may be largely lost because the sermon lacks human interest, whereas the absence of a commanding personality and of a spiritual message may apparently be atoned for by the skilful use of illustrations. All of this is doubly true in preaching to the multitude, and so the pastor should become adept in the fine art of using illustrations.

But is it true that the popular effectiveness of your preaching depends largely upon such ability, which at best is but secondary? A careful review of your sermons for the past year should enable you to answer your question affirmatively; and a casual study of other men's sermons, as written in books, should strengthen your conclusion. Who were the most effective preachers in the days of old? The prophets and the apostles, and the greatest of all was the Lord Jesus, Whom the common people heard most gladly, and not least because He was the world's one perfect Master of the art of illustration. Those other popular preachers, from Isaiah and Ezekiel to Peter and Paul, were like their Master in this respect, as

## ROBERT LEWIS DABNEY—THE CONSERVATIVE.

BY THE REV. C. T. THOMSON, D. D.,  
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"The Life and Epistles of Paul," by Conybeare and Howson, begins with these words: "The life of a great man, in a great period of the world's history, is a subject to command the attention of every thoughtful mind—Alexander, Julius Caesar, Charlemagne, Columbus, Napoleon. These are colossal figures of history which stamp with the impress of their personal greatness the centuries in which they lived."

Robert Lewis Dabney impressed his generation with his greatness. His place is recognized by such monumental books as the New Schaff-Herzog Encyclopedia of Religious Knowledge. In volume 3, page 340, is a full account of our subject, who is named as "Conservative in Theology."

The New World Encyclopedia also mentions him favorably.

When Dr. Dabney was called from earth to heaven, many expressions of appreciation were published from sources outside of our Church. The Presbyterian Banner of Pittsburgh, Pa., said: "Several times we have heard the late Rev. Archibald Alexander Hodge, D. D., say that he regarded him (Dr. Dabney) as the best teacher of theology in the United States, if not in the world."

The New York Evangelist said: "He was the foremost scholar and polemic of the South. He was, without doubt, one of our greatest scholars and teachers, thoroughly at home in the finely drawn distinctions of scholastic theology."

All writers conceded to him extraordinary mental power—acuteness, profundity and vigor of mind—and equally extraordinary moral character—honesty of mind and heart.

His place in our own Church is large and permanent. He left to the Church a great legacy in his writings—Syllabus of Theology, Sacred Rhetoric, Practical Philosophy, Sensualistic Philosophy of the Nineteenth Century Reviewed, Life of Stonewall Jackson, Life of F. R. Sampson, besides four volumes of col-

lected writings that covered many lines of thought—theological, political, patriotic, economic, philosophic, educational, etc.

He was remarkable for his versatility—knowing something of every good thing.

The best source of information about Dr. Dabney is in "The Life and Letters of Robert Lewis Dabney," by Dr. Thomas Cary Johnson. Our quotations from it are frequent and large. It is a misfortune for any young preacher not to have read the book.

#### *Parentage.*

Robert Lewis Dabney was born March 5, 1820, at his father's home, on South Anna River, Louisa County, Va. His family was probably of Huguenot descent. His father was an elder in the Presbyterian Church and faithfully met his duties in the Church and State. In such a home the discipline was calculated to ensure obedience and self-control. Dr. Dabney told his children about a lesson taught him by his father. He was walking with his father and picked up some wood to carry to the house. The father suggested a smaller load, but the boy persisted in taking the larger quantity. Before reaching the house he proposed to throw it down; but the father made him carry it on, remarking, "You must always finish what you begin."

The lesson remained with him through his life.

#### *Preparation.*

He received his preparatory training in country schools taught by his brother and other able men. The schedule of studies did not cover many lines, but very thorough work was done in Latin, Greek, Algebra and Geometry. His zeal led him to ride seven miles once a week to get Dr. Thomas Wharey, his mother's pastor, to drill him in Mathematics.

He spent a short time at Hampden-Sidney College; it covered three sessions, as the course then ran, from June to September, 1836; November, 1836, to April, 1837; June to Sep-

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tember, 1837. He finished Mathematics, Physics, Latin and Greek. When he left the college the faculty sent his mother a report and assigned him the most distinguished rank in scholarship, the most distinguished rank in behavior, and the most distinguished rank in industry. He was the only one of his class so highly ranked.

The most important event of his college life was his profession of faith and reception into the Church, September, 1837. Later in life he wrote to his sons and said: "Since that day my face has ever been turned Zionward, though with sad defections of duty."

For the next two years he taught school, worked on his mother's farm, and aided her and his younger brothers and sisters.

He did not complete the course at Hampden-Sidney College because he found a way to enter the University of Virginia at Charlottesville. His uncle, Reuben Lewis, living near the University, had offered to give him board for himself and horse. The University offered fuller courses of study under more distinguished professors. He wished the degree of Master of Arts.

From December 9, 1839, to July 5, 1842, he was at the University. The attitude of the students at the time was not friendly to authority and law.

In December, 1841, he wrote to his mother: "If the students who are here now are to set the measure of morality and honor among the people for the succeeding generation, Old Virginia will become but a scurvy place. Does that deserve the name of Principle, which measures the propriety of actions only by the amount of danger to be apprehended from public opinion? Is it not rather sheer selfishness? Such is the only curb on the conduct of five-sixths of the young men in our colleges, as far as my acquaintance has gone."

On July 5, 1842, he received his degree of Master of Arts. His study had made him a thinker. This is the ultimate end of true education.

*Seminary Training.*

For two years he remained at home, teaching private classical schools, and as occasion required working on his mother's farm. He thus acquired means for further study. During this period he wrote much for the papers. He made so good a record as a writer that he was offered a position on the staff of the largest paper in Richmond.

It is not known when he definitely decided to study for the ministry—he had not asked for any reduction at the University as usually granted to ministerial students. In November, 1844, he entered Union Seminary at Hampden-Sidney, Va. This institution was under a cloud of depression. There were only three professors: Dr. Samuel B. Wilson was Professor of Systematic and Polemic Theology, Dr. Samuel L. Graham of Ecclesiastical History, Dr. Francis R. Sampson of Oriental Literature. There were only eighteen students. Some from Virginia and North Carolina were at Columbia and Princeton. Mr. Dabney chose the smaller Seminary, for he believed in building up home institutions.

The accommodations were not of a very luxurious type as compared with a modern seminary. He wrote to his brother: "The living with the steward is, on the whole, much better than I had expected to find, although there is still room for improvement. One thing was rather annoying to me at first—we sit upon long and not very nice benches at our meals. We have good bacon and beef, and sometimes fowls and milk. We shall all doubtless make out to eat as much as we ought."

He formed a strong attachment for Dr. Francis R. Sampson, whose early death took from the Church a growing teacher of rare ability. In mature old age Dr. Dabney wrote: "If I ever had any intellectual growth and vigor, I owed it to three things—first, the Master of Arts' Course in the University of Virginia; second, to Dr. F. R. Sampson, and third, to my subsequent mastery of Turretin." The influence of a strong personality has often been felt by men in college or seminary. Dr.

Dabney was the most potent influence in the life of many men who became pastors and preachers.

He preached as often as possible, but shrank from the exercise of preaching before the faculty and students. He was criticized by Dr. Sampson as lacking in animation in the pulpit, yet he was a dynamo of animation. The reading of a sermon as a homiletic test was not according to his taste.

He completed the regular course in two years. In scholarship he led his class. On June 10, 1846, he received from the Seminary the usual certificate of graduation.

#### *Preacher and Pastor.*

On the 4th of May, 1846, he was licensed by the Presbytery of West Hanover, in regular session at Pittsylvania Court House. His Latin Thesis was on "Quomodo Homo Justificatus Sit?" His Greek exegesis was based on Hebrews 6:4-6.

He was a very delicate looking individual, and a long life for him was not expected. The Presbytery assigned him to a Home Mission field in Louisa County. This placed him among the people who loved him and whom he loved. The three congregations—Providence, South Anna and Green Springs—were small in numbers, but widely scattered in territory. Despite ill-health, he preached much and visited regularly. During the first year he was overtured to consider calls from Norfolk and Danville, but declined the calls.

In March, 1847, he was unanimously called to the pastorate of the Tinkling Spring Church, in Augusta County, near Staunton. He visited the field and found that the limestone water gave him some relief from attacks of colic to which he was subject. He accepted the call, although he left the mission field in Louisa with deep regret. In a true sense this was his only pastorate. He visited much and knew the people. He preached with growing power and influence. His desire for a revival was realized in June, 1850, when he reaped the harvest of faithful preaching and teaching.

In 1849, he led the people in erecting a new house of wor-

ship. He had the usual experience of pastors in such enterprises. He became discouraged because the people did not agree, but divided about the details. When the building was finally completed it was a great joy to pastor and people. He formed friendships that lasted through his life. In October, 1895, he wrote to Mr. A. H. McCue, of Tinkling Springs: "My service in Tinkling Spring Church was limited to six years and two months, but there I formed friendships which will ever remain among the warmest and most durable of my life. These friendships were grounded on the solid and sturdy traits of the Scotch-Irish, whom I then first came to know to much extent."

*Professor of Church History.*

In May, 1853, he was called to the Chair of Ecclesiastical History and Polity in Union Seminary. The leading men of the Church at once approved the election and urged him to accept. He hesitated because he recalled his experience during his Seminary days, in the matter of health.

The congregation protested against his going, but the Presbytery released him. He went to Hampden-Sidney in August. Then began a service for the church that has seldom been equaled and probably never excelled. The outlook for the Seminary was not encouraging. The students were few in number and more professors were needed. His inaugural address showed his high standard for himself and his students. (This address can be found in his Discussions, Volume 2, page 5.)

With characteristic energy he prepared a course of study that made young men master the facts and principles of history. He impressed the importance of acquiring good habits of study, as a preparation for life. He made such a reputation that in a few years he was invited to teach at Princeton, but he declined it.

He spent his vacations in traveling through Virginia and North Carolina seeking students, funds and the support of presbyteries and congregations. By 1859 the number of stu-

dents had increased to fifty-nine, new professors had been secured, such as William J. Hoge, T. E. Peck and B. M. Smith. Never again was the Seminary considered as a liability, but a great asset.

He was called to the presidency of Hampden-Sidney College in 1858, to the Fifth Avenue Church of New York in 1860, and also to Princeton in 1860, but he remained at Union.

*Professor of Theology.*

In May, 1859, occurred a change that meant much for Dr. Dabney, the Seminary and the Church. He was transferred to the Chair of Theology, taking the title of Adjunct Professor of Systematic and Polemic Theology and Sacred Rhetoric. He would have no other title as long as Dr. S. B. Wilson lived. However, he did the full work of the professor except Pastoral Theology. The relation between the men was most cordial.

In 1869 Dr. Dabney succeeded to the head of the work, in title as well as in fact. Here he did his most important and abiding work for time and eternity. He trained many men who became leaders in the pastorate, in college and university life, at home and abroad. He made a reputation for his department that became the greatest attraction of the Seminary. Young men went to Union Seminary because they rightly believed that they would be taught the Calvinistic, Westminster, Pauline System of doctrine revealed in the Bible. They found a teacher with an imperial intellect who bowed humbly before the great doctrines of the Bible. He was a master in logic, psychology and philosophy, but all the powers of his mind and soul were subordinated to establishing students in the truth of the Scriptures.

He devised an original system of teaching. He followed no man servilely. His method in his early days was about this: "Two class meetings were held, devoted to each topic, separated by an interval of two days. At the close of the second meeting the class found on the blackboard a syllabus of the topic next to be taken up. The leading points in the topic



were stated in the form of questions, and under each, exact references were written out to the parts of leading authors treating that particular point. The most important reference was written first, the next most important second, etc. The students were urged to read as many of them as they could.

“The text-book was Turretin, in the Latin. At the next meeting he held a recitation on Turretin, covering ten to twelve pages. The students were required during the second interval of two days to present their own theses upon the topic. He did not waste the time of the class by having these theses read aloud, but put them into his hat, took them home, read and corrected each one, and returned it to its author afterwards. The second hour of the class meeting he spent in delivering to the class his own lecture on the same topic. These lectures were gradually enlarged and increased. In 1871 they were published as ‘A Syllabus and Notes of the Course of Systematic and Polemic Theology.’ The condition leading to their publication was as follows: The teacher found that the students had almost perfect copies of his lectures, due to the taking of notes by the best students of former classes. They could read ahead while he lectured. One day he brought to the Senior class a bundle containing his whole course of lectures on theology and presented it to the class. When asked if they could do as they pleased with them, he replied, ‘Yes, they are completely yours. Burn them if you choose.’ The students had one thousand copies printed by Dr. E. T. Baird, Secretary of Publication for the Assembly. It was afterwards revised and enlarged and printed in better form. It had a great sale, but it never brought any great financial benefit to Dr. Dabney. It made a great reputation for the author. In the judgment of many theologians, North and South, it was considered ‘the profoundest work on theology produced in our country.’”

#### *Conservatism in Theology.*

A distinguishing feature of Dr. Dabney’s teaching was his reverence for the Bible and his refusal to mingle human specu-

lation with the teaching of Holy Writ. His attitude in this respect can be best learned from his own statement at the General Assembly in Charlotte, N. C., May, 1897, when there was celebrated the 250th anniversary of the Westminster Assembly. His subject was the "Doctrinal Contents of the Confession of Faith." On page 94 of the addresses we read: "And herein appears the wisdom of the assembly. Church synods have ever erred, and may always err. Human philosophies are ever changing: consequently a system that builds itself upon these supports must soon appear to totter and require amendment or reconstruction. 'But the Word of God liveth and abideth forever.' The structure which is built upon it exclusively is like it permanent. In this we find the chief glory and value of our Standards. It is for this reason that they remain as well adapted for the eighteenth and nineteenth as to the seventeenth century, to America as to Britain, to a popular as to a regal commonwealth. It is for this reason that the Confession will need no amendment until the Bible needs to be amended.

"The second marked trait of the Confession, its doctrinal moderation, presents the other reason for its permanent adaptation. Divines so learned and able as those of the Westminster Assembly knew well that the body of doctrine which they taught was a system of truth. That is to say, the several parts must stand together in order that the body may have stability. They are logically interdependent. The system is an arch whose strength is perfect as long as each part holds its proper place: but the removal of any one loosens all of the rest and endangers the fall of the whole. Or to use another similitude, our creed is like an organized living body, in this that the presence and healthy action of each part is essential to the safety of the body.

"The Assembly, therefore, was too wise to attempt the conciliating of opposites by the surrendering of any essential member of the system of revealed truth. They present us the Pauline, Augustinian or Calvinistic creed in its integrity. But on the other hand, they avoid every excess and every ex-

treme statement. They refrained with a wise moderation from committing the Church of God on either side of those 'isms' which agitated and perplexed the professors of the Reformed Theology. Let the following be considered: "Then follows a clear statement about such topics as God's existence, His providence, supralapsarianism or sublapsarianism, mediate or immediate imputation, one atonement but particular redemption, the second coming of Christ, without espousing either the pre or post millennial theory."

Where the Bible taught, Dr. Dabney taught, but he was silent where it was silent. He differed from Charles Hodge about regeneration, asserting that it was more than illumination of the intellect, it reached to the habitus of will.

Our own Dr. R. A. Webb sometimes criticized Dr. Dabney, but a careful examination will show that Dr. Webb used fine philosophical distinctions that Dr. Dabney avoided. (Webb's *Christian Salvation*, page 399.)

#### *University of Texas.*

In May, 1883, Dr. Dabney was called to the Chair of Moral and Mental Philosophy in the University of Texas, located at Austin. His health had been much impaired. The writer recalls a long illness suffered by Dr. Dabney in the autumn of 1882, when life was despaired of for weeks. The new field offered a salubrious climate, useful employment and future service assured. He reached there in the early fall. He was destined to do a great work, although he found the class of students less mature and not so well trained as in Virginia.

In 1890-91 the students and faculty had his portrait painted by an eminent artist and presented to the University. The speaker of the occasion was Mr. T. W. Gregory, now a Justice of the Supreme Court of the United States. He ranked Dr. Dabney as among "the brightest scholars of America and Europe." The portrait was accepted by Mr. A. P. Woolridge, a citizen of Austin and a member of the Board of Trustees of the University. He said:

“Dr. Dabney’s work at the University has been his life’s best work: and the acquirements of his long life of incessant study, of deep reflection, and large experience have been freely bestowed upon those who would receive them. His life here, while one of constant labor, has been quiet in form and manner, but eventful in the good he has done.”

In 1886 his eyesight began to fail. In 1889 he was totally blind. He suffered much, but endured the trial bravely and patiently. He offered his resignation, but it was declined. In 1894 it was requested. According to the *Courier-Journal* of Louisville, Ky., the situation was: “His orthodox and conservative views were not altogether in accord with the opinions of the reorganized Board, and notwithstanding a contract with the University, Dr. Dabney was asked to stand aside for a man of more advanced views. The public excuse was that by reason of his age and blindness, he could not do the work. But the Board did not think so in 1889 when he was blind.”

However, he was not altogether laid aside, and he was not idle. In the fall of 1894 he was invited to deliver a series of lectures at the Kentucky Theological Seminary, Louisville, Ky. There were eighteen, three each week for six weeks. They were highly commended by Dr. T. D. Witherspoon, who heard them all.

In May, 1897, he was a member of the General Assembly that met in Charlotte, N. C. It celebrated the 250th anniversary of the Westminster Assembly. He had prepared his address upon the “Doctrinal Contents of the Confession.” It was read by a brother minister. Mrs. Dabney was with him and he wrote to a friend: “We had a pleasant time at the Assembly for such an old pair. It was a good Assembly, not only because a number of kind brethren gave such greetings to the old blind doctor, but there was more dignity and less wrangling, and the Assembly kept to its business with industry.”

He spent the summer at Asheville in company with the family of his son, Dr. Charles W. Dabney. In the autumn he went to Davidson College and delivered a series of six lectures on the “Atonement,” and then at Columbia Seminary a simi-

lar series on the subject. They were highly commended by such men as Dr. J. B. Shearer and Dr. W. T. Hall.

### *The End of Life.*

In December, 1897, he returned to Victoria, Tex., where his son Samuel was living. He must have anticipated the approaching end, for he busied himself in preparing his cottage for the convenience of his wife. He was able to go around the premises. His energy was notable.

On Sunday, January 2, 1898, he wished to attend church. The day was chilly and he was persuaded to remain at home. On Monday he arose as usual, and was busy with writing and arranging his papers. Although he was suffering, the family did not grow apprehensive until 9 P. M. He seemed less restless.

His wife asked him if he was easier. He replied, "A little easier, but the blessed rest is here."

He went away to heaven ten minutes before 11 P. M., January 3, 1898.

He had directed his sons to carry his body to Hampden-Sidney, Va., and bury it there. Around that sacred spot he had spent the richest part of his long and eventful life, he had labored for God and the Church. Three of his children were sleeping there. In the God's Acre also rested the remains of his friends—John Holt Rice, George Baxter, Samuel B. Wilson, Samuel L. Graham, James Fair Latimer, Benjamin M. Smith and Thomas E. Peck.

It is a Virginia Westminster Abbey.

On Friday, January 7, 1898, the body reached Hampden-Sidney. It lay in state until 3 P. M., when the funeral rites were conducted.

Dr. G. B. Strickler had been requested to act as the principal in the service. Dr. C. C. Hersman made the first prayer. Then suitable addresses were made by Dr. G. B. Strickler, Dr. H. H. White and Dr. Moses D. Hoge.

There he waits the resurrection morning. When Mrs. Dabney died she was buried by his side.

With this recital of the facts in his life and career we pause. We wish to submit in closing an appreciation of his character that will show his right to a place among the immortals of our beloved Church.

### *Family Love.*

Among the many traits of character to be emphasized must be his love for his family circle. It showed pre-eminently in his concern for his mother—her comfort and freedom from care. We have seen him halting in his preparation for college actually doing hard manual labor on the farm or in the rock quarry, that he might contribute to her estate and happiness. It lasted throughout her life. His letters to her were frequent and abounded in expressions of affection and love.

He was eager to assist his younger brothers and sisters to secure an education. He taught them himself when he could. He prepared a Latin grammar for his sister Bettie. In cases of sickness he went to nurse them. He was not indifferent about their religious welfare. He wrote letters in regard to the great question of personal salvation. His letters to them breathe such a deep love and abiding affection that only his big warm heart could have written.

His devotion to his wife was a remarkable demonstration of conjugal affection, that increased with the passing years. If it "was love at first sight" in the early days of their courtship, it grew into an all-absorbing passion beautiful to behold. His solicitude for her welfare and comfort was a leading consideration. When he was absent from home on necessary Church business, he wrote frequently and tenderly, often expressing regret that she was not with him to see the sights. He was anxious for her to have a comfortable home. In a private letter to his sons, written a short time before the end came, he said, "Be good to your mother as you would have God's blessing. She will need your comfort."

His love for his own children was great. When death took away three of them, his grief was keenly felt, but he was submissive. Afterwards he was more gentle in his preaching, more sympathetic in his prayers and pastoral services. He used every power at his command to educate his sons and prepare them for useful lives. He urged them to give religion the first place in their lives. He wrote them a joint letter, and a part of it was as follows.

“I desire before I leave the world to give as my best legacy to my family my serious, solemn advice to make choice of God for their God. He has been my father’s God and the God of your mother’s predecessors. I solemnly charge you to make it your first care to seek after peace with God, and being reconciled to make it your duty to please God in all things. Follow God fully, without turning aside. I have often devoted all of you to God, and there is nothing I have so much at heart as this—that you may be the Lord’s: and if you turn aside from this way, I will have it as a witness in the day of the Lord.

Now, my dear boys, this is my last legacy, that we all meet where there is no more death, sorrow or pain.”

He loved his grandchildren, as I witnessed in October, 1894, when I saw him with the daughters of Dr. Charles William Dabney in Kentucky.

#### *Human Sympathy.*

He was a man of great sympathy. For many students it was a great ordeal to preach before the faculty and students on Wednesday evening, as was required in Homiletics. Often it was undertaken with fear and trembling instead of with gladness. Dr. Dabney was a good friend at such a time. Although others passed just criticisms, he would point out something in the sermon that he liked. For example, a young man preached his first sermon, but read closely and not well. After the manner of preaching had been severely condemned, Dr. Dabney lifted him up by telling how he liked the treatment

and asking the young preacher to give him an outline of the sermon.

However, if a young man showed too much self-reliance or self-consciousness, he pointed out the need for a more humble spirit. Such a suggestion usually made a great change in the young man.

Dr. Dabney in some way learned about the young fellows who needed help in a financial way and quietly rendered the needed help.

He could acknowledge mistakes even to students. The following incident is told by Dr. T. C. Johnson in his *Life of Dr. Dabney*. Dr. R. P. Kerr, who entered the Seminary in 1871, wrote:

"He (Dr. Dabney) was always a father to the students, courteous and gentle and very considerate in our shortcomings. I shall never forget a debate we had in the chapel on 'The Divine Right of Slavery.' It was at the fortnightly 'Rhetorical' in which the students and faculty discussed great questions. In the debate in question Dr. Dabney presided, and according to the rules could take no part until the end, when he made the closing address. I spoke together with others in the negative. When Dr. Dabney's turn came he uttered a tremendous speech on the affirmative and said some pretty severe things about the fellows who had spoken on the other side. It was a subject, as every one knows, upon which he had very strong opinions and feelings, and we were not surprised that he was warm in the argument. Two days afterwards he called the young men of the opposition apart and said: 'Young gentlemen, I do not wish to take back any argument that I used in the debate. The positions taken then, I have defended with by tongue, my pen and my sword. But I was unnecessarily severe in dealing with you and I wanted to tell you so.'

"We were delighted and not a little relieved, and wanted to hug a man who, holding the exalted position he did, could speak like that to four or five boys in his senior class, and we



agreed that it was but one more proof of Dr. Dabney's greatness."

Speaking for myself as a student under him for three years, and meeting him afterwards when I was engaged in the active ministry, every recollection is pleasant. He was the most inspiring personality that ever touched my life. He challenged me to serve God with my best powers of body, mind, and soul.

The following appreciation was delivered by Dr. W. W. Moore, at the Centennial of Union Seminary, 1912, taken from his book, *Appreciations and Historical Addresses*:

"Gigantic intellect, volcanic emotions, vast learning, whole-hearted consecration—Coryphaeus of American theologians, marvelous teacher, most illustrious of all the great men who have served our Seminary—what can one say of him in a paper like this?

"Stalwart and ungainly in person, of dark complexion, with firm face and strong black eyes, of hot, eager resolute temper, a good hater, an ardent lover, austere of manner but tender of heart, terrible in sarcasm and invective but loving and sympathetic to all in distress. I once heard him preach at the funeral of a dear young friend with the tears literally streaming down his face. Grim fighter as he was against all falsehood and wickedness, in his social relations he was benignant and genial. In his lectures his argument moved with the strength of a tornado, but with the precision of an engine. Fused with passion, the great doctrines of our faith poured from his mind like red hot iron from a furnace. Yet when he questioned the members of the class, never was a man more patient, more gentle, more considerate with a dull or timid student than this intellectual Titan who a moment before had been laying about him with the hammer of Thor.

"It has been said that a small island can be explored in a few hours, but not a wide continent. So the gifts of some men are insular and may be summed up in a few words, but the gifts of this man were continental. It would be impossible in the time at our command to give any adequate picture of him.

" 'I dwell among mine own people,' said the great woman of

Shunem to Elisha. How loyal Dr. Dabney was to his own people and this Seminary, and how little he was moved by considerations of ambition or gain, is well illustrated in his prompt and positive refusal of the positions offered him in Princeton Seminary, at the Fifth Avenue Church, New York, and elsewhere.

“Dr. Dabney was a many-sided man—student, teacher, farmer, mechanic, financier, political economist, patriot, army chaplain, soldier, chief of staff of Stonewall Jackson, philosopher, theologian, author, Seminary professor pre-eminent, and mighty preacher of the gospel.”