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## COLONEL JOHN Q. DICKINSON

BY REV. WALTER W. MOORE, D. D., LL. D.,  
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John Quincy Dickinson, by whose Christian liberality the John Q. Dickinson Professorship of Church History and Church Polity in Union Theological Seminary has recently been endowed, was born on November 20, 1831, in Bedford County, Va., where his forebears had settled in the first half of the eighteenth century and where they had lived for more than a hundred years before his birth. He was thus a native of the same county that gave to the Seminary its venerated founder, John Holt Rice. Whether he was specially familiar with the history of Dr. Rice's life and work or not we do not know, but he held exactly the same views as to the need of a great Southern Seminary and a home-trained ministry. He saw clearly that it was only in this way that we could ever have anything like an adequate number of ministers who, being themselves brought up and educated among the people of the South and therefore understanding them thoroughly, could best minister to their spiritual needs. Our branch of the Church has had and still has not a few open-minded, judicious and earnest men from other parts of the country who have been eminently successful in their ministry in the South; and such men have always been warmly welcomed by those who have shared the views of Dr. Rice and Colonel Dickinson; but at the same time our people have never blinked the fact that if we did not train the great body of our ministers in our own institutions the work for which we are specially responsible could not be

RICHARD CLARK REED, D. D., LL. D.

(An Appreciation.)

BY REV. SAMUEL H. CHESTER, D. D., LL. D.,  
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United States, Nashville, Tenn.*

It is indeed a labor of love for me to write for THE UNION SEMINARY REVIEW an appreciation of my life-long friend, Richard Clark Reed, whose death at his home in Columbia, S. C., on July 9th of last year, is mourned by our entire Church, by which he was known as one of its most useful servants, and by a very large circle of devoted personal friends. Numerous notices have been published, giving the salient facts of his life and work, which, therefore, do not need to be repeated here. And I think I can better say some things that do still need to be said about him by making this sketch very largely a personal one.

I cannot imagine anything more distasteful to such a man as he was, the very soul of truth, honesty and modesty, than that those who knew him as he was, and loved him for what he was, should speak or write of him, now that he has gone from us, in a tone of fulsome eulogy. Association with faultless people will no doubt be a very delightful and satisfactory experience in the world to come. But in this world I, for one, feel more congeniality, and find myself able to maintain more satisfactory relations of friendship, with those who have a few good, wholesome, human faults. It is not my purpose in this sketch, however, to speak of my friend's faults, of which he himself, I am sure, had a more lively consciousness than any one else, except in this general way. Whatever they were, they were all left behind when, on that night of July 9th, as he lay sleeping after a full day of honest work, as in a moment, in the twinkling of an eye, he was called up to be presented faultless before the presence of his Master's glory with exceeding joy. What an ideal termination to a career of over fifty years

of modest, unostentatious, but always faithful and devoted and highly efficient service in the Gospel ministry!

There was just one week's difference between Dr. Reed's age and mine, I having been born on January 17th and he on January 24th of the year 1851. My first contact with him was at Union Seminary, where we were students together in the years 1874-75. I think our first drawing together as friends was through our mutual appreciation of our Professor of Biblical Literature, Dr. Henry C. Alexander, leading to frequent visits to him after study hours in his wonderful library, and long talks in which he gave us the benefit of his own omnivorous reading and made invaluable suggestions concerning the literature with which a man of culture should be familiar. Dr. Reed's own large literary output, consisting, in addition to his continuous contribution to our periodical literature, of two books written from different viewpoints on Presbyterian History, an excellent discussion on "The Gospel as Taught by Calvin," a "Religious History of Southern Negroes," and a volume entitled "What Is the Kingdom of God?" and the graces of style and expression that characterized everything he wrote, show how much better use he made of this unique opportunity for the Seminary students of those days than I was able to do.

In some respects Dr. Reed's type of mind and his ways of looking at questions were widely different from mine. For instance, he was much interested, and was a great expert, in such subjects as Parliamentary Law and in the fine points of ecclesiology. He served, *con amore*, on nearly all the *ad interim* Committees of the Assembly for the revision of our Book of Church Order, and had perhaps a larger share than any other man in these various revisions. Of course such things have their importance, and it is not to my credit, no doubt, that they have never interested me in the slightest degree. And it is no proof of their lack of value that I have not been able to see that the course of human events as related to the real work and prosperity of the Church has been substantially affected by any of the changes made in these revisions. This difference of viewpoint led to many differences of opinion concerning

questions that arose in connection with the proceedings of Church Courts and the practical administration of Church affairs. Dr. Reed was also a conservative, almost, as it sometimes seemed to me, to the extent of being reactionary, or at least to a greater extent than I was sometimes able to go with him. For instance, he was never able to reconcile himself to the presence of women on our Executive Committees as being in accordance either with the teaching of Scripture or the fundamental principles of Presbyterianism, while I approve of their Committee membership from every point of view, and had frequent friendly clashes with Dr. Reed on the subject. But in all our long association I was never able to discover in him the slightest trace of bigotry or intolerance. And that is why, although he was ever candid and courageous in witnessing for the truth as he saw it, never in a single instance, so far as I know, did any difference of opinion with his brethren lead to any personal estrangement. Before passing entirely from the subject of his contribution to our Church literature, I wish to say a word about his little book, "What Is the Kingdom of God?" I regard this as his masterpiece, and altogether the ablest and most satisfactory discussion of this difficult subject that has come under my observation.

Dr. Reed's various pastorates were at Charlotte Court House, Va.; Franklin, Tenn.; Charlotte, N. C., and Nashville, Tenn. It was my privilege, through his influence, to succeed him at Franklin, Tenn., where in a pastorate of seven years he restored to unity a church previously much torn by dissensions, leaving it as a delightful field of labor for the one who followed him, and where to this day his name is "as ointment poured forth."

It was during his pastorate at Woodland Street, Nashville, that I had my closest association with him, as a fellow-member of our Committee of Foreign Missions. He was a member of the Committee at the time I was put in charge of the Foreign Mission work. Not believing that I possessed the required qualifications for that work (in which I cordially agreed with him), notwithstanding our warm personal friendship he voted against my election as Acting Secretary. But

from the very first, in the difficult situation that confronted us, he gave his help and support in every possible way, and for the six years before leaving Nashville for Columbia, in every emergency that arose, was my constant adviser and always loyal and sympathetic friend.

As a preacher Dr. Reed had a rare gift of expressing his always clear and vigorous thought in a simple, chaste and pleasing style. His sermons were always interesting and instructive, and, while not possessing some of the gifts that go to make the pulpit orator, his preaching was so suffused with the spirit of love that continually welled up and overflowed from a warm and tender heart that it was always effective in the winning of souls and the edification of the Church.

His real life work, for which what went before was a unique preparation, was done as the trainer of other ministers from 1898 to 1925 at Columbia Seminary. Of his work in the Seminary I never had personal observation, but am glad to incorporate in this sketch a testimonial on that subject from his friend and colleague in the Seminary Faculty, Dr. Thornton Whaling, as follows:

"For the ten years of my service as President of Columbia Seminary I was very closely associated with Dr. Reed, Professor in the same institution. He was one of the most sane, sensible and satisfactory men I ever dealt with. He was a model of geniality, sympathy and brotherliness. It was a delight to have him as an associate, fellow worker and friend. As a teacher he was scholarly, master of his subject and skilled in all the pedagogical arts. No student ever complained that he could not teach. His influence was powerful in the direction of manliness, thorough orthodoxy and real consecration to the service of our divine Lord and Master. It was easy to live in the blessed harmony of unbroken and delightful fellowship with so devoted a Christian and so lovely and ripe a specimen of true manhood."

Dr. Reed was born in the little country town of Harrison in East Tennessee. There must have been something in the physical and social atmosphere of that region that contributed to sturdiness of character, for out of it also came the Bach-

mans, the Parks, the Doaks, the Caldwells, the Wallaces and other strong men who have played so conspicuous and honorable a part in the history of our Church. He was also an alumnus of little King College at Bristol, which has such a remarkable record in providing us with strong leaders for our Church. At the meeting of the Assembly in Bristol three representatives of that College, Dr. Reed, Dr. J. I. Vance, and Dr. T. C. Clyce, were nominated for the moderatorship. The honor went to Dr. Clyce on that occasion, but later it was conferred on both the other nominees.

Dr. Reed was Moderator at Charleston, W. Va., in 1922. It was an Assembly with many troublesome questions, brought up and agitated by a good many troublesome people. If Dr. Reed is subject to any criticism as a Moderator it would probably be that his kindness of heart and his manifest desire to go to the limit in according to every speaker his full rights on the floor sometimes prevented him from expediting business by the summary disposal of those who insisted on claiming more than their rights. But in the manifest purpose to be absolutely fair, and in exhibiting what is always the highest virtue of a Moderator, the spirit of a perfect Christian gentleman, his administration of that highest office in the gift of the Church was never surpassed in our history.

Dr. Reed and Dr. Vance were always devoted friends, in spite of the fact that they were often found on opposite sides of ecclesiastical questions. The following incident illustrates the difference in their way of looking at things, and also what may be called the incorrigible, intellectual honesty and big-heartedness of both of them. When Dr. Vance published his little book on *The Twelve Apostles* he asked Dr. Reed to write a review of it for the Church papers. The review, when finished, proved to be severely critical of some of the positions taken in the book. He brought it to Dr. Vance and said, "Jim, you asked me to write my opinion of your book, and here it is. You see that in some respects it is not complimentary. But I think much more of you than of what I have written, and if you say so we will put this in the fire." Dr. Vance replied, "No, you have done what I asked you to do—given your hon-

est opinion of the book, and now I want you to publish it just as you have written it." It was published, and the incident never caused the slightest ripple in their relations of friendship. It takes true and big-hearted men to do things like that.

I shall close this sketch with a quotation from a memorial address delivered by another one of his Seminary colleagues, Dr. William P. McPheeters, and which will express what I am sure is felt and thought about him by every one who had the privilege of knowing him intimately.

"When his name is mentioned, the first picture it will bring before our minds will be that of Dr. Reed, the Christian man and minister. It was in that character that we knew, admired and loved him. His fine presence, his modest, unassuming bearing, his genial and sunny disposition, his cheerfulness that never degenerated into frivolity, his sobriety, unmarred by the least taint of morbidness, his wisdom in counsel, his poise and patience under opposition, his tact, his reverence, his filial confidence in God, his devotion to his Redeemer, his readiness, as one who had freely received, freely to give his time, his sympathies, his strength for the benefit of others; no wonder such qualities greatly endeared him to those who knew him. Together they constitute a picture to which memory will delight to recur, and in dwelling on which it will find heart's ease and inspiration."