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CHAPTER I

Ancestors never make a man but in many cases they help to explain him. The Dagg family trace their ancestry directly back to John of Gaunt, that grand old baron who made more than one English king. In the pictures of Dr. Dagg we see much of the sternness that Shakespeare has made live so vividly for us in the character of Gaunt. With all the sternness of Gaunt there is a vibrant, consuming love for England. In Dr. Dagg the love has become a love for God, a love modest, unassuming, yet burning as a vehement flame.

The more immediate ancestors of Dr. Dagg with whom we are acquainted are two brothers, John and Robert Dagg. John was a ship-wright who labored at Bristol England and Robert was the captain of a trading vessel that sailed from that port. In the course of one of Robert's voyages he came to the port of Dumfries, Virginia. Robert Dagg was so favorably impressed with his visit to the new world that he advised his brother to emigrate. John Dagg settled at Dumfries and continued to ply his trade as a ship-carpenter. The thriving commerce of the new world enabled him to accumulate considerable property. He married Sarah Overall and she bore him a number of children.

Several of the daughters of John Dagg married but only one son lived to raise a family. This son, Thomas Dagg, continued in the trade of his father. Thomas Dagg had built up an extensive business and had acquired a large tract of land
near Dumfries. There was some fault in the title and after a
law suit Thomas was compelled to yield possession to another
claimant. It is evident that Thomas was a man of considerable
parts because his wife, Clarissa Powell, was the sister of Leven
Powell, who represented the district that included Mt. Vernon
in the Congress of the United States. Leven Powell was honored
by receiving the vote of George Washington in the election that
sent him to Congress. Clarissa Powell bore four sons. Two of
these died in infancy. John and Robert were left orphans at an
early age by the death of both their parents. The two orphans
were apprenticed to Oliver Price a saddler of Alexandria. Robert
continued in the apprenticeship until February 1791. John, the
er elder brother, settled at Port Tobacco, Maryland, where he died
leaving no descendants.

Leven Powell offered Robert a loan of $100, if he would
settle at Middleburg, Loudoun Co., Va. forty-five miles west
of Alexandria. Middleburg was the town that had grown up around
the mercantile establishment that Leven Powell owned. Robert
accepted this offer and prospered at his trade. He was soon
able to pay back the loan and also erect a home of his own.

Samuel Davis a stone mason of Pennsylvania married Sarah
Leadly of New Jersey. They settled not far from Middleburg.
One of their daughters, Sarah, became the wife of Robert. The first child of this union was John Leadly Dagg who was born on February 13, 1794.

At the time of the marriage neither of the parents of John Leadly professed religion, but they respected its claims and attended the church in the vicinity. William Parkinson, who afterwards became the pastor of the First Baptist Church of New York, held a revival in the vicinity. The parents of John became interested in religion and after a careful inquiry they joined the Baptist Church at Long Branch, about four miles west of Middleburg. In his autobiography Dr. Dagg says that he distinctly remembers their baptism that took place when he was about eight years old.

The early training of Dr. Dagg was under the tutelage of his parents, both of whom were fairly well educated. The schools in the vicinity were inferior for the most part and the training that he received from his parents enabled him to take up work in an academy that was opened at Middleburg by Rev. William Williamson.

Dagg always had a turn for mathematics. He secured a thorough training in arithmetic and then went on to the study of algebra, geometry, surveying, and navigation. His practical turn of mind also manifested itself in the interest that he took in the study of the sciences. He had made considerable
progress in Newton's Principia and Martin's Philosophia Britannica when the death of his mother necessitated his going to work with his father in the saddler's shop. His father felt that he should give the younger children an opportunity for an education. Through the generosity of a friend of the family John Leadly was put back in school for the purpose of studying Latin, but he made little progress with it. His lack of interest in Latin made it necessary for him to return again to the saddler's shop. However, his quest for knowledge was in no wise stamped out. John acquired Ferguson's work on astronomy and made such progress in it that he was soon able to project eclipses.

One day while John was in the shop, a neighbor came to see his father. The conversation turned on the subject of genius, and the peculiarity often found in individuals. To illustrate his point the neighbor turned to John and said, "Here is John, he can't learn Latin, but he is remarkably good at figures." Dr. Dagg testifies that this made such an indelible impression on his mind that he determined that he would learn Latin. In January of 1810 he made a second attempt to master this language and succeeded so far that he read the greater part of the works of Nepos, Caesar, Virgil, Sallust, and the whole of Horace. This is an interesting sidelight on the character
of Dr. Dagg. His was essentially a mathematical mind, and yet, largely due to this challenge, he so applied himself that he mastered Latin and Greek, and learned much of the Hebrew language after he became blind.

In December of 1807 John took a position in a dry goods and grocery store in Middleburg. Here he found time to continue his studies in mathematics. About this time the matter of religion began to engage the attention of young Dagg. In 1808 he was invited to take charge of a school at Landmark Hill, four miles from Middleburg. On the first of January 1809, before he was fifteen years old, he became the teacher in this school. For a year he taught twenty-seven pupils, several of whom were older than himself and two had been teachers themselves. Dr. Dagg says of his experiences that year, "I doubt not that I gave good instruction, but my discipline was directed by an immature judgment and was not wise". The fact that a fifteen year old boy could hold a school together for a day, to say nothing of a year, is in itself remarkable.

About the time that his parents were baptized Dr. Dagg says that a keen and deep sense of sin began to weigh on his mind. Baxter's Call To The Unconverted, and Bunyan's Heavenly Footman were read without any particular effect. While he
While he taught the school at Landmark Hill he boarded with H. S. Hathaway. Stackhouse's History of the Bible and Boston's Fourfold State were in this home and these books Dr. Dagg read diligently. Dr. Dagg speaks of his conversion in the following:

"On the night of February 12th 1809, after I had gone to bed, I thought much on the words of Christ, 'Blessed are they that hunger and thirst after righteousness; for they shall be filled.' A glimmer of hope, feeble and transient, now first entered my mind. The next day was my birthday, and on my way to school I prayed that as I had been born on this day into the natural world, so the Lord might bring me this day into the spiritual world. In the evening after returning from school, I took up Boston's Fourfold State, and read until I came to the passage, 'Think not of want of time, while the night follows the busy day, nor of want of place, while fields and outhouses may be got.' I rose, and retired behind the corn house. Here, while in prayer to God, my soul was relieved by a joyful sense of divine acceptance. The prayer of the morning seemed to be answered and the following words, though spoken in a far higher sense, appeared applicable to my case, "Thou art my son, this day have I begotten thee.'" He did not join the church until some time after this experience. His neglect to at once join the church seemed to weigh upon his mind until he found relief in the great words of Job, "Though He slay me
yet will I trust Him". After a period of two years in which he studied his Bible carefully and engaged in conversation with Christian people, the duty of professing Christ presented itself strongly to him. He carefully studied a number of articles on pedobaptism in the Virginia Religious Magazine, a Presbyterian work. He states that the arguments appeared fallacious, and he wrote out what seemed to him to be a conclusive reply. In the spring of 1812 he offered himself to the Baptist church at Ebenezer and was baptized by Elder William Fristoe.

In a short sketch in the Christian Index of Feb. 19, 1852, entitled "Reminiscences of Andrew Broaddus" Dr. Dagg says that Broaddus visited Loudoun Co. in 1811 or 1812 and held evangelistic meetings. These meetings were attended by Dagg. Dr. Dagg says that the first sermon made no impression but that a hymn of Watts that Broaddus read at the close of the message profoundly impressed him. What effect the meeting held by Broaddus had on young Dagg we have no way of knowing. It is very probable that the preaching of this great man of God exerted considerable influence in the religious experience of Dagg. At least it is significant that shortly afterward he joined the church.

Mr. Hathaway, with whom he had been boarding while he taught school, offered to pay his board if he would go back to school. This offer was accepted and it was at this time that he conquered Latin. He entered in January 1810 and continued until January 1811.
Dr. E. B. Grady, the brother of his step-mother opened a store in which John clerked. Dr. Grady was pleased with the earnestness of young Dagg and offered to pay his expenses if he would study medicine with him. This offer John also accepted, he continued to clerk for a year as he had agreed, and then devoted all of the time in the next two years to the study of medicine.

In the spring of 1814 Dagg was drafted for service in the war of 1812. He looked forward to his military life with no enthusiasm at all. One of his close friends, a Mr. Rust, had applied to a number of wealthy friends and sufficient money was raised to enable him to secure a substitute.

In August of the same year it was learned that the British men of war were ascending the Potomac. Another hasty call of the militia was made and this time it was necessary for Dagg himself to serve. The company that he joined spent their first night in Leesburg, Virginia, from which point they saw the light of the burning capitol. The next day found them in Maryland, at Seneca Mills. Here orders were received to proceed to Baltimore. On arriving at Baltimore his company was stationed in back of Fort McHenry. The next night marked the beginning of the bombardment of the fort. Dagg says that "it was a fearful night". All that night they lay on their arms expecting to be attacked at any moment. It was a great relief
to the whole company the next morning to see the Stars and Stripes still waving proudly from the fort. Shortly after this the company was dismissed from service. Dagg found himself eighty miles from home and not able to do much walking. A friend of Dagg's happened to be returning to Virginia and offered to share his horse with him. They walked by turns and rode by turns. On the second night Dr. Dagg states that he was so weak that he had to ride all the time. A sickness of a number of weeks set in after he reached home. His body seems never to have been in a particularly robust condition and violent exercise never held any allurements for him. He performed his military service because it was required. It is quite evident that his military life was distasteful to him. He was always thankful to Providence that he was able to escape the six months of service for which he provided a substitute.

The close of the year 1814 terminated his engagement with Dr. Grady. Dagg was still undecided at this time as to what his life's work should be. At the present time he had not sufficient money to meet the expenses that a continuation of the study of medicine at some university would entail. He decided to teach school for a while and let things more or less work themselves out. Dagg secured a position as a private tutor in
the family of Mr. Cuthbert Powell. Here he had much time for study and continued to read Latin and Greek.

On the eleventh of February Dagg's step-mother died of an epidemic that was sweeping the neighborhood and on the seventeenth his father passed away. Dagg was left to provide for his two sisters and his brother James. James was old enough to be apprenticed to a trade. Dagg secured board for his two sisters in a neighboring family and arranged for them to come to Mr. Powell's house to be instructed by him along with Mr. Powell's children.

The question of the ministry kept recurring to Dagg. He was by nature a retiring person and for a long time withstood the call to preach because he felt that he would not make a good pulpit orator. In the spring of 1816 the Ebenezer church asked that he assist them in their coming meetings. This he cheerfully consented to do. He testifies that months of anxious prayer followed in which he endeavored to fight it out and come to some clear conviction on the matter. Mr. Powell was urging that he take up the study of law and held before him the success, the affluence, and the honor that would accrue to him if he should choose the legal profession. Dr. Dagg says of his struggle:

"Over against those I contemplated the reproach of being a Baptist minister, and the poverty to be expected. In full view
of the contrast, my heart said, give me reproach and poverty, if I may serve Christ and save souls. From that hour I never doubted my call to the ministry." He preached his first sermon in December of 1816. Dr. Dagg states that his attempts in the pulpit were well received. **Such** a statement from a man as modest and self-abaseful as was Dr. Dagg, is strongly indictative of his power in the pulpit. He was ordained in November 1817.

Dagg early caught the vision of a ministry sustained by preaching and that alone. This was a long step forward at that time in the section of the country in which Dagg was laboring. Nearly all of the Baptist ministers had some other regular employment to which they looked for their necessary expenses. In many localities especially in the South a preacher who even suggested that he be paid for his services was immediately looked down upon as one who was preaching for money. After much prayerful consideration Dr. Dagg states that he was led to try the experiment, after consulting with Mr. Fristoe and after a careful study of Paul's statement, "The Lord hath ordained that they who preach the gospel should live by the gospel." It would have been far easier in the matter of finances for Dagg to have taught school and preached at the same time, but he chose to follow the Biblical injunction, even if it entailed a sacrifice of material goods. To give the experiment
a fair trial he made an estimate of his expenses for a year and kept them as low as possible. He found that four hundred dollars a year was the minimum on which he and his wife could live. As he served four country churches it was necessary for them to raise a hundred dollars each in order to make the experiment a success. The amount was subscribed and during the years 1818 and 1819 Dagg devoted himself wholly to the ministry. Dr. Dagg says of his experiment:

"My experiment proved in less than two years, that my services were not considered worth four hundred dollars, or that those to whom they were rendered were either unable, or unwilling to pay for them."

In view of the fact that he was called within a few years to two of the most outstanding churches in the country we may take for granted that it was the latter.

Dagg married Fanny H. Thornton on the eighteenth of December 1817. Her uncle offered them the use of a house and lot near New Baltimore in Fauquier County, to help carry out the experiment that Dagg was undertaking in the matter of pastoral support. They lived here for two years in almost abject poverty, but both struggled on confident that they were right in their position on ministerial support. Dagg spent the time in the preparation of sermons and in study.
Among the few books that he was able to own were Scott's Commentaries, Robertson's Hebrew Grammar, Buxtorf's Hebrew Lexicon, and Lumsden's Compendium of the Hebrew Bible. From this list we can see that the boy that could not learn Latin was now very much of a language student.

During 1818 he preached at Ebenezer and Middleburg in Loudoun county, at Frying Pan in Fairfax county, and at Broadrun in Fauquier county. During the next year the last named charge was changed to one at Chappawamsee, Stafford county. It was his custom to preach on week days whenever the opportunity offered itself. He was invited in 1819 by some of the citizens of Dumfries to preach for them. It was here that he sustained the injury to his ankle that was to make him a cripple for the rest of his life. It was at night while preaching to a crowded congregation at Dumfries that he was startled to see the floor sink at his feet. The main beam that help up the floor had given way and all the people were tumbled to one end of the building. Dagg found himself at the head of an inclined plane. A man opened a window in back of Dagg and shouted to him, "Get out". Dr. Dagg says that as he was at the head of the inclined plane it seemed to him to be his duty to get out of the way and leave room for the other people to ascend the plane and escape.
Accordingly he leaped from the window in the dark thinking that the ground was near. It happened that at this point the window was some fifteen feet above the ground. This leap caused him to sprain his right ankle so severely that he was unable to walk on it for several weeks.

When it became evident that the churches would not support him in January 1820 he opened a school for young ladies at Middleburg. This arrangement enabled him to be free from financial worries and at the same time to continue his preaching, receiving for it just what the people desired to give.

Dagg's father had counseled him to guard himself against the temptation to which he would be exposed in the sale of liquor in his first position in the general store of Mr. Johnson back in 1807. Dr. Dagg testifies that this warning had its effect and he states that he has scarcely ever tasted intoxicating liquor. Not so his his brother Samuel, who was next in age to John. In October of 1821 Samuel died after an attack of delirium tremens. It seems that Samuel was not a member of the church. Dr. Dagg says of the experience:

"My brother Samuel came to my house wild with delirium tremens. I got him to bed, and procured medical aid; but in a few days he expired, a victim to the vice of his age, before
he had completed his twenty-sixth year. I wept at the grave without hope. When will the terrific reign of Alcohol cease!"

As will be seen, when his relations with the Philadelphia ministers conference are discussed, Dr. Dagg did all in his power to hasten the day that came just a hundred years later.

Dagg took charge of the Upperville Academy in January 1822. This necessitated giving up his charge at Chappawamsee as it was too far from his school. His ministry there had been remarkably successful. A revival went on for several months and twenty people joined the church at one time. Considering that it was a country church that met once a month that is truly a remarkable record.

In the spring of 1823, Dagg went to Washington to attend the fourth meeting of the Triennial Convention. The walking that he did at the Convention so affected his ankle that he was forced to use a crutch for the rest of his life.

The death of his wife on August fifth 1823 occasioned him much sorrow. She had borne him a son a short while before and complications set in during the third week of her confinement that caused her death. Dr. Dagg speaks of her in the tenderest of terms. It is evident that they were thoroughly devoted to one another. She had joined heartily with him in his attempt to live by the preaching of the word alone on
the pitiful sum of four hundred dollars a year, supporting besides themselves the two orphan sisters of Dagg. Dr. Dagg testifies that it was largely due to her cooperation that they were able to live as long as they did on this niggardly stipend. From this time onward for the rest an exceptionally long life Dr. Dagg lived more in the presence of the next world than of this.

The teaching that Dagg was doing necessitated his studying the lessons he was to teach with the greatest diligence. It was in this severe school of "have-to" that he secured the greater part of the education for which he was so renowned. His greatest difficulty was with Greek. During the months that followed the death of his wife, Dagg rose before dawn and read Greek by the light of pine knots, or a candle, until daylight. The type that he was reading was small and by summer time Dagg's eyes were in such a critical condition that he had to wear a bandage over them for a large part of the time. His radiant faith in a great God is aptly illustrated by the following:

"Now my faith was severely tried. Lame and blind, how could I be useful, and how provide for the wants of my children? These questions, which I knew not how to answer, God answered in due time."
In the fall Dagg's eyes were so far improved that he was enabled to go on a preaching tour with Joseph Baker. They passed through several of the lower counties of Virginia and attended the meeting of the Dover Association. It was here that acquaintances were formed with some people from Richmond. They were so favorably impressed with the preaching of Dagg that in December a letter was received from the First Baptist Church of Richmond, which was then in search of a pastor, inviting him to preach for them. The same mail also brought a letter from the Fifth Baptist Church of Philadelphia asking that he visit them. It seemed advisable to fill both engagements so the latter part of December was spent in Richmond. From Richmond he went to Philadelphia arriving about the first of January, 1825. Before January had passed the church in Richmond extended him a call. At the end of the month the church in Philadelphia also called him. The latter call he accepted.

Dagg now returned to Virginia to bring his family and to make the necessary settlements. He confined himself to a dark room for a period of six weeks following the advice that he received from an eye specialist in Philadelphia. During this time his brother James suffered a relapse from an attack of fever and died.

In speaking of the parting with the congregation at
Ebenezer before taking up his duties at Philadelphia Dagg says:

"The last Sabbath was left for Ebenezer, where I had been baptized, ordained, and had preached regularly from the time of my ordination. It was an affecting time. I preached, ready to depart on the morrow; and after the service we gathered around the Lord's table where I administered to them the Communion for the last time. This service being over, we all sat and wept for some time; and then having commended each other to God, we parted."

Dagg's sister, Sarah, went with him to Philadelphia to care for his children. The work in Philadelphia was on the whole just what Dr. Dagg preferred. Here he could give all of his time to his pastoral duties and not have to divide his interests with endeavoring to make a living by other means than that of the gospel. The church grew steadily. A heavy debt was so far removed that it ceased to bother. Dagg by continued effort was enabled to prevent schism, that had spread through almost all the churches in Philadelphia, from affecting his congregation.

While pastor in Philadelphia Dagg laid great stress on the missionary enterprise. Under his leadership the contributions for missions and other charitable purposes was
greatly increased. He testifies that the pastoral support and other necessary church expenses were the least part of the contributions that were made by the congregation. It was under the leadership of Dr. Dagg and with the help of two of his closest friends, David Jones and Joseph Kennard, that the Pennsylvania Missionary Association, later called the Pennsylvania Convention, was formed. This body did a very constructive work in spreading the gospel and planting churches throughout Pennsylvania. Eugene Kincaid, who had been furthering the work of the Kingdom in the interior of Pennsylvania, came to Philadelphia at a time when Dagg and his associates were praying that God would raise up a suitable missionary to take up work in the interior. Kincaid became the leading missionary and under his efforts the Baptist cause and that of the Master was greatly advanced.

Every three months the ministers of the Association gathered at the home of one of their number, heard a sermon, and then dined with the pastor who was acting as host. It was customary after the dinner for the guests, consisting of the Baptist preachers of Philadelphia, to partake freely of liquors that were provided on the side-board. Dagg says that he was greatly pained to see the free use that was made of the "ardent spirits." When it came his turn to entertain he
provided the best of foods but not one drop of liquor. He says
of his stand:

"The effect I think was good. So far as I know, the
declanter was never seen afterwards at a minister's meeting."

Early in the spring of 1830 Dagg had an attack of
sickness that almost proved to be fatal. Noah Davis, that
grand old father of the American Baptist Publication Society,
saw the critical condition into which Dagg had fallen. He made
appeals to the members of Dagg's church and soon had enough
money to provide a horse and buggy in which Dr. Dagg could
take a limited amount of exercise and enjoy the health giving
qualities of the great out-of-doors. The lameness with which
Dagg was afflicted made it almost impossible for him to secure
exercise in any other manner. That summer he spent the greater
part of the time in Bastleton, about eight miles from Phila-
delphia, with his close friend, Brother Jones.

The rest and the country air with the daily rides and
the congenial company brought about such an improvement that
he was enabled to again take up his pastoral duties in the
fall.

Noah Davis died in the summer of 1830 and left a wife
and two children. His wife whose maiden name was Mary Young
had been a friend of Mr. and Mrs. Dagg when they were living
in Virginia. By a singular coincidence, Dagg's wife had more
than once remarked, before she died, that if she ever were to be taken away she wanted Dr. Dagg to marry Mary Young. However, Miss Young married Noah Davis a short while before the death of Mrs. Dagg. They were again thrown together in Philadelphia. Dr. Dagg says:

"On reviewing the eight years of my loneliness, it seemed to me, that an overruling Providence had kept me from matrimonial alliance till the person designed for me, was presented before me." They were married and lived a most useful and happy life together.

Misfortune was ever on the track of Dr. Dagg. During the year 1832 he first began to notice a soreness of the throat on Mondays that came as a result of his preaching on Sundays. In 1833 this trouble became more pronounced. It seemed that the physicians were not able to do much for it. In April 1834 his voice completely left him one Sunday while he was preaching. For many weeks afterwards he could scarcely speak above a whisper. It became evident that he could not continue to hold his pastorate.

At the time his voice failed there was a vacancy in the presidency of Haddigton College, located four miles west of Philadelphia. Dr. Dagg was offered this position and accepted. He labored here until the Spring of 1836 when he was offered the presidency of a school for women in Tuscaloosa, Alabama. This he accepted and after a tedious and hazardous journey with
his family they took up their abode in Tuscaloosa. His activities while living in Alabama will be discussed more at length under the head of Dr. Dagg as a college president.

In 1841 the American Baptist Publication Society of Philadelphia appointed Dr. Dagg on a committee with W. T. Brantley and other distinguished Baptist leaders to prepare and superintend the selection of a suitable Psalmist for Baptist churches. The Psalmist of Rev. B. Stow and Rev. S. F. Smith was finally recommended by this committee.

During his whole stay in Tuscaloosa Dagg had felt some little measure of disappointment because his life was consecrated to the ministry and he was accomplishing nothing along that line. The desire to return to the active work of the ministry either in teaching theological students or preaching was coming forward strongly in his mind.

About this time he entered into negotiations with a party in Philadelphia. It seems that he was wanted as a professor of theology. He was strongly considering returning to the North when he was asked to become professor of theology and president pro tem of Mercer University. Concerning his proposed return to the North the Baptist Advocate carried this item, either in a late 1843 or early 1844 issue:

"We have heard it intimated that there is some prospect of the return of Brother John Leadly Dagg and his family to the
North. It will be recollected that the Alabama Female Athenaeum is at present occupied by brother and sister Dagg, but we presume that they will close the school by February. Nor will it be forgotten that Brother Dagg once occupied a large share of the affections of the Baptists of our city, all of whom we have no hesitation in saying are prepared to welcome him back to Philadelphia. Yes, we would say welcome, thrice welcome."

A vacancy occurred in the presidency of Mercer University, then located at Penfield, Ga. Efforts were made to secure Dr. Manley who was then head of the University of Alabama. There was also a vacancy in the professorship of theology at Mercer. In the correspondence of the trustees of Mercer with Dr. Manley it seems that he recommended Dr. Dagg to fill the vacancy in the theological department. He accepted the appointment to fill this vacancy and also that of president. With his family he left Tuscaloosa on January 29th and after a perilous and difficult journey in the middle of February they arrived at Greensboro, Ga. Saturday, February 11, 1844. The next morning he attended services at the Baptist church and there he met Thomas Stocks, who was then president of the board of Trustees of Mercer, and F. H. Mell, who was a professor in Mercer. Dr. Dagg had met Thomas Stocks at one of the meetings of the Triennial Convention, but their acquaintance had been slight. The next morning they proceeded to Penfield, where Dr. Dagg began
his duties as president and professor of theology.

An item that is self-explanatory appeared in the January 19th 1844 issue of the Christian Index. It is a reprint from the Alabama Baptist:

"At the late commencement of the University of Alabama the degree of D. D. was conferred on the Rev. John L. Dagg. The honor could not be more worthily bestowed."

Although Dr. Dagg was of a retiring nature he took an active part in his relations with Georgia Baptists as his infirmities would allow. In May 1844 he was appointed, along with V. R. Thornton and J. B. Walker, a member of the Executive committee of the convention. This period of his life was almost completely filled with his duties as president and professor of theology. One or two monographs appeared while he was president. His article, "An Essay In Defense Of Strict Communion" appeared first in the February 21st, 1845 issue of the Christian Index. It was printed in pamphlet form in May of the same year, and sold for fifteen cents, merely the cost of printing.

At the meeting of the board of trustees in August 1845 Dr. Dagg, who up to this time had been serving as president pro tem, was unanimously elected as president of Mercer University.

At commencement in June of 1847 Dr. Dagg had the great joy of presenting his son J. F. Dagg with a certificate that
showed that he had completed the full course in the Theological Seminary. This must have been especially gratifying to Dr. Dagg because his son was the first student in the history of Mercer to have completed the full course in the Mercer Theological Seminary. The account in the Index is as follows:

"The President's address to the College graduating class was appropriate and pathetic, but the address to the Theological graduate was affecting in the extreme. It was a moving scene to witness a venerable father in the ministry charging his son, his only son, to be faithful and diligent in his high and honored calling."

His, "Decisive Argument Against Infant Baptism" appeared in a pamphlet published by the Southern Baptist Publication Society in 1850. This was an expansion of the paper that he had written in 1815, when he spent considerable time in studying the subject of infant baptism. In the preface to this pamphlet, that appeared in book form in 1854 under the title, "Tracts on Important Subjects," and published by the S. B. P. S., Dr. Dagg says:

"A short article exhibiting the result of this investigation (that of 1815) was published in the Latter-Day Luminary of Jan., 1822. Some years after, I prepared an exegetical note on the text, to be affixed to Pengilly's Scripture Guide to
Baptism, and another to Wilson's Scripture Manual, both of which were approved by the Directors of the Baptist General Tract Society, and introduced into their editions of these works. It was also introduced into the Baptist Edition of the Comprehensive Commentary, and into Hinton's History of Baptism." Dagg's Origin and Authority of the Bible first appeared in 1853. It is included in the volume of Tracts mentioned above.

In January 1851 Dr. Dagg was appointed chairman of a committee to judge essays on "The Duties of Pastors to Their Churches" and on "The Duties of Churches to Their Pastors." The final decision was made two years later. T. G. Jones of Norfolk, Va. had the best paper on the first subject and F. Wilson, of Baltimore, on the second.

From very sparse accounts in the Christian Index we learn that Dr. Dagg attended the Georgia Baptist Convention at Perry in May 1851. He represented the Mercer University Missionary Society. At the convention held in Columbus on April 23, 1852, a short notice states that Dr. Dagg was too unwell to speak. Whether he attended the other meetings of the Georgia Baptist Convention we can only surmise and say that as he was intensely interested in everything that pertained to religion and the Baptist expression of it, he would naturally attend the conventions during his stay in Georgia, when he was physically able.
In the issue of the Index for April 21, 1853 a short item appeared in which Dr. Dagg corrected the rumor that he was employed as a translator by the Bible Union. He states however, that he had cheerfully contributed a few criticisms. This is the John who "couldn't learn Latin". In the same item Dr. Dagg deplores the controversy between the American Bible Union and the American and Foreign Bible Society. His Christian forbearance and abhorrence of controversy in any form among the followers of the Master is here amply illustrated.

In the July 26, 1853, issue of the Index appeared Dagg’s article, "On Duty of Washing the Saints Feet." A few of his reminiscences of outstanding Baptists who had died appeared in the Index during this period. They were short and gave Dagg’s relations with these men and some outstanding or interesting event in their lives with which Dr. Dagg was familiar. One of these entitled "Reminiscences of Andrew Broaddus" has already been treated of. The other, "Reminiscences of Alfred Bennett" states that while at the Triennial convention at Washington in 1823 Dagg roomed with Bennett. The services for the consecration of Bennett’s son, Cephas, to the life of a missionary were held in Dagg's church in Philadelphia, Alfred Bennett conducted the services.

The next item of interest is in the May 11, 1848 issue of
the Index. It is a short account of the meeting of the Southern Baptist Publication Society at which addresses were given by such eminent men as Thomas Stocks, P. H. Mell, W. T. Brantley, J. H. Campbell and J. L. Dagg. It is interesting to note that of all this distinguished company the only comment on the addresses given is about that of Dr. Dagg. It is as follows:

"The addresses were highly interesting and the last by venerable Dr. Dagg evidently found its way beyond the heads — to the hearts of his hearers."

A more detailed account of Dr. Dagg's relations with Mercer will be given under the section devoted to Dr. Dagg as a college executive.

Dr. Dagg completed his sixtieth year in February of 1854. He tendered his resignation as president and says that in his state of physical incapacity and advancing years the time had come for him to relinquish the more arduous duties of president. However he continued to serve until the end of the school year. He continued as professor of theology until the spring of 1856 when he severed his relations with Mercer and was released from the responsibility that entailed.

Dr. Dagg now turned his attention to the field of theological literature. He felt that as he was no longer able to preach he could render a valuable service in writing out and publishing
the results of a life of thorough research and of practical in-
struction in the field of theology. When it is remembered that
Dr. Dagg was a man of a weak constitution, was lame, could not
talk above a whisper, and could use his eyes, and had written
no extensive work up to his sixtieth year this purpose of his
becomes truly remarkable. All of his research had to be accom-
plished with the aid of another's eyes. All of his systematiz-
ing and outlining had to be done in his head. All of the re-
vision and proof-reading had to be done by another. When the
almost insuperable difficulties under which he labored are con-
sidered, the strength of purpose that first showed itself in the
boy who determined to master Latin, is almost astounding.

Dr. Dagg immediately set about the task of writing a
Manual of Theology. He felt that he could accomplish more and
have more time in which to work if he could devise some mechanism
that would enable him to write out his manuscripts without the
aid of an amanuensis. Accordingly he invented a writing board.
This board held the paper firmly. It was arranged with a guide
that could be shifted down line at a time by turning a crank.
With the aid of a fountain pen he was able to write a line, turn
the crank and write another without having to employ his eyes.
It is of interest to know that the best picture that we have of
Dr. Dagg shows him looking straight forward and yet holding his
pen as if he were writing. As a little fellow I was always
puzzled about this picture. I could never figure out how he could write and not look at his paper.

Dr. Dagg moved to Madison Ga. after he had severed his relations with the university. He and his wife made their home with P. Loud, his brother-in-law. It was here that he began work on his Manual of Theology. In the latter part of the year he moved to Cuthbert and lived with his son-in-law, R. D. Mallary. It was in Cuthbert in the spring of 1857 that he completed his Manual. It was published by the Southern Baptist Publication Society at Charleston, South Carolina, in 1858. Dr. Dagg felt that this Manual should have a second part or supplement, and so he began a treatise on Church Order. This was completed in the spring of 1858. Dr. Dagg and his wife went to Philadelphia to superintend the publication of this work. It seems that this was the first return trip he had made since he came South in 1836. On his return he again resided with his brother-in-law at Madison.

This was a period of almost uninterrupted writing. While in Madison he started his work on Moral Science. He completed this in the summer of 1859 after about a year's work. He states that he sent this work to his son, O. W. Davis, who then lived in Philadelphia. Davis contracted with Sheldon and Co. of New York for its publication.
The next work that Dr. Dagg undertook was his Evidences of Christianity. He says of this work:

"The greater part was written in the house of Mrs. Thornton in Cuthbert. My wife's eyes had failed so much that she could no longer assist me, but I procured the valuable services of Mrs. Thornton's elder daughter, Miss Rebecca. This work was longer in hand and cost me more labor than any that I had written, and when it was completed, the war was raging and cut off the hope of getting it published." This work, although by no means the size of his Theology or Church Order, was of such a nature that it required a considerable amount of research work and it was particularly difficult for a blind man to accomplish this research. In 1868 he offered it to the Georgia Baptist Convention on condition that they publish it. Funds were soon raised and it was published in 1869 by J. W. Burke and Co. of Macon, Georgia.

On November 24th 1864 Mrs. Dagg died at the home of Mrs. Thornton in Cuthbert after a short illness. Dr. Dagg now took up his abode at Forsyth, Ga. with his son-in-law, S. G. Hillyer, who was president of what is now Bessie Tift College. He remained here until the death of his daughter, Elizabeth, which occurred in January 1870. In April of the same year another daughter, Mrs. Rugeley, visited him in Forsyth. She prevailed
upon him to return to her home in Lowndesborough, Alabama. This he did. They arrived in Lowndesborough on April 30th and remained there until the first of November when they removed to Haynesville Alabama.

An interesting sidelight on Dr. Dagg's character is revealed by a story that the late E. Y. Mallory told on himself. It was the custom of Mallory's parents to spend the summer in Forsyth. S. G. Hillyer's son, Lewellyn, and young Mallory naturally enough were thrown together as they were first cousins. They were playing together on the lawn and a dispute happened to arise, which led to an exchange of blows. Dr. Dagg was sitting on the porch. When the disagreement reached the point of fisticuffs Dr. Dagg intervened. He said not a word and did not give the two bad boys any admonition but he insisted that they kiss one another. Dr. Dagg lived in Haynesville for the remaining fourteen years of his life. At the time that he wrote his autobiography, a small pamphlet meant for the perusal of the immediate members of his family, he stated that he had been living in Haynesville for seven years and had not been off the lot on which he was first set down. It is very probable that he remained there, not even going to town, for the next seven years of his life. The heading of the resolution passed by the board of Trustees
of Mercer on the death of Dr. Dagg places a D. D. and a LL.D. after his name. I have been unable to discover what university presented Dr. Dagg with the doctor of laws degree. These last years of Dr. Dagg were spent for the most part in contemplation of the world to come. His mind remained active up to the day of his death. It is said that during this period of his life much of his time was spent in prayer, especially for members of his family. He prayed for everyone his twenty-two children and grandchildren by name. R. J. Bacon, one of his great grandchildren, testifies that it is a great joy to know that he was born soon enough to have the prayers of this great man and true saint of God ascend to the heavenly kingdom bearing his name in supplication to the Almighty.

The closeness that Dr. Dagg felt to the other world may be no better illustrated than to give the closing paragraph of his short autobiography:

"These lines are written at the request of my grandson, Junius F. Hillyer, for his gratification, and for the gratification of any other of my children who may read them. To excite their gratitude to God, I wish to make mention of the Lord’s kindness to our family. All my five children professed Christ. Two of them are gone to heaven, and the remaining three are on the way. Of my grandchildren, seventeen have professed
Christ, and are, I hope, true disciples. If all of these twenty-two are heirs of the incorruptible inheritance, worth more than all the kingdoms on earth, what a rich family are we! Let us all unite in gratitude to God for his unspeakable blessings. But let us not forget that there are still nine grandchildren and eight great-grandchildren who need Christ, and His great salvation. For them let us pray fervently that they may be brought into the fold of Christ and may serve Him faithfully on earth, and may be united with the rest to make an unbroken family in heaven."

Dr. The manifold sorrows that had come into Dagg's life, his infirmities, and his natural disposition early led him into an almost constant looking forward to the life beyond. After the death of his first wife he seemed to dwell far more in the presence of the next world than of this. Dagg's own words can better explain the attitude that he maintained for the rest of his life:

"The earth had now lost all attractions, and my mind followed the departed one to her glorious home, into which I am as confident that she entered as that I exist. Only a thin veil seemed to separate me from that happy assembly, and I could almost hear their triumphant songs." In 1855 he wrote, "It is my wish to fill the few remaining days of my pilgrimage
with some useful service in the Master's cause." He lived for thirty years after that was written. His faith in the next world and its glories is so positive that it seems rather absolute knowledge than mere faith. This journey on earth was for him truly a pilgrimage. It was the unseen eternities of the next world that were the real things to Dr. Dagg. Heaven was to him just over the garden wall. And the garden — well, his Master was there, the Master for whom he labored under conditions that would have caused most men to curse God and die.

In speaking of his second marriage he remarks:

"We formed our union, with no romantic expectations of happiness on earth. Affliction had saddened our spirits, and taught us to look beyond the present life, for perfect and enduring bliss. We felt the uncertainty of our continuance here, and our highest expectation was to assist each other for a few years in serving God."

In the preface to his Manual of Theology he says:

"If this humble attempt to benefit others should be unsuccessful it has not been useless to myself. In the near prospect of eternity, I have found it good to examine again the foundation on which my faith rests. If the perusal of these pages gives as much profit and pleasure to the reader as the preparing of them did to the writer, we may find reason in the
future world to rejoice together, that Christian friends have
called for this little work of service to the cause of the Re-
deemer."

His faith is not a faith that has been wrought out by
another and handed down to him second-hand. It is a faith born
of a great wrestling with the Holy Spirit. It is a faith born
of a great intellect seeking the infinite cause of the universe.
It is a faith that transcends the world, that "mounts up on
wings as an eagle." The reality, the personality of heaven,
peopled with those whom he had known and loved, are those whom
he had not met in this world, but to whom in the bonds of the
Holy Spirit he had been bound is best illustrated by the closing
23, 1880:

"Before closing let me thank you for your kind remembe-
rance of me in your prayers. I am glad to be remembered by one
whose face I never saw. What a joy it will be to form acquaint-ance with each other in our Father's House above and to dwell
in His presence."

Dr. Dagg was evidently a preacher of unusual ability.
Dr. J. B. Jeter wrote of Dr. Dagg:

"In December, 1824, if I mistake not, I attended the annual
meeting of the missionary society in this city. The sermon before
the society was preached by Brother Dagg. It was his first appearance in Richmond. He came by invitation from the county of Loudoun. He was twenty-eight years old, was a cripple from a recent fall, and walked on a crutch, and wore shades over his eyes, and his raiment was plain and rustic, like that of country ministers generally. He was rather tall and spare, and had he been free from infirmities, his appearance would have been quite commanding. The services were held on a week day morning, in the old Second Baptist Church. After the preliminary services were over, the preacher took for his text, Romans 1:14, 'I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise'. His manner was calm and slow, his voice was distinct and solemn, his style was pure condensed and vigorous, his gestures were sparing but appropriate, and his thoughts were pertinent, weighty, and impressive. He aimed to prove that Paul was debtor to the Greeks and Barbarians, etc., not because of any kindness they had shown him, or any benefits they had conferred on the world, but because a dispensation of the gospel had been committed to him. -- The audience was spell-bound by the sermon. They thought but little of the preacher, but much of the great, momentous truths which he had so clearly presented to their minds. I have rarely been so deeply impressed with a sermon. -- I deemed it in style and manner the most
exceptional of all the sermons that I had then heard. It was not impassioned, not powerful, but it was in good taste, and a most solemn and instructive discourse. Of all the discourses to which I was permitted to listen, it exerted the greatest influence over my own manner of preaching. I fell into an unconscious and unavoidable imitation of its style, which I am sorry to say, never gave any just conception of the original."

Such a statement coming from the great preacher that Dr. Jeter was of highly significant.

Dr. W. T. Brantly said of Dr. Dagg as a preacher:

"My recollections of Dr. Dagg as a preacher are better defined as to his manner than as to his matter, although the impression made by the latter is by no means wholly effaced from memory. What struck me was his great deliberation in the pulpit, accompanied by a solemnity and earnestness which convinced every hearer of the perfect sincerity of the speaker. Owing to his lameness he usually occupied an elevated seat while preaching—much, I presume, as our Lord did on the mountain, or as the Apostle did by the river side, he sat down and discoursed to the company there assembled. But a voice, rich, sweet, sympathetic, and a countenance singularly mild and engaging, fully compensated for the absence of other physical requisites. One of the last sermons I remember to have heard him preach was in my father's
pulpit (in Philadelphia), which he was supplying on a particular occasion. It was from the text, 'There is a friend that sticketh closer than a brother.' More than forty years have passed since that sermon was preached, but you see the text is recalled, and I remember as well the tender terms in which he spoke of Jesus and the melodious voice in which the thoughts were uttered, and the great gratification with which he was heard by all. -- While your father's pulpit delivery was recommended by the qualities of which I have spoken, it was the thought rather than the utterance, the matter, more than the manner, which gave him a position among the first preachers of the day. His conceptions of truth were so clear, so striking, and oftentimes so original, that his hearers always had something worthy of their attention. Whilst his manner was not declamatory, nor his style at all rhetorical, his thoughts were so weighty and expressed in terms so intelligible as to command the attention of the largest congregations, composed though they might be of every grade of intellect."

Brantly continues by saying that his father, who was a fellow pastor with Dagg in Philadelphia, considered him as being one of the best preachers and expositors of the Word within his knowledge. His father at one time remarked, 'I take more pleasure in Dagg than in any other'. Dr. Brantly continues:
The immediate predecessor of Dr. Dagg in the Philadelphia church was Rev. William Staughton D. D. Dr. Staughton in his day was probably the most popular Baptist minister in the United States. For years he commanded the largest congregation in the great city where he preached. It was no easy task to follow one so popular. But his successor, though a very different kind of a preacher, fully sustained himself in the position. Dr. Staughton in his palmy days had a vigorous physique capable of enduring great fatigue. Dr. Dagg's frame was comparatively feeble and was embarrassed by a lameness, which often required the use of crutches. In Dr. Staughton's preaching the imaginative element predominated, causing his discourses to abound in tropes and comparisons. Dr. Dagg was far more remarkable for his reasoning powers. The former was the better rhetorician, the latter excelled as a logician. Staughton was given to hyperbole and those exaggerations which spring from a vivid imagination. Dagg presented the truth, simple and unvarnished, depending for its power on its native majesty. Staughton was declamatory, Dr. Dagg was persuasive. The former delighted the masses, the latter was more acceptable to the thoughtful and serious. Staughton was sometimes pompous and even affected, Dr. Dagg was always unostentatious and natural. Both emphatically were preachers of the Gospel in its purity, but while Staughton drew
largely upon his imagination to give effect to his appeals Dr. Dagg depended more upon a 'right division of the word of truth'. In manner one was vehement and full of action, while the other from physical necessity was colloquial and quiet. Staughton did a grand work in his day, but Dr. Dagg though early compelled to relinquish the pulpit has been preaching with his pen on such grand themes that he must continue to speak long after his tongue is silent."

One of Dagg's most outstanding traits was his shrinking modesty. Never did he put himself forward. In the pulpit, in the class room and as a writer whatever of self appears is only what is absolutely unavoidable. It was his Master's business that he was about and if the human instrument was visible, it was visible only because the work necessitated it. In the preface to his Manual of Theology he says:

"It is my desire that the reader should see, in the doctrine here presented, so far as respects human authority, nothing but the mere opinion of a fallible worm, but that so far as it is sustained by the word of God, he should receive it as truth of God."

This abnegation of self was carried to such an extent that he asked that no grave stone be erected over his body.

As in Milton there seems to be a total lack of humor in
Dr. Dagg. Yet he was feared by none. People loved to be around him but they always respected a quiet dignity that was ever his. This dignity he always possessed, but he was never austere or unapproachable. He was by nature genial and affectionate. There was nothing harsh in Dr. Dagg, his daughters never minded the arduous task of serving as eyes for him, all of his children regarded him with feelings bordering on veneration.

Dr. Dagg exerted a tremendous influence in his day in the pulpit, class room, and by his books. Though more or less out of date his works are still referred to by the careful student of theology. If Dr. Dagg had done nothing else his influence for good among his immediate family and upon his descendents for four and five generations would make men rise up and call him blessed.
CHAPTER II

I have already treated of Dagg's early experience as a

When it became necessary for him to give up his church
philadelphia on account of the failure of his voice he had to
find some means of making a living. There happened to be a

There was laboring under many difficulties when Dr. Dagg became

There were a number of young men

who were studying for the ministry and Dr. Dagg felt that,

denied of the privilege of preaching himself, he was

being the work of the kingdom in a direct way by preparing others
to teach the Gospel. All of the theology was taught by Dr. Dagg.

This his first experience as a professor of theology. He states

that he was able to carry the work without difficulty with the

exclusion of his class in Hebrew. He had made some progress with

the study of Hebrew in the years 1818 and 1819 but the busy

ness of his pastoral work in Philadelphia left him no time to

continue the study. He felt that the department of theology

was not complete without a course in Hebrew. As his eyes

failed him the question that arose was how could he teach

Hebrew without being able to resume the study of the language or

teach the characters. He induced his eldest daughter to learn

the letters and vowel points of the language. After a short
while she became able to read Hebrew to him. By this means he was able to review the language and to study the lessons that he had assigned to his class. He states that he was able to instruct the class to their satisfaction and also to his own. No phase of his life better illustrates the stupendous force of will that was so characteristic of Dr. Dagg. He would be overcome by no obstacle, not even the teaching of Hebrew with blind eyes.

During the year 1835 the school continued to prosper, but by the close of the year it became apparent that the manual labor appendage was a drag on the school. The trustees resolved to sell the tract of land on which it was situated and move to another location. Dr. Dagg was undecided whether to follow the school to its new location. His wife was desirous of helping to provide for the family and she favored the project of establishing a school for young ladies. A friend of the family, Rev. H. W. Cushman, recommended Dr. Dagg for the head of the Alabama Female Athenaeum that was to open in Tuscaloosa, Alabama in the following September. Dr. Dagg received the appointment and departed in August for the South. Dagg and his family arrived two or three days after the school had been opened. The trustees engaged to pay Dr. Dagg, his wife, and his three daughters $2,000.00 a year for their services, plus the income
from the ornamental department. Dr. Dagg says of this arrangement:

"If our surplus income had been wisely invested, and permitted to accumulate, it might have made us too rich for our spiritual good, but from this evil the Lord delivered us." It is interesting to speculate on how many would have rejoiced that the Lord had delivered them from such a calamity. The school rapidly filled and it was necessary almost immediately to enlarge the building. The opening of the fall session the following year marked the completion of the various alterations and enlargements that had been going on. Dr. Dagg states that from this time onward the school grew in popularity and received a large patronage from the immediate vicinity and also from distant parts of the state. The school continued to prosper for two or three years and held its own until the resignation of Dr. Dagg. The school was founded by a stock company for the purpose of paying dividends. It could not continue to prosper under this arrangement, for the primary object was to make money instead of to impart instruction. The school became involved heavily in debt and the Trustees made over the property to the creditors by a deed of trust. Dr. Dagg was offered the property on the condition that he would continue the school. He bought the school for less than a third that had been
originally paid for it. However property values in Tuscaloosa were continually falling, and some years later when he decided to sell he was forced to sell at much less than he paid for it.

Dr. Dagg had long been restless because he felt that he was accomplishing nothing toward the preaching of the gospel. When he was asked to fill the chair of theology and president pro tem at Mercer University he accepted.

Dr. Dagg began his work at Mercer on February 13, 1844.

The leaders of the Georgia Baptist Convention felt that the only way to carry on the missionary endeavors that had been started was to have an educated ministry. In 1831 the Georgia Baptist Convention passed a resolution to establish a literary and theological school. As a direct outgrowth of the resolution Mercer Institute opened its doors on Jan. 14, 1833 with thirty-nine students in attendance. B. M. Sanders was elected principal.

The school was located in Greene County, Georgia, about eighty miles west of Augusta. A town known as Penfield grew up around the school site. The failure of the Convention to agree upon the location for a Southern Baptist college in 1835 led to the elevation of Mercer to the collegiate rank. Mercer opened as a college in 1836 with B. M. Sanders as president. The manual labor department that had been a feature of the institute was carried on in the college. The property of the university consisted of about a thousand acres, three hundred of which were
cleared and used for farming purposes. The work on this farm was done by the students who were required to spend three hours a day in manual labor. There were six principal buildings beside the negro houses and barns. Up until the time that Dr. Dagg became president the collegiate department was poorly organized, and there was no Hebrew taught.

Rev. Otis Smith served as president from 1840 until 1844. By 1843 the university was suffering from want of better management. The more influential members of the faculty felt this and tended their resignations to the Board of Trustees. Efforts were being made to secure Dr. Basil Manley, who was at that time president of the University of Alabama, to accept the presidency of Mercer University. Dr. Manley did not accept but recommended to the Board Dr. Dagg who was then the head of the Tuscaloosa Female Athnæum. Dr. Dagg was elected as president pro tem and to the professorship of theology. The Board refused to accept the resignation of P. H. Mell and the other professors. The Christian Index for Jan. 5, 1844 stated that the prospects for the university were never more flattering. Largely through the generosity of Jesse Mercer, Mercer had an endowment of $60,000.00 for theological purposes. This was an amount larger than all of the other Baptist theological schools south of the Mason and
Dixon line combined. The Index for Feb. 16, 1844 carried this item:

"With a permanent fund of about $60,000.00 for theological purposes and a still greater amount for the collegiate department, we see no reason why Mercer should not rank with the best institutions of its kind in the country.--- We are gratified that we are able to announce the arrival of Dr. Dagg. We are also pleased to learn that his appointment is considered a very judicious one. It is perhaps known to our readers that the brethren in Philadelphia were desirous to secure his service as an instructor in a theological class in their city. Dr. Jewell, editor of the Philadelphia department of the Baptist Advocate says, 'While we regret on the one hand the unexpected change in the plans of Dr. Dagg we know that the Trustees of Mercer College have performed a wise act in selecting so competent and judicious a brother to support its interests.' Brother Dagg has accepted the appointment. We believe that it is the beginning of a new and auspicious era in the history of Mercer University."

Dr. Dagg immediately set about placing the university on a firm collegiate and theological footing. A full four year college course was installed and the theological department was greatly enlarged and increased. How well he succeeded the history of the university for the next ten years amply testifies.
There was a steady growth in the point of numbers and the training was as thorough as that offered by any institution in the land. The Jan. 26, 1844 issue of the Index carried the following:

"With one at the head of our university who is so well and extensively known as a profound divine and able scholar we anticipate large accessions to the number of our students as soon as it shall be generally known that he has accepted the presidency."

It was the purpose of the Trustees, inspired by Dr. Dagg to place the theological department on an equal footing with the best seminaries in the land. It was due to Dagg's vision of a thoroughly educated ministry, and to his great ability and unexampled energy that Mercer was to attain the position where her theological work was recognized as being equal to any school in the land. As a recognition of the ability of Dr. Dagg the Index for Feb. 23, 1844 carried the following:

"We would say that it is no longer necessary to go North for a thorough theological course. Dr. Dagg is now with us. He has the confidence of the denomination not only in the South but throughout the whole country."

At this time the Baptist in the South had no outstanding theological institution for the training of ministers. The various
states each supported a college with a theological school attached. A central southern Baptist theological seminary was being agitated. The various schools in each of the several southern states were endeavoring to get the proposed seminary situated at their schools. The Baptists of Georgia were particularly anxious to have the new seminary a part of Mercer. At this time the Georgia Baptists had more claim for their seminary to be placed at Mercer than did any of the other denominational schools. We have seen that Mercer had an endowment for theological purposes that exceeded all of the other southern institutions combined. Mercer's rank as a theological seminary is well illustrated by an article that appeared in the Dec. 13, 1844 issue of the Index. There had been some journalistic controversy between the Index and the Baptist papers of other southern states. This article endeavored to present the advantages of Mercer as the logical place to establish the new seminary. It also urged that prospective ministerial students would seriously consider Mercer for their theological training. The Index advocated that the Baptist in other states give up their struggling attempts to compete with Mercer and send their students to Penfield, for:

"With a smaller outlay you can never compete successfully with either Newton or Mercer University."

At the meeting of the board of Trustees in the winter of 1845 the Trustees elected another professor of theology. This
gave Mercer three full professors in the theological department. An endeavor was made to raise another $50,000.00 to increase the endowment of the Theological Seminary. They failed to raise this money. In the light of events that followed and the high standard that Dr. Dagg always insisted upon in both the collegiate and theological departments there is little doubt that if this money had been raised the present Southern Baptist Theological Seminary would now be located at Mercer. With few exceptions, Dr. Dagg was the only man of his time in Georgia that saw the vision of a really great theological school located at Mercer.

The term that began in the fall of 1845 was opened with three full professors in the theological department. Dr. Dagg was professor of systematic theology and Hebrew. Rev. J. L. Reynolds was professor of Biblical literature, and W. M. Crawford professor of church history. The curriculum for the Junior class consisted of Hebrew, Biblical Antiquities, Principles of Interpretation, Natural Theology and Evidences of Christianity. In the Middle class systematic theology was begun, exegesis of the Greek and Hebrew scriptures was undertaken, Biblical antiquities were continued, as was Interpretation, Homiletics and Elocution completed the Middle course. The curriculum for the senior class was as follows: Church history, Pastoral duties, and Instruction in Chaldee. This course normally required three full
years but it was possible by doubling up in the collegiate department to complete the work in two years. There was no charge for tuition in the theological department, board for the term was seven to eight dollars a month while room and laundry was secured for two dollars. The normal school session began on the second Wednesday in August and closed the second Wednesday in December, the second term began on the fifteenth of January and ran until the second Wednesday in July.

In 1847 J. L. Reynolds resigned his professorship of Biblical literature to accept the pastorate of the Second Baptist Church of Richmond. In a letter to the Index for Feb. 11, 1847 Reynolds stated:

"The theological department of the university presents advantages far superior to any institution with which I am acquainted." His faith in Mercer and its high scholastic standard is attested by the fact that he sent a young man who desired to study for the ministry all the way from Virginia to Georgia to receive his theological training at Mercer.

Before a man could enter the theological department he must have a collegiate education or the equivalent. This high standard of theological instruction was carried on under the disheartening disadvantage of a very small attendance. During all of Dr. Dagg's presidency there were never over three students
who were taking full theological work. The student body for the whole university averaged about a hundred and twenty. Out of this number the average number of students who had the ministry in view was fifteen. The total number of students and the number who were taking theological work may seem small as judged by present day standards, but we should remember that in all the Baptist universities and colleges in the entire country in 1848 there were only thirteen hundred students and the total number of students who were devoting their full time to the study of the ministry was only a hundred and fifty.

An item that appeared in the December 9, 1847 issue of the Index is illuminating:

"The course of studies in this institution (Mercer) is more thorough than the course in any other institution in the South with which we are acquainted. This fact ought to operate in its favor and doubtless will ultimately, but at present it operates to its prejudice. It drives to other institutions those who wish to enter a college class but who are half prepared to do so---".

In the March 16, 1848 issue of the same paper we have the following:

"I venture the assertion that there is not in this Union
an institution whatever its advantages in other respects in which
it is more difficult for a superior scholar to pass than in
Mercer University." This article goes on to say that many students
have entered other universities a whole year in advance of the
class they left at Mercer. This high scholastic standard that
was maintained was due in a large measure to the vision of a true
university that Dr. Dagg always held.

When Dr. Dagg took charge of Mercer in 1844 there was a
total attendance of 71 students. The last year that he served
as president the total attendance was 177. This was a high water
mark in the history of Mercer and continued to be so for many
years. The most prosperous period that Mercer enjoyed during the
first fifty years of her existence was during the presidency of
John Leadly Dagg.

In February 1854 Dagg had completed his sixtieth year.
The burdens of the presidency were resting heavily upon him and
he desired to resign. Accordingly at the meeting of the board
of Trustees that occurred in July he offered his resignation.
This was accepted and took effect six months later as was the
custom. The report on the report of the Board of Trustees that
was presented to the Georgia Baptist Convention in 1856 carried
the following in regard to Dr. Dagg's resignation:

"Beginning in July 1854 on the Monday of commencement week
President Dagg at Mercer University was found feeble and infirm and unable to meet with the Board of Trustees. He expressed his willingness to retire from the presidency and to take a subordinate position. The Board informally decided on this as desirable, and informed President Dagg of their views. His resignation was tendered and accepted. The reasons for his resignation to be published and the grounds for its acceptance are, "the failing health and want of strength of Dr. Dagg."

Dr. Dagg objected to this reason for his resignation. Professors Mell, Sanford, and Willet concurred in this and upheld Dr. Dagg. Professor Crawford was the only member of the faculty who failed to object to this reason for the acceptance of Dagg's resignation. Professor Mell endeavored to get Professor Crawford to sign the petition to the Board in which the other professors testified that Dr. Dagg was not too infirm and feeble to carry on his work as president. Crawford refused to subscribe to this petition. Concerning Dagg's resignation P. H. Mell Jr. states, "In 1855 a crisis occurred and Dr. Dagg was asked to resign for reasons that appeared to do great injustice to a capable and faithful officer. All of the professors except N.M. Crawford, who was later elected president, sent in their protest to the board of Trustees but it availed nothing, and Dr. Dagg was retired."

From the information that we have it is evident that there was some reason other than feebleness that led Dr. Dagg
to hand in his resignation. None of the sources that are available give us a clue to the real seat of the trouble, however, it is evident that Dr. Dagg was treated in a manner that did injustice to a man of his high intellect and true greatness of soul. That through it all he showed the true Christian spirit is manifested by his continuing to serve as professor of theology.

President Crawford was not able to get along with any of the professors and an open breach came between P. H. Mell and the president. The board of Trustees was behind Crawford and discharged Mell. Dr. Dagg felt keenly the injustice of this proceeding. He voiced his protest by handing in his resignation as professor of theology in the following letter:

"To the Hon. Thomas Stocks, President of the Board of Trustees of Mercer University.

Dear Brother:

From documents which I have seen, it appears that at the meeting of the Board, Tuesday last, Prof. Mell was dismissed from office on a charge of hostility to the president. Prof. Mell is regarded by the Board as a worthy Christian minister and as a competent and laborious instructor. No failure in duty appears to be laid to his charge. I had the pleasure of testifying before the Board in December last, that during the whole of my presidency (ten-and-a-half years) he has been the right
arm of our discipline; and I consider the present prosperity of the University attributable to no one more than to him.

When such an officer on such a charge, so unstained by proof, is dismissed from the service of the Board, the reward of fidelity is too uncertain to render office desirable. It is my wish to retire from the University, I therefore respectfully present to you my resignation, to take effect six months from hence.

Yours truly,

J. L. Dagg

Penfield Oct. 27, 1855

Of Dr. Dagg as a college professor and president Dr. P. H. Moll, his associate for eleven years and later Chancellor of the University of Georgia wrote:

"Dr. Dagg was for about eleven years President of Mercer University. During all that time I, as a professor, was intimately associated with him. I never knew a better or a more successful college president. His learning and ability, his simplicity of character, his gentleness and courtesy, conciliated to him the cordial cooperation of his colleagues, and commanded their confidence and love. I cannot recall to memory an instance, from the time of his entrance on office to the time of his first
resignation in which any of his colleagues showed any disposition to resist him in his plans, or yielded a reluctant support to any of his measures. But the doctor's measures were always like his own nature - gentle, conservative and firm. Everybody knew that they were wise and that there would be no vacillation in the execution. With no ostentation or noisy self assertion, he was endowed with a firmness as settled as the hills, and with an unconscious influence and a personal magnetism that impressed all who came in contact with him. The students all venerated him, and looked up to him as a father. I cannot recall an incident of a college trick played upon him, or of any disrespectful manifestation by a student. The doctor accepted the presidency when the university was in a state of depression, but he left it in a high state of prosperity.

"During the time of his presidency were educated nearly all the distinguished ministers who now, in middle age, are wielding such an extensive and benevolent influence in Georgia. These will all unite with me in the statement that, under God, Dr. Dagg's instruction was a most potent influence to equip them for their usefulness and success in life.

"An affection of the throat prevented him from appearing often before audiences as a preacher or any public speaker."
My impression is that he never preached a sermon during all his life at Penfield. But who that heard them can forget his imitable and touching baccalaureate addresses on commencement occasions? He used no manuscripts and dealt in no commonplaces, ponderosities, or platitudes. Taking some salient point, perhaps, in the history of the class, or some incident connected with it he caused to cluster around the point or incidental remarks and illustrations full of freshness, instruction, and pathos, that informed the judgment, warmed the heart, and filled all eyes with tears. I never knew anyone who, on any occasion, so successfully unsealed the fountain of tears as Dr. Dagg always did on these occasions. It is the lot generally of a president in deliverance of the baccalaureate address to demoralize and disperse the commencement crowd. Dr. Dagg's genius always hushed to silence, and drew their bodies toward him with breathless and emotional attention."

A letter by Dr. Dagg written to the editor of the Religious Herald and reprinted in the Jan. 18, 1856 issue of the Christian Index is of interest.

"Dear Brother Sands:

A few of my friends of my early days still remain in Virginia, who will read with some concern the announcement made in your paper of the 11th inst. that I have been compelled by
continued indisposition 'to resign the presidency of Mercer University.' It may give satisfaction to these friends if you will inform them that my general health the past year has been about as good as in any year since my coming to Georgia. I have been eleven years in the service of the University and have very seldom, during this period, been prevented from attending to my duties by sickness even for a single day. My colleagues have cheerfully testified that I have been able to be more punctual than any of them, although they are all much younger men than I am. During the past year I do not now remember that I have lost a single recitation, and the history of other years has been nearly the same. To the kind Preserver of men, I desire to be grateful for His continued goodness. An increase of my lameness has unfitted me for such service as require strong and active limbs, and the pressure of sixty-one years has admonished me to desire relief from those burdens which younger men can better bear. It is, however, my wish to fill the few remaining days of my pilgrimage with some useful service in the Master's cause. Our Board of Trustees have requested that I would continue in the University as professor of theology, and I am under an engagement to do so until July next.

With best wishes for your welfare, and that of all the beloved Christian brethren in my native state.

I am yours in the Gospel of Christ.

J. L. Dagg

Penfield Jan. 16, 1855"
CHAPTER III
MANUAL OF THEOLOGY

Dr. Dagg started work on his Manual of Theology shortly after he gave up his duties at Mercer University. This work was copyrighted in 1857 and printed in 1858 by the Southern Baptist Publication Society then located at Charleston, South Carolina.

It must be classed among the shorter theologies. In his preface Dr. Dagg states, "it is primarily a volume for those who do not have the time or opportunity to study the larger works on theology." No attempt is made to discuss the field of theology at every point. However the salient doctrines and teachings of the Bible are set forth with a clearness and simplicity of style that makes reading it truly a delight. This work is divided into two parts, a treatise on Christian Doctrine and one on Church Order. The first section deals with the spiritual make-up of the Kingdom of God, the second with the necessary physical organization.

Dagg's Theology is a little out of the ordinary in that there is almost nothing of a controversial or polemic nature. Where there has been a difference of opinion in matters of speculative theology, Dr. Dagg has presented what seems to him to be the Biblical teaching on the subject and has made no attempt to theorize or dogmatize on these matters. In his preface he says of these controversial points:
"I hope they have been so disposed of as to leave the mind at rest, peacefully reposing on truth clearly revealed, and patiently waiting for the light of eternity to dispel all remaining darkness."

Dr. Dagg makes another departure from the majority of those who have written on Christian doctrine in that he quotes no secular authorities at all. For all direct proof of all the articles of faith Dr. Dagg has relied on the express declaration of God's word, or such deductions as are adapted to plain and practical minds. Dr. Dagg felt and believed that all doctrine could be sustained by the Bible if it was rightly understood and interpreted.

The make up of his theology follows the conventional form, starting with the study of religious truth, which includes the sources of knowledge of religion, the inspiration of the Scriptures and the origin and authority of the Bible. The second section takes up the study of the doctrine of God, His existence, His attributes, and duty of love toward Him. The third section is concerning the will and works of God, which includes the chapter on creation and providence. In the fourth section man, his fall and present state are set forth. Dr. Dagg then progresses to the doctrine concerning Jesus Christ, His person, His states, and His office. The next section concerns the Holy Spirit, and includes chapters on the personality,
the divinity, and the office of the Holy Spirit. The seventh section treats of Grace, the covenant, the blessings, and the sovereignty of grace, and also the doctrine of the Trinity. The last section treats of the future world and includes chapters on the immortality of the soul, resurrection, last judgment, heaven, and hell.

As regards Dr. Dagg's theology there is nothing speculative, or original about it. Dr. Dagg was a systematizer rather than a developer of doctrine. His theology is a moderate Calvinistic Augustianism. On the points that characterize moderate Calvinism he reiterates the accepted Calvinistic arguments on free will, predestination, human depravity, justification, eschatology, etc. His belief concerning free will and predestination may be said to be sublapsarian. His predestination does not go to the extent that he holds that God created man for the express purpose of showing His mercy by saving some and His justice by damming others, having foreordained some to salvation and others to damnation. Dr. Dagg sums up a long discussion on predestination by stating:

"The doctrine of moral necessity (foreknowledge of God) is not inconsistent with the free-agency and accountability of man. The doctrine cannot be disproved by human philosophy. We ought not to admit any inference from it as an article of faith, unless it be supported by the authority of the Holy Scripture."
CHURCH ORDER

The second part of the Manual of Theology is a treatise on Church Order. This work was copyrighted and published by the Southern Baptist Publication Society located at Charleston, South Carolina. This second part serves as a supplement to the first part, which was a discussion of the spiritual values of the Kingdom of God. The treatise on Church Order, as its name implies, is a discussion of the physical make-up of the kingdom of God on earth, known as the church. In this work as in the discussion of doctrine Dr. Dagg has employed the Bible as his chief source of knowledge concerning the correct make-up of the true church.

The spirit in which he wrote this treatise is well illustrated by the first paragraph in his introduction.

"To love God with all the heart is the sum of all duty. Love must be exercised according to the relations which we bear. When a parent loves his child he feels bound to exercise parental authority over it for its benefit; but the love a child has toward a parent requires obedience. So love to God produces obedience; for it is impossible to love God supremely without a supreme desire to please Him in all things. Hence this one principle contains, involved in it, perfect obedience to every divine requirement."

The first chapter is a discussion of baptism. Dr. Dagg
advances all of the accustomed Baptist arguments in favor of immersion as the proper form of baptism. The second chapter deals with the physical organization of local churches. The third with the membership and organization of the church universal. The fourth chapter is a lengthy discussion of infant membership. Dr. Dagg gives the usual arguments for infant membership and infant baptism and refutes them one by one. The major premise on which he bases his arguments against infant membership is that believers in Christ are the only ones who have a Scriptural right to membership in the Christian churches. In the next chapter we have a discussion of the Lord’s Supper, the necessity of its perpetuity, its design, communicants, and a section on open and close communion. The arguments for open communion are given and a discussion and refutation of each argument follows. The accustomed arguments of strict Baptists that baptism and baptism as the Lord instituted the ordinance is a pre-requisite to communion at the Lord’s table constitutes his major defense of close communion. Washing of feet is discussed in the sixth chapter. Dr. Dagg contends that it is not necessary to continue this as an ordinance because Jesus recommended the act on the ground of its utility in an eastern country. It was not a single duty which Jesus intended to enjoin but a whole class of duties, such as hospitality,
He concludes a number of minor arguments by proving that the washing of feet as a ceremony or ordinance was not practiced by the early church. Chapter seven is on the Sabbath and its observance. Chapter eight is on the Christian ministry and includes a discussion of their work, call, and apostolic succession. Dagg holds that if apostolic succession is necessary then God has preserved an unbroken succession. He attaches little importance to succession - it is the spirit of God in men that is the important question. He concludes his remarks on this subject by saying that if the succession was lost during the dark ages then God has reanimated his ministry and enabled them to continue their testimony to the end of the world. The ninth chapter is on discipline, admission of members, spiritual improvement, and excommunication. The tenth chapter is on miscellaneous subjects and includes sections on fellowship between churches, imposition of hands and rebaptism. Dr. Dagg concludes this volume with a discussion on the duty of Baptists.
ELEMENTS OF MORAL SCIENCE

Dr. Dagg completed his "Elements of Moral Science" about a year after the publication of his Church Order. This work was copyrighted in 1859 but due to the outbreak of the Civil War it was not published until 1870. J. W. Burke of Macon, Ga. was the printer. Dr. Dagg in the preface acknowledges his indebtedness to Dr. Wayland's "Elements of Moral Science." Due partially to his defense of slavery Dr. Dagg's work soon displaced Wayland's as a text book on moral philosophy in the majority of southern schools. Dr. J. G. Harrison, professor of philosophy at Mercer University, states that this work of Dr. Dagg's would have become the standard work on moral philosophy throughout the country if Dagg had not in it defended slavery. As in his other works so in this Dr. Dagg makes large use of the Bible. It is the system of morals as found in the Bible that constitutes the foundation for Dr. Dagg's discussion.

There are chapters on moral quality, obligation, faculty and virtue. Chapter five is a discussion of the knowledge of duty. A chapter on rules of conduct follows. Chapter seven is on our duties to God and includes sections on love, obedience, repentance, prayer and Sabbath observance. Chapters on duty of reciprocity, benevolence, veracity, and social
duties follow. Duties of the family, public duties, and duties to self occupy separate chapters. The concluding chapter on the duties of civil government is the most interesting in the entire volume. In this chapter Dr. Dagg defends the right of the civil government to imprison, to administer capital punishment, to wage war and to hold an inferior people in a state of slavery. Dagg's discussion of slavery is interesting and it is remarkable to see what a clear case he makes for the practice. His first premise is that all government is a bond and that restrictions on the individual are necessary for the safeguarding of the whole. Dr. Dagg considered the negroes as an alien people not qualified for citizenship. He goes on to say: "it would be unjust for this alien people to enjoy all of the benefits of a government to which they are not adapted, at the expense of the intelligent and polished people who have instituted it for themselves. And, moreover, were such a people not required to labor, the restraint on their personal liberty, which their condition requires, could not readily be imposed, and the power of government would need to be exercised in some other way, less favorable to their good and the public peace. -- If it be said that benevolence ought to assign to them a position in society above that to which they are
adapted, the reply is, that civil governments were not in-
stituted to dispense benevolence but to protect rights. Civil
government cannot undertake to effect a change in the charac-
ter and habits of the slaves, and to place them in a higher
position, without adapting them to it, would not be benevolence,
either to them or to the community." Dr. Dagg reiterates the
usual contention that the negro is the descendant of Ham and
therefore has the curse of God upon him and that he should
submit patiently to this curse that has doomed him to bondage.
Dagg goes on to show how the negro in his present state of
servitude (this was written in 1859) is in circumstances far
more favorable than when he was free in Africa. Possibly his
most interesting, and certainly most unique argument is the
following:

"The benevolent design of Providence in bringing the sons
of Africa into bondage in the United States, is too manifest
to be misinterpreted. It may be regarded as a stupendous
missionary movement, accomplishing more in the evangelization
of the heathen than all the missionary operations of Christian
churches throughout the world. Let no man oppose this movement
by forbidding the holding of slaves until he can produce divine
authority for the prohibition."

Dr. Dagg goes on to show by Scripture that the holding of
slaves is lawful in the Old Testament and that slaves are commanded to obey their masters in the New. He continues his argument by stating that Christ nowhere compromised with a wrong social practice and that if He had considered slavery wrong He would have forbidden it.

Dagg continues:

"It may be objected that this (freeing of slaves) would have disturbed the arrangements of society, and excited so great prejudice against the Gospel, as to obstruct its progress. And what then? Did the apostles of Christ make compromise with sin that the gospel might spread without obstruction? — They tore up the very foundations of heathen society, and turned the world upside down by preaching that men should abandon idolatry, and all vice. But they tolerated slaveholders and admitted them into the churches, and taught them how to act the part of masters. — The conclusion is unavoidable that the wisdom from above, by which the apostles acted, did not account the holding of slaves sinful." Dr. Dagg considers the relation of the slave and master very much the same as that of father and child. In the great majority of cases the slave is well cared for and the neglect of certain masters like the neglect of certain fathers is no valid argument against the lawfulness of the relation.
Dr. Dagg in his discussion of the duty to slaves states: "Society is bound to make a just arrangement of its relation to an alien people who may be within its territory. Justice does not require that these people should be admitted to citizenship, under a government to which they are not adapted."

He continues to argue that the slaves have their rights and these should be protected in every respect, masters should be required by law to protect these rights and made liable to punishment for every act of injustice and oppression.

In his discussion of the abolitionist movement Dr. Dagg admits that slavery is attended with many evils, just as war, and capital punishment are so attended. He states:

"The mistake of the abolitionists is, that they seek the benefit of enlightened virtue, without its presence and use. The gospel tends to abolish imprisonment, capital punishment, war, and involuntary servitude, by making all men righteous, and rendering these restraints of civil government unnecessary, but abolitionism seeks to remove the restraints, while the necessity for them still exists."
EVIDENCE OF CHRISTIANITY

Dr. Dagg says that his Evidence of Christianity entailed more labor than any of his other works. This was because the nature of the work required considerable research and reference. Dr. Dagg at this time was not able to use his eyes and this made the task particularly arduous. When he finished the work the Civil War was raging and it was impossible to have it printed. This volume was copyrighted and printed in 1869 by the J. W. Burke Co. of Macon, Ga.

Dr. Dagg aimed to present the various logical arguments for the verity of the Christian religion. In contrast to the average work on Evidences, Dr. Dagg does not place the first emphasis on the historical evidences. He directs his chief attention to the Bible, and proves in a most logical manner that it is of divine origin and hence the Christian religion on which it is founded is true. Dr. Dagg takes as his major premise the statement that Christianity is the religion of the Bible. He then proceeds to demonstrate the uniqueness of the Bible in ten truly inspiring chapters.

The first chapter deals with the prominent singularities of the Bible. The next deals with beneficial effects that the Bible has had on morals and on happiness. The third chapter treats of the morality of the Bible, not only does it
give us a perfect precept but it also gives us a perfect example. The fourth chapter is on the superhuman doctrine of the Bible. It would be unthinkable to suppose that it was possible for men, without inspiration to write it. Chapter five shows us the inerrancy of the Bible in matters of history. Chapter six is on prophecy and demonstrates how many of the prophecies of the Bible have been fulfilled to every jot and tittle, and shows that if the Bible has been so accurate in the matter of prophecies that have been fulfilled in the past then it will be accurate in the matter of prophecies that are yet to be fulfilled. An interesting chapter on miracles demonstrates their necessity in a supernatural religion. The eight and ninth chapters deal with the authenticity and the inspiration of the Bible. The concluding chapter demonstrates that the Bible is not at variance with true science, that truth is truth, and a right understanding of both the Bible and science would show a perfect harmony.

Dr. Dagg has attached a voluminous appendix. This section treats especially of the historical evidences, as found in secular history and on the monuments that have been preserved. The second chapter of the appendix deals with the fulfillment of prophecy, the third with pretended miracles, the fourth with Mohammedanism, the fifth is composed of miscellaneous extracts, and the sixth shows that there is no lack of harmony in the
gospels. In this appendix Dagg quotes to an extent from the "Credibility of the Gospel History" by Lardner and also from Paley's "Evidences of Christianity."
CHAPTER IV

Possibly the best way in which to sum up the life and work of Dr. Dagg is to give the resolution passed by the Board of Trustees of Mercer University on the occasion of his death.

"Rev. J. L. Dagg, D. D., LL. D.

To the Board of Trustees Mercer University:
The undersigned committee appointed to prepare a suitable expression of the sentiments of the Board, on the occasion of the death of Dr. Jno. L. Dagg, respectfully recommend the adoption of the preamble and resolutions herewith submitted.
John T. Clarke, Chairman, W. L. Kilpatrick and Geo. McCall, Committee.

Whereas, it hath pleased our Heavenly Father on the 11th day of June 1884 to call away from all earthly scenes and associations, the Rev. John Leadly Dagg D. D., a former and distinguished president of Mercer University, and whereas, we deem it due to the memory of that great and good man, and to the history of our university, of the Baptist denomination, and of the church of God, as well as to the feelings of veneration and love which we entertain for him, that we as a board, should make some formal expression of the esteem in which we held him:

Resolved first, that in Dr. John L. Dagg we recognize
one of whom we may truly say, that his early manhood was char-
acterized in a rare degree by piety, and by ministerial devotion
and efficiency, till disabled by disease from the active duties
of the pulpit, that, thus impaired, he entered upon a long
career of usefulness as an educator of youth, carrying into
that work the highest native qualifications developed and adorn-
ed by extensive and varied culture and learning, and inspired
and directed by Christian philanthropy, that during his eleven
years as president of Mercer University, he was the dispenser
of accurate knowledge and thought, and of lessons of heavenly
wisdom, the prayerful affection and fatherly guardian of the
students, and the spotless and brilliant examplar of every
virtue, that in his able and scholarly works on theology,
Christian Evidences, and Moral Science, he has left a permanent
memorial of his wisdom and goodness and invaluable treasures
of holy instruction, that during the greater part of his long
career, his rare talents and noble affections struggling under
the embarrassment of disease, which limited all his movements,
and rendered his success the more extraordinary, that he wove
the chains of his protracted affliction with a fortitude and
serenity, which illustrated the beauty of holiness, and seemed
truly inspired, that while endowed with powers of thought and
expression seldom given to men, graceful, impressive, persuasive
eloquent in speech, with acquisitions so uncommon and with spirit and courage equal to any emergency, he was in a strange degree, gentle, loving, modest, and unambitious, claiming or demanding nothing from this world but living always upon the foretaste of heaven, that having, till past the age of ninety years, shone steadily as a Christian and literary luminary he sank slowly to his setting, undimmed and past the portals of the earthly orbit but to rise at once, in brighter glory, on the better world.

Resolved, that while in imitation of his sweet submission to the divine dealings we bear submissively to the unquestionable wisdom which called him hence, we will ever cherish his memory, and rejoice in the hope of one day joining him in the holy converse of the skies.

Resolved, that a copy of these resolutions be furnished to each of Dr. Dagg's surviving children and to Dr. S. C. Hillyer, that the Christian Index and Macon Telegraph and Messenger be requested to publish them, and that they be engrossed in the record book of our Minutes, and be allowed two full pages therein.

Christian Index July 10, 1884
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