

THE
UNION SEMINARY MAGAZINE

NO. 3.—JAN.—FEB., 1898.

I.—LITERARY.

THE REV. ROBERT LEWIS DABNEY, D. D., LL. D.

Robert Lewis Dabney was born in Louisa county in Virginia, on the 5th of March, 1820, of good old Hanover lineage. In June, 1836, he entered the Sophomore class, half advanced, of Hampden-Sidney College. He completed the remaining part of the Sophomore, and the Junior course, and left the college in 1837. He then taught a country school for two years. In December, 1839, he entered the University of Virginia, from which he retired in July of 1842 with the degree of Master of Arts. He again taught a select private school for more than two years. In October, 1844, he entered Union Seminary in Virginia, took the full three years course in two years and was licensed to preach in May, 1846. He spent one year as a missionary in his native county, at the end of which time he was called to be the pastor of Tinkling Spring church in Augusta county. Here he performed for a considerable time the functions of the pastorate to a large church and those of the head teacher of a classical school. After a pastorate of over six years he was elected to the chair of Ecclesiastical History and Polity in his *alma mater*, Union Theological Seminary, which he filled until 1870. Meanwhile, in 1869, he had been appointed Adjunct Professor of Theology, and he was made full Professor in this department in 1870. He continued to dignify this important chair until 1883, when owing to bronchial troubles he was warned by his physicians to seek a milder climate. Accordingly he accepted an invitation to the chair of Mental and Moral Philosophy in the University of Texas, at Austin,

able, seeks by his own example and their faithful training to put every man to doing "his own work."

It was a murderer who built the first city,* and through the passing centuries the city has been the home of crime and vice, has been filled, as the psalmist says, with violence and strife . . . mischief also and sorrow are in the midst of it;† but by God's grace, by the power of the Holy Ghost manifested in the consecrated efforts of God's people, the city shall yet be redeemed. Then we shall be gladdened with the vision which years ago John saw on Patmos, the HOLY CITY; and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."†

JOSEPH A. VANCE.

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"THE COMMON PEOPLE HEARD HIM GLADLY."

"When comes the King in royal might
To crush the wrong and crown the right,
When all the Saints in glory meet,
No more to die, no more to weep.
When thrones are set and Crowns are given
And all the rich rewards of Heaven,
O in that glorious by and by
What's done for God can never die."

This is the inspired comment on the GREATEST of all preachers. It is not to our credit that it cannot truthfully be said of very many of his followers.

I suppose it needs no argument to prove that much of our preaching is above the easy comprehension of the common people, or delivered in such an unattractive way that they do not gladly hear the gospel from our lips, as they heard it from the Master's. This being the case, we so far fail in the largest fruits of our ministry, and are responsible to that extent for our failure.

A few reflections on this fact may help us attain the highest success in our ministry, and thus secure the highest glory of God.

We know that the 'common people' constitute the overwhelming majority of all the people. It was so in the Savior's time. It is so yet, and will probably be so unto the end of the world. The

*Gen. 4:17.

†Ps. 55:9, 10.

†Rev. 21:27.

great and rich and learned are in a pitiful minority, so that if we fail to reach the common people we fail to obey the command to "preach the gospel to every creature." Besides, the common people are more easily reached with the gospel than the rich and great. The history of the church in all ages is sufficient proof of this fact. There is an explanation of this fact not far to seek. They feel their dependence on God more, and are less influenced by worldliness, the fatal source of danger to the higher classes. We are so human that we sometimes forget that God is no "respector of persons;" that the rich and poor are both alike to Him; that in His sight the "upper ten" are no better than the "lower million."

Let us now, briefly, consider WHY the common people heard Him gladly, that we may learn His divine art and be as our Master.

In the first place—He PREACHED TO THE COMMON PEOPLE. That cannot be said of all of us. Some never go from the fashionable and educated churches to the poor and humble people who live in the suburbs and slums, the highways and hedges.

He did. He PREACHED TO BOTH. But the divine authentication of His Messiahship was in the fact that He PREACHED THE GOSPEL TO THE POOR.

And He sent His servant, not only to bid the rich and great, but to bring in the common people from the streets and lanes of the city and compel the poor from the highways and hedges of the country.

Some people have more preaching in a week than others have in a year. Some perish for the "bread of life," while others are sick with spiritual dyspepsia from over-feeding of a sort.

The Nazarene preached in Jerusalem and Capernaum, but did not forget the "villages and country" where the common people live. He went to them and AFTER THEM, and won their love and confidence so that they "heard him gladly."

In the next place, He PREACHED SO THE COMMON PEOPLE UNDERSTOOD Him. He used their own language and illustrations. He made the meaning plain to the simplest understanding. The sublimest mysteries of grace were brought down to their humble comprehension.

Take the Sermon on the Mount, His inaugural discourse; how plain and simple in its language; how direct and practical in its teaching. Compare it with some learned discourses of some 'big preachers' you know and see how small they become in the presence of His sublime teaching.

In my younger days, when a teacher, I abolished every "Reading book" from my school and adopted the NEW TESTAMENT instead. Not only because it is the BEST BOOK in the world, but the BEST ENGLISH. That book, which children understand, contains the model of all successful preaching. Study and imitate it.

Again, He PREACHED BOLDLY. He called things by their right names. SIN WAS SIN with Him and not a "mistake" or a "shortcoming." Adultery was adultery and not "fast living." He called the miser a fool, the covetous man an idolater, and the Pharisee a hypocrite. He was not afraid to speak the truth. He cared nothing for popularity. He preached to please GOD and not MEN. "The common people" like such preaching. Plain people like "plain dealing." They do not garnish sin until it shines. They are sinners and they know it and want a remedy for it. The gospel Jesus preached is the only remedy, and they heard him gladly. Let us imitate Him. We are simply His servants sent to deliver His message.

Again, He PREACHED LOVINGLY. No man ever spake with such TENDERNESS as this man. Though he denounced hypocrisy with scathing anathemas no one ever spoke so lovingly and tenderly to sinners. The fifteenth chapter of Luke is a demonstration that He is God and "God is love.

He hates sin, but He loves sinners. This love He manifested by deed as well as word. He "received sinners and ate with them." He made himself one of them, He went into their humble homes, He relieved their pressing wants, He healed their sick and raised their dead. He spake to their hearts the language of heaven. They were not used to such, it is not the language of men. The common people knew it and felt it, and they thronged Him wherever He went and heard Him gladly whenever He spoke. His was the ELOQUENCE OF THE HEART, the only eloquence THAT EVER REACHES THE HEART. Let us learn it from the Master.

EDWARD O. GUERRANT.

THE SUMMER SEASIDE HOME FOR MISSIONARIES AT OLD ORCHARD, MAINE.

There is one very important element in missionary activity which is becoming more and more emphasized as the movement grows. That element is rest. This is not a modern idea, as is well known