

FRANKLIN COLLEGE, NEAR NASHVILLE, TENN.; T. FANNING, PRESIDENT.

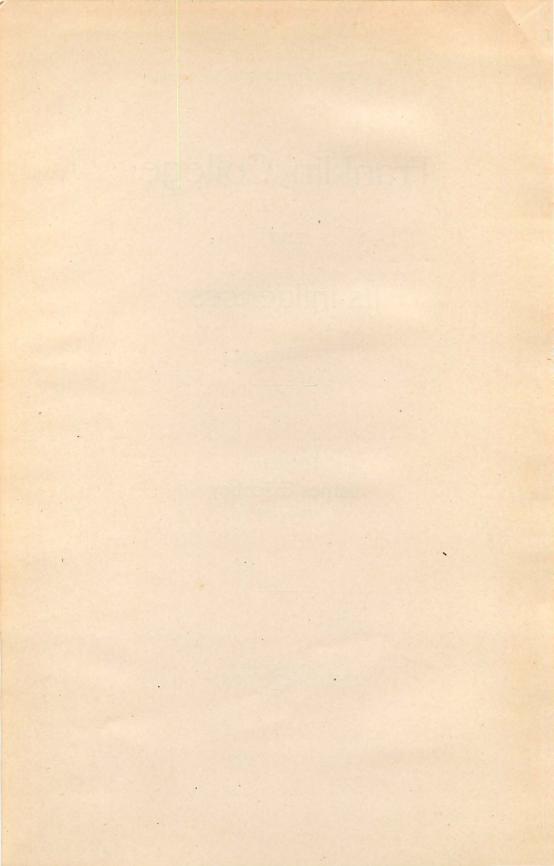
Franklin College

and

Its Influences

Edited by James E. Scobey Class 1855

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CHAPTER I.

Introduction.

For years past there has been a burning desire on the part of many who were the friends and supporters of Franklin College—and more especially, perhaps, of the old students—that some substantial record be left for posterity relative to the work and worth of this institution, the influence which it exerted on those who attended as students, as well as its effects in the educational field of our time. Then, too, it is, and has been, equally desired that something permanent of a biographical character should be given concerning its founder, Tolbert Fanning, and of his wife, Charlotte Fanning.

H. R. Moore, of the class graduating in 1857, was requested to deliver an address at a reunion of the old students at the Fanning Orphan School in May, 1904; and at the same time and place I was requested to deliver an address at the closing exercises of the Fanning Orphan School. The subject of Moore's address was "Tolbert Fanning;" the subject of my address was "Charlotte Fanning:" Many heard the two addresses that day; and on the next day, by special request, the two addresses were repeated at the closing exercises of the Nashville Bible School. Soon numerous requests were made for the publication of the addresses in some permanent form. J. O. Blaine, an old student, especially encouraged Moore and myself to go forward and prepare something besides the two addresses. At the reunion short talks or addresses were made by several

old students. These we thought to include, and so resolved. From this beginning, through the generous cooperation of those whose work will be seen in the pages of the book, as well as those who have, in the main, furnished the sinews of war (the money) necessary to insure the publication—Alex. Perry, J. O. Blaine, W: H. Timmons, and others—we shall be able to place before those who may read the book much more than was at first contemplated—biographical and historical matter in reference to not only Franklin College, its professors and teachers, but of Mrs. Fanning and her school, Minerva College, Hope Institute, the Fanning Orphan School, the Nashville Bible School, etc.

Embodied in the work will be found numerous letters from the old students, giving their views and feelings in reference to their school days and the estimate they place upon the training they received while in attendance as students, and also their appreciation of the teachers of these schools and of their work.

Before the founding of Franklin College, Mr. and Mrs. Fanning carried on a school called "Elm Crag" near the site on which Franklin College was built.

All these schools have received proper recognition at the hands of those who were students of or teachers in them. It is well that we remember something of the work of those who have gone before us—their devotion to the education and training of the young of their day. Their methods and experiences, when studied aright, will help those who come after in attaining a success in the educational field which otherwise might be lost.

We have prepared this book with the hope that it may influence those who read its pages to emulate the best in the character of the teachers and pupils whose lives in any degree may be reflected from its pages.

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No schools, in my judgment, have exercised a more salutary influence in building the character of their students and fitting them more thoroughly for the responsibilities and duties of life. Few men, after a tutelage at Franklin College, who, upon leaving, carried away the honors of the institution in a degree conferred, have failed to honor their Alma Mater by duty well done in whatever field of endeavor they have been called to act or chosen to occupy. Whether in the field or in the forum, whether in the church or in the State, whether in the pulpit or on the rostrum, whether in the schoolroom or in the shop—anywhere and everywhere you will find in them gentlemen of culture and refinement, devoted to and reflecting honor on their respective callings. They have filled with honor and distinction positions as preachers of the gospel, teachers of schools, superintendents of public instruction, professors in and presidents of colleges; they have become eminent in the professions of law and medicine; they have occupied high positions in the councils of the State and nation; and they have done valiant service in the bloody field of war, doing what they believed to be a duty and dving for a cause they loved. There is no honorable calling or profession but what has received a benefit and an impetus for good from some student of old Franklin College. May the schools which have succeeded it even surpass in excellence the worth and work of their harbinger-Franklin College. Their opportunities are promising, their responsibilities are great. May they prove the conservators of all that was best in the old schools, and for all time to come be the defenders and the aggressive heralders of the truth upon all subjects bearing upon the welfare of the race, and especially that truth upon which is suspended the future happiness of us all. May the purity of gospel truth

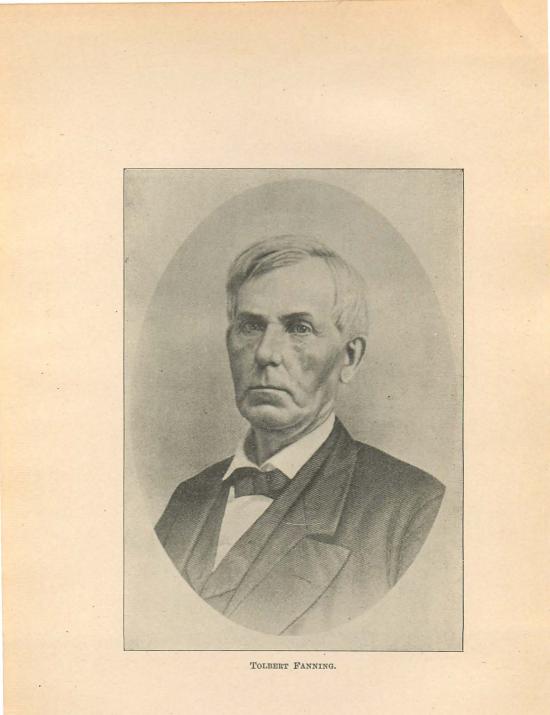
ever be the pole star to guide and direct their labors in developing the characters of the young who may fortunately be placed or come within the sphere of their influence, that the world may be made better and man eventually saved.

But what of the women who were educated in these old schools? Where has there been a nobler, purer, more cultivated and refined band of women than those whose young lives fell under the fostering influence of the female schools which existed under the shadow, as it were, of Franklin College? Where are the women who have met the responsibilities of life with more courage and devotion to duty and who have discharged every obligation with greater fidelity than they? As teachers of the young, they have been unsurpassed. In all the honorable positions open to women of culture and genuine refinement they have shown themselves to have maintained an excellence of character both praiseworthy and honorable. In the home they have almost universally shown themselves worthy of the care and training which was intended to make them the best of women. Many of them have passed away, but have left the impress of their character on their children; others still live, and, by the beauty of their lives, are making their homes centers of intellectual and moral refinement, which in years to come will still manifest the good of their devoted, consecrated, self-sacrificing labors.

Praying a blessing upon all who have in any way been instrumental in making it possible to prepare and issue this book from the press, and wishing the book to be a benediction and a blessing to the purchaser and reader, we cheerfully give all the net proceeds of the publication equally to the Fanning Orphan School and the Nashville Bible School, that they may be better able

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to bestow the benefactions and blessings for which they were founded. That God in his providence may watch over and bless them and that their labor of love may ever abound to the honor and glory of his name is sincerely prayed. JAMES E. SCOBEY.



CHAPTER II.

Tolbert Fanning's Teaching and Influence.

In considering the general influence of Mr. Fanning's life and teaching on the religious thought and life of the people among whom he lived, it is well to consider his early life and surroundings and the influences that molded his own life and character.

Tolbert Fanning received as a heritage from his parents a stalwart, almost gigantic frame, a strong will, intensity of feeling, indomitable courage, that led to a character remarkable for self-reliance and perseverance in carrying through whatever he undertook. These qualities, too, led him to undertake whatever seemed to him desirable, regardless of the difficulties in the way. He grew up among the working people in the rural sections of Middle Tennessee and North Alabama. The removal of the forests, the clearing up the lands, bringing them into cultivation, and the improving the conditions of living for man and beast were the chief employments of the masses of the people. These conditions schooled to the idea of improvement on present conditions as the work of life. Such conditions of life imposed the lessons of labor and self-denial, with few opportunities for study and learning the thoughts and movements of the world; but they had very marked advantages for the formation of independent and self-reliant characters and for leaving each person free to form his own character, uninfluenced by the learning and theories handed down from former generations and unhampered by reverence for teachings and practices of

former times. In these new countries each one is left to develop his character according to his own disposition and capacities and surroundings, and every one stands upon his own individual and personal merit, unrestrained by old, established customs and rules. Steadiness of purpose, readiness of resource, skill in devising, and promptness and perseverance in executing plans for the betterment of the conditions of life gave the character held in highest esteem in these new settlements, and made the man or the woman possessing them the real leader of the community. People were held in esteem for what they could accomplish of practical benefit to themselves or the community, rather than for wealth, honorable ancestors, or intellectual attainments.

The conditions cultivated the community feeling—a feeling of dependence one upon another; and out of this grew the feeling of mutual helpfulness. Each recognizing his own dependence upon his neighbors for help in performing much of his labor—clearing the land of logs, building houses, and giving help in sickness and bereavement—cultivated the sense of obligation to help others in similar conditions. External surroundings encouraged and cultivated the daily practice of some of the most sacred precepts of Christ, teaching man his duty to his fellow-man and giving practical experience of the truth that "it is better to give than to receive," and that man finds his truest and highest good in doing good to others.

The religious conditions in other respects were favorable for the reception and cultivation of religious truth. Not that religious theories were much studied, but in the absence of this the conditions were favorable for freedom of thought and independence of investigation to him who would study religious questions. The greater number of the people were aligned under some party

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banner in religion, yet they knew but little of the theological questions on which the parties were divided. They were ignorant of the systems of theology that caused the founders of the parties to divide and each party set up its own church organization. They cared and thought but little of the systems of theology represented by the different parties. Their religious ideas were practical, rather than doctrinal or theoretical. Not that they understood the things the Bible required to be practiced; they hardly believed that religion consisted in doing the will of God as made known in the Scriptures of truth. This was a book religion, a theoretic religion, in contrast with a practical or experimental religion. The excitement of the emotions and feelings, they were taught to believe, was the true, heartfelt, experimental religion. All parties agreed in this feature of religion as the practical and much-to-be-desired essential in religion. A person could feel this religion and ever afterwards know he had it, because he had felt it. Nor did the masses of them desire a religion that needed constant watching and cherishing and obeying to retain They wished a religion in which, once a year, in the it. seasons in which they enjoyed some leisure and respite from the exacting toils and labors imposed by a pioneer life, as a relief from the monotony and toil of the year, they might have these emotions aroused and enjoy a revival of religion. The man who could excite the emotions by picturing deathbed scenes, real or imaginary, and by vociferous exhortations and warnings, was the accepted evangelical preacher, no matter what party name he wore, and regardless of whether he knew aught of the Bible or theological literature or not. The party affiliations of the people oftener arose from the accident. of locality or the affiliation of a favorite preacher than from doctrinal teachings.

Mr. Fanning's early associations were with the Baptists and Methodists. His mother was a Baptist, but the Methodists were the predominating party or religion in his neighborhood. He inherited a religious nature, and early in life began to study the subject of religion. The qualities we have described as forming his character would lead him to study thoroughly what he became interested in and to try to improve on the model. He was born with the elements of a reformer in him. All of his material and social surroundings educated him to seek to improve on what he found in existence among the people. The atmosphere of a new country is pregnant with the spirit of change and improvement. He had no training in systems of theology to warp his mind in choosing in youth, or when the conservatism of age came on to cause him to turn back to his early training. Many persons who in youth are trained in systems of scholastic theology break away from them in their younger days, but, when the conservatism of age comes upon them, turn back to their early faith and undo much of the reformatory work of their vigorous manhood. Alexander Campbell was thus circumstanced. Mr. Fanning was handicapped neither in his young nor old age with a training in theories and doctrines, and the lack of training was an advantage in leaving him free to choose and act as he learned.

BECOMES A CHRISTIAN, BEGINS TO PREACH.

In the early decades of the nineteenth century there seems to have been a widespread revulsion in the minds of many religious people against the neglect of the Scriptures as the God-given guide to man in seeking the favor of God and the blessings of eternal life. This feeling manifested itself in the preaching and writing of Thomas Campbell in Pennsylvania and Virginia, B. W. Stone and others in Kentucky, Clark and Matthews in Mississippi, and Dasher and others in Georgia, who all started out to assert more fully the authority of the Scriptures as a guide to man in his religious life. They did this without collusion or agreement, and even without the knowledge of each other or his work.

Mr. Fanning, in his early youth, fell in with James Matthews, and heard the plea for the authority of the Bible as the will of God. The idea commended itself to his conscience. He adopted it heartily, was baptized in his seventeenth year for the remission of sins, and threw himself, soul, mind, and body, into the advocacy and spread of the truth. In his nineteenth year he began to preach publicly. His beginning was not promising; his education was what he had picked up by attending the common schools a few months in the autumn between the cultivating and the harvesting of the crops and what he acquired at home in the leisure hours of the day. He was an overgrown youth-tall (six feet six inches), large bones, loose joints, flabby muscles, sinewy, but lacking in tenseness and plumpness. When I first saw him, when he was thirty-six, he was as tall, wellmuscled, and active a specimen of lithe, vigorous manhood as is often seen. He gradually grew more portly, and at forty to sixty was one of the finest specimens of majestic and graceful manhood to be seen anywhere.

When he started out preaching, his clothes were all warp and woof, grown, carded, spun, dyed (with barks of the trees), woven, cut and made at home by the women. Cloth thus made was costly in the labor of the overburdened women, and patterns were scant, and Mr. Fanning's legs were long. An old sister with a kindly heart, but candid and blunt tongue, said to him: "Brother Fanning, you never can preach, and will always run your legs too far through your breeches. Do go home and go

to plowing." Brother Rees Jones, one of the first and most faithful and self-denying pioneers in the restoration of the Bible as the will of God, took him aside and told him: "I do not think you will ever make a preacher. It might be well for you to go at something else." These things would have discouraged most young men; they added force and fire to the determination of young Fanning to succeed. In a few years (1832) he was a student at the University of Nashville, from which he graduated with the degree of A.B. in three years, while doing much work as an evangelist for the church in Nashville.

He not only grew from the ungainly youth into the model of a man with giant powers and majestic mien, but those who advised him he could never preach lived to hear him hold an audience spellbound from three to five hours, with not an ornamental word or an oratorical gesture. In writing or speech he never used a word not needed to carry the idea he presented. His style was concise, clear, and always pointed. No one ever misunderstood his meaning or purpose. His courage, his self-confidence, his fidelity to his convictions led him to express himself freely on any subject or on any occasion. He felt so confident of the correctness of his judgment, and such was the intensity of his convictions that his speech and actions were always the expression of his feelings and purposes. The thing that more than anything else distinguished him as a religious teacher was the complete and thorough agreement of his practice with his convictions. He never modified or yielded his convictions out of deference to others. He was never guided by expediency in affirming or practicing what he believed right. What he believed right, he believed he was able to practice and to vindicate before the world. The greater the opposition, so much the more need for defending the truth. So opposition to what he believed

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the truth only excited and aroused him to greater vigor in defense of the truth. It mattered not who the opposers might be. If any difference, the closer the friend who opposed the truth, the more sure his defense of it. He was absolutely no respecter of persons when what he regarded as truth was at stake. He never counted the cost nor showed favor in maintaining the truth. His perceptive faculties were keen and alert. His conclusions seemed almost intuitive; but his intensity and selfconfidence sometimes led him to conclusions that more reflection would have modified. But in his conflicts with the world, the momentum that he threw into his cause compensated for the lack of care in the premises. He sometimes was led to extreme positions. His style was . assertive, rather than argumentative. Indeed, he seldom reasoned out a point. His statements were clear and pointed, stated with force, and he greatly left the point thus stated to vindicate itself. Thus equipped mentally and spiritually, he started out in the world to convert the world to the belief of and obedience to the Bible as the only revealed will of God to men, and to the idea that true religion consists in believing in God through Jesus Christ and obeying his will as revealed in the Bible. He held firmly to the truth that the Bible is the only source of knowledge of God and his will; that no man can learn of God, his character, or his will, save as he learns it from the revelation of himself and his will in the Bible. He denied earnestly that man is possessed of any intuitive knowledge of God or of good and evil, but that while he possesses by nature a faculty recognizing the distinction between right and wrong, and that faculty or impulse insists that what is regarded as right must be followed, while what is regarded as wrong must be avoided, he is wholly dependent upon teaching from external sources to determine what is right and what is

wrong. Man's faith in God ties him to God and his will as the only standard of right and truth, and to honor God he must go to his revealed will to learn his duty to his fellow-man and to God. "It is not in man that walketh to direct his steps." "This is the whole duty of man, to fear God and keep his commandments." "Man by wisdom knows not God."

This to many seems narrow. It keeps man on safe ground. It ties him to God and his word in all matters of moral and religious duty and all questions of right and wrong. It clips the wings of imagination and speculation and makes the Bible the only and safest teacher of duty to man. His rigid adherence to, and earnest advocacy of, this principle was the ground of the most of that which was claimed as peculiar in Mr. Fanning's teaching. Mr. Fanning believed man's sense of responsibility to God inculcated in the Scriptures, together with the laws, commandments, and ordinances given in the Bible to keep this sense of responsibility alive and to strengthen his moral and spiritual nature, alone could save him from the rule of fleshly lusts and a gross, degrading sensualism and worse than brutal life. Hence he held all the claims to rise above the literal and rigid observance of the laws of God as God has given them, under the pretext of higher spirituality, are deceptive and drag men down below the brute. The only true and real spiritualism open to man, to lift him above the fleshly and sensual lusts that drag him down, is to be acquired by taking the words and thoughts revealed by the Spirit of God into the heart and cherishing them there by practicing them in the life, until they permeate and leaven all the feelings, thoughts, and purposes of the human mind and heart, and bring the heart, mind, and character of man into the likeness of, and into harmony with, the heart, mind, and character of God. To aid in this transforming of the heart, life, and character of man into conformity to the heart and character of God, he sent Jesus Christ, God in the flesh, to show by example, as well as to teach in precept, what in man will best please God, and fit him for the eternal companionship and participation in the nature and life of God.

Mr. Fanning's conception of true spiritualism and how to attain to true spiritual life is given in the following extract:

" Perhaps every age and every clime has its peculiar superstition and delusion. In the nineteenth century there is an all-prevailing delusion, which for grossness far excels all others, and it is to be fondly hoped till the Lord comes it shall have no equal. It is the notion that there is some other agency to communicate to man the truth of God besides the Bible. All sects, from Romanists to Shakers and Mormons, zealously contend for direct revelations of the Spirit of God; and most of the converts of the age profess communications directly from above, teaching them they are Christians. All the ridiculous exercises of the Shakers and of other sects during camp meetings and other excitements are said to be prompted by the Spirit of God. But a sober man can but be astonished that these great spiritual operations and outpourings take place only with and by the influence of some preachers of great animal powers. With the more intelligent, it is a question of sober thought to determine whether a man can believe in direct revelations and the Bible at the same time. He who confides in the Bible devotes himself to it for knowledge; but he that looks for light from direct influences, without the dull, slow process of studying, resorts to the secret grove or some other doleful place to converse with an unrevealed, mysterious, and unknown God." (Christian Review, Volume I., page 257.)

He fully believed that the worst forms of spiritual debasement and fleshly rule are found in cutting loose from the authority of the Bible and clothing the feelings, thoughts, imaginations of man with the sanctities of religion. Hence the religious devotion and zeal that claims to rise above the word—the letter—to the spiritual is really the enthronement of the sensualism of the flesh, and is the most hurtful and dangerous of all types of fleshly rule. It is fleshly passion and desire, intensified by religious zeal and devotion, sitting in the seat of God, claiming itself divine, ruling over men.

Religious feeling, permeated and controlled by the word of God, is a token and pledge of freedom from passion and lust and selfish rule. But divorced from a sense of responsibility to God, it clothes passions, lusts, and selfish ambitions of man with the sanctity of religion and adds intensity to all the baser passions and degrading ambitions of the flesh. Hence nothing but the word of God as the rule of faith can save man from the bondage and rule of fleshly lust and passion, and make him a true spiritual being worthy to wear the image and enjoy the fellowship of his Maker. All talk by the pseudo spiritualist of rising above the literal to the spiritual is indicative of the rule of sordid selfesteem, and leads to sensualism instead of spiritualism. and is to be rejected and repudiated as infidelity and rebellion against God.

In the days of Solomon the highest good man could attain for himself or bestow on others was to be attained by fearing God and keeping his commandments. This was the whole duty of man. When Jesus Christ came, he exclaimed: "Behold, a greater than Solomon is here!" (Matt. 12:42.) He showed his superiority by bringing to the world greater and more heavenly laws, embodying more of the divine spirit. Still the greatest good possi-

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ble for man to enjoy or bestow is found in doing the commandments of God. The highest claim of excellence put forth by Jesus Christ was that he did the will of his Father, who sent him. Any claim to a higher spirituality than can be attained through the faithful observance of God's laws is blasphemy.

ESTABLISHMENT OF FRANKLIN COLLEGE, AND ITS SCOPE.

Tolbert Fanning believed a man's religious convictions should permeate his whole life and direct his actions in all his workings. Especially he considered his moral, intellectual, and physical training should be considered a part of his religious life, and that the fleshly man should be trained as a helper in the work So, after completing his college course, he soon began teaching, and his teaching in school embraced the training of the whole man-religiously, intellectually, and physically. His watchword was "Improvement" in whatever he This was true in his raising of vegetables, touched. fruits, ornamental trees, pigeons or chickens, dogs and horses. In education it embraced the development of the whole man-soul, mind, and body.

Before he was thirty-three years old he had developed a plan of education, obtained a charter and grounds, raised means and erected the building for Franklin College, whose influence we are considering. In introducing this proposed school to the public, he gave his estimate of education and its relations to religion. "Education, in this establishment, will be divided into physical, intellectual, and moral." "Genuine education implies not the exercise of the mind alone, or any one of its powers, but it is the full development of the whole man —body, mind, and soul."

"The objects of the trustees may be more clearly seen by carefully studying the following propositions:

"1. Physical education is essential to good health, a vigorous constitution, and a sound mind.

"2. It was designed by the Creator as a blessing to man. He was made to 'till the earth,' and was placed in the garden of Eden to 'dress and keep it.'

"3. Labor has been honored by the best men of all ages, should be honored now, and the young should be taught to regard it as respectable and highly important to their well-being.

"4. While manual labor affords exercise to the body, it offers recreation and variety to the mind.

" 5. It will enable youths to acquire knowledge of agriculture, horticulture, and the mechanic arts, which will be very useful to them through life.

"6. Labor in an institution of learning will supply the place of vicious sports, and will be the surest preventative of dissipation.

"7. Students, by devoting a portion of their time to physical culture, can apply themselves more closely to books, and can think more intently on all subjects.

"8. Physical education gives energy of character and habits which will enable their possessor to succeed with more certainty in every avocation of life.

"A full discussion of each of these propositions we deem unnecessary, for they are self-evident, and only require the intelligent to see them to be satisfied of their truth. All learned and reflecting men admit there is a strong tendency to deterioration in the human family, and that idleness, from whatever cause produced, is productive of sloth, feeble muscular powers, defective intellects, and consequent depreciation of all the powers.

"There are two extremes in society, which we have but little hope of materially benefiting by the system we propose. The very degraded and the very opulent, too, generally view labor as a punishment, and therefore will

be loath to adopt any industrious avocation. It is a lamentable truth that not one young man in fifty brought up in luxury and idleness ever becomes educated, is successful in business, or is even capable of retaining an estate inherited. . . . Not one in a hundred who does not understand the means of accumulating wealth by industry is competent to take charge of it." (Christian Review, Volume I., pages 130, 131.)

Mr. Fanning had great sympathy for the common working people, and sought to give them opportunities of educating and improving themselves. He had but little confidence in helping or educating the children of wealth or improving their moral standing. His purpose and hope in the school was to afford the laboring classes the opportunity of educating themselves and enabling them to lead in the world. Hence he says: "An important feature of this system is to enable destitute young men, acquainted with and persevering in business. to defray their expenses by their industry. We suppose from three to four hours in the day will be devoted to labor, and we have but little hesitation in saving that young men acquainted with any department of labor can' pay expenses by the work of their hands and accomplish a full course of study in almost or quite as short a space of time as if there were no employment but the study of books. Still, if a youth were to spend from six to ten years in acquiring a thorough education, and pay for it by his labor, the system would offer inducements to the poor which have never been offered in our country." (Page 132.)

The school was put in operation on this plan, and it succeeded from the beginning and ran well for several years. All students were required to spend three hours in the day in manual labor. The writer of this was a student in the school for four years, beginning in 1846.

He can bear testimony to the excellence of the school, the thoroughness of the teaching, and the good order and moral tendency of the training. He has been familiar with schools all his life, and believes he has never seen a school in which better work was done in the literary and moral departments than was done in Franklin College during the period the manual labor was kept up. The students were kept busily employed, and were cheerful, contented, and studious. During the last session of my attendance the labor system was discontinued. I believe I can give the reason of the failure of this system. The order was that each of the professors was to direct a working squad, be with them, teach and instruct them in the labor. Something of this kind would be necessary to keep alive the interest of the students in the work. This was likely imposing too much labor on the teachers to require them to superintend the students at labor, while all the remainder of the time engaged in teaching the literary studies. At any rate, the plan broke down, greatly because of the failure of the teachers to heartily sympathize with Mr. Fanning in this department and take interest in this work. The other cause of its failure, as I saw it, was, Mr. Fanning himself became interested in, and gave attention to, other business, and gave less attention to this. Under these conditions the labor department was discontinued in 1848. While the requirement that all should labor was discontinued, Mr. Fanning still cherished the spirit of the system, and it lingered with the school till its close by the breaking out of the Civil War, in 1860, and many young men by their labor in some of the mechanical trades or by work in the garden and nursery obtained a good collegiate education.

Mr. Fanning cherished the idea as long as he lived that young men could educate themselves by their labor,

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and, from a pretty intimate knowledge of his life, I believe that no young man ever appealed to Mr. Fanning that he wished an education and was willing to work for it that he did not offer him the opportunity of trying. Frequently the trial would not last longer than the first meal after the young man set in to work. He would set in to work, often not accustomed to it. He would break himself down in two or three hours, and, after getting a meal, would propose to quit. But a number were greatly benefited by the opportunity.

Mr. Fanning acquired through his life some property, and, cherishing the same desire to help the poor and working classes, he willed his property to his wife, with the confidence that she would carry out his will with it. This she did in the establishment of the Fanning Orphan School for destitute girls, in which they are required to be trained in the performance of all kinds of domestic labor and in any calling proper for women, by which they may make a virtuous living and be useful in the world.

A REFORMER.

In his earlier days Mr. Fanning directed his great energy of body, mind, and soul and restless activity to preaching and to the school, with but little capital, save these personal qualities. While he was regarded by those whom he opposed as severe and proscriptive, they universally regarded him as ambitious to benefit the world. On my way to Franklin College in my fifteenth year, I and my brother, William Lipscomb, eighteen months older, stayed all night with a prominent Methodist man. When he learned our destiny, he remarked: "I believe Mr. Fanning is ambitious to do all the good in the world that he can."

The diversity and universality of Mr. Fanning's tal-

ent and his energy were manifested in the number of subjects he studied, all of them practically, and the proficiency attained in them.

His collection of minerals, fossils, and geological specimens was surpassed by only two or three others in the South. This collection was greatly damaged by the burning of Franklin College building, in 1866, and was scattered after his death.

He published the Agriculturist from 1842 to 1845, during which time he founded and equipped Franklin College. He began the publication of the Christian Review in 1844. In 1847 he published the Naturalist, a large monthly devoted to scientific discussions, edited by himself, assisted by the faculty of Franklin College. It was a paper of merit, but not appreciated by the masses of the people of the South. He did all this while he was managing Franklin College, teaching, and preaching. Nothing short of his Herculean frame and indomitable will and restless energy could have borne up under the work. His ideal was that of an all-round man and character—intellectually, morally, and physically.

Mr. Fanning was a dear lover of anything that breathed or grew in the animal or vegetable kingdom, and had an almost intuitive knowledge of their excellencies, needs, and habits. He raised and petted them, from the chicken to the horse, with the greatest passion for the dog and the horse. I have heard it said of him that he sometimes met man and horse; he might fail to recognize the man (not often this), but that he never forgot the horse. His fondness for horses led him into associations that were used against him, though he was never guilty of worse than associations of doubtful good.

He studied nature, was a fair chemist and botanist, and gave much attention to geology, mineralogy, and

conchology. He made and classified the best collection of shells, especially fresh-water shells, south of the Ohio River.

As Mr. Fanning grew older and accumulated some property, his restless energy and irrepressible activity led him to engage in business enterprises that threw him into contact with the world at points and in ways that his determination to succeed did not always leave so favorable an impression of his disposition to help others; but I am sure he always aimed to do good to all, and his only aim in making property was to enable him to do good to the poor in the only way it is possible to help them—give them opportunities to help themselves. In the attainment of his ends, his self-assertion and determination to succeed created sometimes an unpleasant friction.

Mr. Fanning's style, force, and energy caused him to impress his teachings and habits of thought in an unusual degree on his associates. Especially was this true on the minds of the young men with whom he came in contact. Were I to mention the most universal and marked impressions he made on his students, it would be: (1) He impressed them with the desire of doing something practical and tangible, of accomplishing something real and helpful in the world; (2) he impressed them with the idea of working on plain, common-sense methods and in the common, productive callings of life. The greater number of the students that attended Franklin College were from the common working classes of the people. The dignity of all honest labor that brought good to the human family was impressed upon them. An unusual number of the pupils engaged in teaching as a means of living. Not a great many of them devoted themselves to preaching or depended upon it for a living. Some followed teaching or other secular call-

ings for a support, but preached as they had opportunity to preach the gospel to the people. Mr. Fanning's teaching led to this, rather than to preaching as a means of a living. A greater number of his students made active workers in the church; and while working at other callings for a living, they led in the worship and work of the churches, which enabled the churches to live and prosper without a regularly supported preacher for the congregation. The condition of the churches throughout the country, taken in connection with Mr. Fanning's teaching as a preacher and through the press, favored this course in those taught by him in school.

Mr. Fanning not only had a deep and earnest sympathy with the working classes, but to the end of his life he had little faith in morality and virtue apart from the conditions which demanded manual labor. "It is an indisputable fact that even churches formed of the wealthy, speculative, and idle are little more than synagogues of Satan. I pretend not to account for the mystery; but if there be truth in existence, there is something in labor which controls and subdues man's animal appetitesreconciles him to his Maker and renders him contented with his lot. If it be an object to have honest society, the proper plan is to form it of a working population; if we wish good morals, we must find people who live by industry; and if we wish to live with the pious, we must find an association in which the rule is adopted and carried out punctiliously that 'he that will not work shall not eat.' All the sermons, lectures, and papers of Christendom will fail to make an idle, luxurious, and sport-seeking community either wise, virtuous, or happy. The best and happiest beings of earth are such as 'do their own work, laboring with their own hands,' and love to have it so. The working classes are admitted to be

the most charitable of all others." (Christian Review, 1846, page 26.)

Mr. Fanning was not a mere theorist on any point. What he thought, he did. His sympathies were with the laboring classes in practice. His works all tended to their advancement and improvement. He did not wish to lift them out of the laboring class; he wished to improve them in the class. He wished to educate the working class, that they might be more intelligent working men and women, that they might enjoy the benefits of education, and that they might improve the material conditions and comforts of working people. He was a working man all his life, in that he studied and did mental labor not only in preaching, teaching, and writing, but in trading, and gained property enough to have relieved him of the necessity of manual labor had he desired it. He himself spent much of his time in manual labor, inlooking after his stock, working in his garden or orchard, or in anything needed to be done around his premises. His readiness to do any kind of labor and his confidence in his ability to accomplish it led him, when his hired man was afraid, to undertake to handle a vicious bull, in which he received an injury that it is believed hastened his death. He never thought or felt he was in any way lowered by doing any honest labor needed to be done. This thought he impressed on those who came under his influence. He applied the principle to the church as he did to the family. That family was best equipped for obtaining and doing good that could do all of its work within itself. The church of Christ is the strongest, most independent, and best equipped for receiving and doing good, that is able within itself to do all of its worship and work in building itself up and saving the world.

HIS TEACHING.

The faith and contention of Mr. Fanning are set forth in the first number of the first religious paper he published. The Christian Review of January, 1844, says:

"While we have the Bible, we can see no authority or plausible reason for the existence of any church not designated and portraved in the New Testament, and, consequently, we consider ourselves called of Heaven to state our reasons in a friendly and courteous manner for such a conclusion. . . . Our motto is, 'Union and peace on the Bible alone;' but, for our lives, we can unite on no other system. If we depart from this blessed volume, we are willing to bear the blame; but if it be found we are the only people on earth who profess to believe the Bible alone is all-sufficient for present salvation and government, we pray others not to think us presumptuous. To conclude this hasty article, we declare ourselves friendly to all mankind; and although we cannot think the religious parties of the day authorized by the great Lawgiver, we acknowledge the piety of many of their members; and we desire above all things to pursue a quiet, peaceable, and respectful course toward all the world." (Page 2.)

"Nothing contributes so much to clear views of the word of God as to express our sentiments in scriptural language. Every idea in the Bible may be presented in the words of the Bible; and if we have an idea for which we cannot find words in the Scriptures, we should take it for granted it is unauthorized by the Spirit." (Page 4.)

He defines faith: "'Faith is the confidence of things hoped for, the assurance of things not seen.' (Heb. 11:1.) An inspired definition is worth all the speculations of man. The gospel faith is not a mere cold,

formal admission that the Bible is true, but it is the full and hearty confidence which lays hold of and appropriates the promises of God to ourselves. It is the living, soul-stirring, and animating principle of the heart, which hastens its possessor forward to obedience." (Page 5.)

He at all times held that the presence of a real, true faith would show itself in earnest, trustful obedience; and the failure to obey the will of God arises from, and is evidence of, the lack of faith. This is true practically.

"How Does Faith Come?"-'Faith cometh by hearing, and hearing by the word of God.' (Rom. 10:17.) To confide in the word of man is the means of gaining human faith, and to receive the word of God into an honest and understanding heart is the only plan to obtain gospel faith. The difference of faith consists not in the manner of believing, but in the character of the evidence and object of faith. As the all-powerful word of God must enter the heart to beget faith, it is preposterous to think of obtaining it without knowledge of the great facts of revelation. He that understands the fundamental truths on which the Christian fabric stands, and rests his hope of salvation upon them, is a believer in the biblical sense of the word; and others who have wept, dreamed, and prayed themselves into a 'comfortable persuasion' they are believers, are, to say the least, egregiously bewildered and deceived." (Page 5.)

"The End of Faith.—'Receiving the end of your faith, the salvation of your souls." (2 Pet 1: 9.) By faith we are justified, the heart is purified, and the soul saved from sin. 'Whosoever believeth that Jesus is the Christ is begotten of God.' 'Who is he that overcomes the world, but he that believes that Jesus Christ is the Son of God.' 'He that believeth on the Son hath everlasting life.' By faith in the promises, the heart is changed and the affections taken from the love of iniquity to the love of righteousness. The Jews on Pentecost heard the words of the Spirit uttered by Peter, understood and believed them, and thereby were converted from scoffers to humble suppliants. Their full confidence in the truth induced them to exclaim: 'What shall we do?' This is the invariable effect of faith." (Page 5.)

On the results of faith he says: "The word of God either serves as a 'fire and hammer' to warm and break up the fallow ground of the heart or 'to sear the conscience as with a hot iron.' Men who tamper with the Bible, to say the least, are in imminent danger. God is not mocked.' In ninety cases out of a hundred the safe plan is for the sincere, at the first intelligent hearing, to vield their hearts to the force of truth and submit unreservedly to its heavenly dictates. To youths who may see these things, we would respectfully suggest that every hearing of the truth either hardens or improves the heart. O, how dangerous to trifle with the opportunities which the Father has placed in our power! Last of all, faith enables the weary pilgrim to hold on his way through all the trials of earth. No one, without this golden cord, which binds him to the throne of the Eternal, could possibly withstand the temptations of the flesh. But our confidence in Heaven enables us to lift our feeble eyes above the paltry things of time and sense, to contemplate fairer climes where the wayworn traveler finds eternal rest. 'And this is the victory that overcomes the world, even our faith.' We would do well to frequently look at the past for strengthening examples of faith. We should remember Abel, Enoch, Noah, Abraham, Isaac, and Jacob, with the twelve patriarchs, David, Gideon, Jephtha, Samuel, Moses, the prophets, apostles, and holv martyrs for the truth of Jesus Christ. 'What was written aforetime,' says the apostle, 'was

written for our learning and patience, that we through the comfort of the Scriptures might have hope.' This faith is a treasure above all computation. It is the stay and deep solace of the soul bound down under the excessive weight of cares, and, indeed, it constitutes the only reliable riches of mortals on this sin-polluted earth. May we strive earnestly for 'the faith once delivered to the saints.'" (Gospel Advocate, 1856, page 8.)

"Oneness of Faith.-All who receive the Scriptures believe these truths, and it is impossible to differ in reference to them without denving the word. Thus it is obviously an easy matter to see all mankind, who believe at all, have precisely the same faith. How can they differ, believing the same facts, communicated by the same words? Suppose two persons were to commence reading . the New Testament, and they were to come to this passage: 'In those days came John the Baptist in the wilderness of Judea, saying, Repent, for the kingdom of heaven is at hand.' On examination, the words convey the same ideas to both, and now the question is: Can they have different faiths, entertaining the same ideas? One might say he did not believe the kingdom of heaven was at hand, for it had been in existence in all ages. Here is a difference, but it is not about what is said; for one has denied the plain word of God, and, therefore, is an unbeliever. This rule would hold good in reference to every prominent feature of the Bible. Long since have I seen it was impossible for any one to believe in a mystical, speculative system of religion and the emphatic, clear teachings of the Spirit at the same time. It does not, then, require a philosopher to see the controversies of the age are not about faith, but concerning opinions and empty speculations." (Christian Review, January, 1844, page 6.)

"Can men in the church believe a virtuous life and

zeal for God the only means of securing present and eternal happiness, and still remain lukewarm and indifferent to their own interests? Impossible. Neither can I suppose the unconverted, careless part of the human race believe the truths of revelation. Anciently, when individuals believed the gospel, they were moved to flee for refuge, sought the way of righteousness, and became obedient to the faith. The coaxing, praying, and threatening with damnation, to induce persons to become religious, which we now witness, were not practiced by the apostles as the teachers of this age do. The great truths of the gospel were stated; and when men believed them, they obeyed them; and so it is to this day with those who become Christians." (Page 7.)

REPENTANCE.

Of repentance Mr. Fanning said: "The gospel repentance then begins in the heart of man, but it is never finished until the life is changed. So it is not difficult to perceive genuine repentance comprehends the whole change of mind and life, which is so indispensable to conversion to God. He that repents deeply regrets before Heaven his sins, and hates and turns from them. Hence the apostle says: 'Godly sorrow worketh repentance unto salvation not to be repented of.' As no man repents of the injury done his neighbor till he has repaired the breach, so no one has repented of drunkenness till he has quit it, and no one has repented 'toward God' till he has felt that sorrow of heart which has led him to abandon all his sins." (Christian Review, Volume I., page 30.)

Again: "This is the second step in becoming a Christian, and without it all sinners must perish. Repentance embraces contrition of heart for the past, a cessation of hostilities against the Creator of all, and the

actual turning away from all sin. No sorrow alone is the repentance required in the New Testament; but, in the language of Paul, 'Godly sorrow works repentance unto salvation not to be repented of,' or regretted. No offender repents toward his neighbor who does not confess his fault and turn from it; and no one repents before God who does not deeply and heartily regret his wrongs, confess, and turn from them to the service of the living God." (Page 199.)

These extracts from the first printed statements of Mr. Fanning's faith and teachings on the subject of man's relations to his Maker give the keynote to his life work as a teacher of the Christian religion. Everything was clear, thorough, practical. With him, faith that did not work through love and bring the believer-heart, soul, and body-into obedience to the will of God was not faith. His faith in the word of God, its power to produce faith and to bring to a perfect oneness of faith in Christ Jesus, is from the beginning of his work clearly set forth, and was the guiding principle of his religious work to the end of his life. He insisted upon rigid, faithful adherence to the teachings of God's word until the end of his life, as the one thing needful to perfect our oneness with God through Christ Jesus our Lord, and with all who walk in the light of God's truth on earth. He had no faith in agreements to live and work together. Oneness in Christ is brought about by all walking "in the light, as he is in the light.".

Not only does he show what he believed must be done to secure the blessings of God, but what must be avoided. Everything not included in the word of God is excluded from his service. Everything not required by God of his children is prohibited to those who seek to please him. The commandments of men cannot be intermingled with the requirements of God without vitiating the whole

service and rendering it vain in his sight. These fundamental, cardinal principles by which all organizations, practices, and teachings were to be tested gave character to Mr. Fanning's religious teaching and service to the end of his life.

Not only do these extracts show the principles that guided him in his religious studies and teachings, but in them is manifest the personal characteristics of the man. The statements are clear cut, positive—no doubt felt or expressed as to their truthfulness, no shrinking back from their logical results, but a full acceptance of all the consequences of his premises, even if they seemed extreme. There was no hedging against the logical sequences by counteracting principles or modifying truths, nor was there any drawing back from the results, from policy.

He held the whole man-soul, mind, and body-must enter into the faith that embraced God and his truth. He was equally clear and positive that nothing could enter into the faith that unites man to God, save what is revealed in the book of God. All of his theories and principles in religion were based on the idea that God is the Creator, Ruler, and Benefactor of the universe, and that he is the only Lawmaker; and that man's province is to hear God, learn his teachings, and obey the laws the Ruler has ordained for the government of the universe. He exalted the personality, power, and authority of God as the ruler; but individualized and honored man as a being in the likeness of God, to be educated and developed in all his organs and faculties. And as a completed being, every man for himself must serve God in God's institutions and laws and appointed ways.

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HIS FIDELITY TO HIS CONVICTIONS.

The quality that marked Mr. Fanning's habits of thought and action, more than anything else, from other men, was the intensity of feeling and purpose that pervaded all he did, and forced him forward to preach and practice whatever he believed. With him there was no such thing as believing one way was right, and, from deference to the feelings and wishes of others or from motives of policy, withholding his convictions. What he believed, he practiced. All the early reformers of the nineteenth century agreed as to the order and practice of Christians and churches. Many believed certain things were true, but, owing to conditions, did not put them into practice. Mr. Fanning could not do this. His teachings and practice in church worship and work were the practical exemplification of what all believed and in theory taught. He practiced what all believed and taught in theory, and thus made the difference between him and his brethren. He held that every member of the church can and should participate in all the service of the church; and they not only are competent to do all the work pertaining to the church, but they need this work and service for their own spiritual growth. In this service alone can the Christian find the food and exercise needed for his growing wise and strong in the inner man. The man spiritually can no more grow strong and active without himself doing the worship and work of the church than the body can grow strong while refusing the food and exercise needed for its growth and life. In this service in the church man can alone find the highest development of the soul, mind, and strength. One can no more worship and do the work in the church by proxy and grow spiritually thereby than he can eat and take exercise by proxy and his body grow thereby. The well-

being of every member demands he should take active part in the worship, as the well-being of the church demands the help of every member in its growth. "Through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4: 16, R. V.) There is work for each one to do, and neither the member nor the church can prosper as it should unless each joint supplies his part.

Early in life he heartily adopted the idea that the Bible is the only and sufficient rule of life to the Christian. An essential outgrowth of that idea is that the church is the only and all-sufficient institution for the service of God. The church of Christ is the only institution provided for the use of Christians in the Bible; then he who uses any other institution than the church in any religious work or service goes outside of the Bible for guidance in religious matters. And since God commands only what is taught in the Bible, he who serves in other institutions than that ordained in the Bible serves some other person than God. "Thou shalt worship the Lord thy God, and him only shalt thou serve." The Bible alone, the church alone, to worship and serve God only, are inseparable and are one. Led by these thoughts, he maintained that while Masonry, Odd Fellowship, temperance organizations are good in helping the widow and the orphan, the church is worthy of the undivided fealty of the child of God, and affords ample facilities for the use of all his means and energies to benefit the world and honor God. These things he taught and practiced.

In Franklin, Tenn., he and his wife had taught a female school from 1837 to 1839, inclusive; but in 1846, on a trip South, the Masons permitted his companions, B. F. Hall and S. E. Jones, to preach in their hall, but refused to let Mr. Fanning. He says: "My Freemason

friends had formerly furnished me a house, but on account of some of my notions expressed in the State Journal of Agriculture, upon high and low wages, they learned I was not a friend to workingmen, and by a decree of the lodge closed the door against me. I suppose my Masonic brethren must be mistaken in my views. I have always been a friend to practical mechanics and practical masons, but as to merely theoretical gentlemen of either class, I have never seen much use for them. Forbearance is a virtue, and, therefore, I will not permit myself to speak unkindly of these good friends. Masonry is a pretty good institution, but there is no room for it in the precincts of Christ's kingdom." (Christian Review, 1847, page 4.)

This shows not only the trend of Mr. Fanning's principles in holding to the absolute sufficiency of God's appointments for all work and all good to the child of God, and how his religion embraced the whole life and relations of man, but it manifests his absolute disregard of what might render him unpopular or excite opposition that would affect his popularity as a man, a school manager, or a preacher. Indeed, the more unpopular the sentiments, the greater the necessity and call for announcing and defending them. He acted accordingly. The same high esteem in which he held the church as affording an all-sufficient arena for the activities of all Christians in doing and obtaining the highest good for themselves and for the world led him to take no part in the political and civil governments of the world. So that he never voted or took part in the political and civil contests of the country. His position was that the Christian should stand aloof from all the worldly institutions and give an undivided fealty and service to the kingdom of God. He agreed with Origen, who said: "The Christians render greater assistance to their coun-

try than other men, inasmuch as they instruct the citizens and teach them to become pious toward God, on whom the welfare of cities depends, and who receives those whose conduct in a poor and miserable city has been good, into a divine and heavenly city." Or as Neander says of the early Christians : "The Christians stood aloof and distinct from the State, as a priestly and spiritual race, and Christianity seemed able to influence civil life only in that manner which it must be confessed is the purest by practically endeavoring to instill more and more of the holy feeling into the citizens of the State." He did not oppose the worldly governments and institutions of man as unnecessary or devoid of good to men of the world. But the church of God was the institution ordained of God through which his children could do all their work, and in this they would find their highest good. In it God worked with and through his children. Mr. Fanning had the courage to oppose Christians going to the Mexican War, in the communities in which the war spirit prevailed. In the fury that swept over the country on the election of Mr. Lincoln, he again set himself in opposition to the frenzied spirit and insisted that Christians could not imbrue their hands in the blood of their fellow-men.

Faith and confidence in God and absolute trust in the adequacy of his institutions and provisions to accomplish all God's work, the sinfulness of all human additions to God's appointments, or the introduction of things the teachings of man into the appointments of God, were the distinguishing features of Mr. Fanning's faith, and his work corresponded to, and grew out of, his faith.

HOW THE CHRISTIAN GROWS.

Mr. Fanning had not only great faith in God and his word and institutions as the only medium through which

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God is willing to bless man, but also had great faith in man to do man's work in saving himself and others. He had confidence in himself and his capacity to understand and do the work God committed to man's hands. He insisted that man should not assume the prerogatives of God and undertake to do work or fulfill the office God had reserved to himself. Man cannot make laws for God's people or church. He cannot change or modify, add to or take from, the laws and institutions God provided for his people. That is to assume the prerogative and to sit in the seat of God. Man's province is to receive the laws of God, study to understand and do them, and in the doing of God's will he will find his own highest good for time and eternity. Mr. Fanning had confidence in God as God, in God's place; he had confidence in man as man, in man's place, trusting God and doing the commandments of God. Man as an individual could do the will of God, and no institution or person, official or otherwise, could come between man and his Maker to release him from the personal service he owes God. In doing the things God commands him, he does the work of God. In doing God's work, man can be saved. In doing his own works, things invented and devised by himself, he can find only condemnation and ruin. When he does the things God commands him, he is not only doing God's work, but it is God working in and through him "to will and to do of his good pleasure." That is, no church, institution, or other power can so legislate or come between man and his Maker as to release each man personally from the duties he owes to God. The child of God is entitled to all the blessings and favors that God bestows on any of his children; and the privilege of doing the full will of God, that he may enjoy all the blessings that a Father

bestows on his children walking in his ways, is the birthright of every child of God.

Mr. Fanning did not reach these conclusions all at once, but from the truths and ideas already at work in his heart they surely grew. Every child of God has the right to serve in all the appointments of God, limited only by his capacity to do the service needed. This idea of the dignity and honor of God and of man, made in his image and adopted into the family of God, was the foundation of what many regarded the peculiarities of Mr. Fanning in his later years. This idea became a controlling one in his thoughts and feelings, and had much to do in molding all that seemed peculiar in his teachings and in his work. This thought led him to reject the idea of caste in the church as an order of clergy and laity. It was a favorite thought with him that every child of God, by virtue of his birthright into the family of God, a family of kings and priests to God, has the right to perform any and every service connected with the church of God, limited only by his ability to do it decently and in order. All should be encouraged to take part in the service, and in doing the service each manifests his talent for the work and trains himself for fitness in God's work. It was a favorite expression with him that the church is the school for educating preachers. In the Christian Review, 1846, page 152, he says: "Indeed, the congregation is the school for educating and preparing men for any and all the work God has committed to that church." He did not mean by this that children were not to be educated in the family, and in the schools, and in the experience of life, and in all practical learning, and especially in the Bible teaching, but none nor all of these could become a substitute for that practical training gained by service in doing the work for which the church was instituted.

Aptitude or fitness shown by practical service was needed with all the education and home and school teaching and training, and all the practical experience possible must be shown before they should be considered preachers.

It was a favorite expression of his that a man must be made a preacher just as a man is made a blacksmith by doing the work that trains and makes him a smith. Lectures and theories on preaching no more make a preacher than lectures and theories on blacksmithing can make a blacksmith; and he should be called a preacher only while he actually does the work of preaching. With him preaching is a practical work to be acquired by experience in the work, rather than a profession to be learned from books and lectures. He urged education and study and the use of all helps possible in the way of learning to think and know things. Yet in the work of preaching the gospel, many without the training in scholastic theology and literature will be more effective workmen than others will ever become with all the training possible in literary and theological learning. Under his teaching, all the members were encouraged to take active part in the worship and in the work of the church, looking after the poor and converting sinners; and those who manifested ability in such work would be encouraged to devote their time to the work. He did not believe there should be such a thing as a professional preacher, following preaching for a living. Every man is a preacher while he preaches. No man should be regarded as a preacher because he has taken a course of study or has been set apart to the work, unless he works at the business, and only so long as he works at it. He believed there is in the Bible no such distinction as clergy and laity, and there should be none in the church of God. He especially insisted

the Lord's-day worship ought to consist in mutual exhortation and prayer and thanksgiving, in which all should participate. He held that to employ one man to do this work was to "hire out" the worship to others, and it would result in spiritual death to the congregation.

In the Gospel Advocate, 1857, page 260, he says: "No congregation can long breathe the Spirit of God, but in the performance of the only service favorable to its enjoyment. The members must be 'living stones.'" All must work to enjoy life.

On page 69 he says: "The church of God is the only divinely authorized missionary, Bible, Sunday-school, and temperance society, the only institution in which the Heavenly Father will be honored in the salvation of the world, and in and through no other agency can man glorify his Maker. It is not only the extreme of folly for Christians to talk of other benevolent institutions, but we can see not, and never have seen, how it is possible for any people professing the Christian religion to attempt to do the work of the church through merely human agencies, such as missionary and Sunday-school societies, etc., while we have so full provision for all spiritual labor in the body of Christ. Furthermore, we have not seen how it is possible for human institutions to engross our time, energy, and money without our losing sight of the church and her agencies."

From an expression like that above some have inferred Mr. Fanning opposed teaching the Scriptures in classes in what is commonly called a "Sunday school." This is a mistake. He was opposed to a Sunday-school society or association separate from the church. But when I went to Franklin College, every teacher had a class on Sunday, to whom he taught the Bible. For four years I recited in a class, the greater portion of the time to Mr. Fanning, and frequently two lessons on Sunday—one in the English, the other in the Greek New Testament.

Again, same page: "When a church, as Christ's school, has educated a member for performing the work of an evangelist, it is the duty of such church to have him consecrated to the work of an evangelist by the presbytery of the congregation and to send him forth into the gospel field. Such a one is the preacher of the church that trained him, consecrated him, and commended him to the work, and the church is bound to see that he and his family are supported. No bargain need be struck, but when his wife and children need, their wants should be known by the pastors-undershepherds of the flock -and supplied. Should the brother be in a foreign clime, and need, the church should send 'once and again' to his necessities. Of course, evangelists should make known their wants; and should a church fail to sustain a truly gospel minister, there can be no pardon, either in this world or in the world to come. The obligations resting on a church in sending out an evangelist relieves not those for whose benefit he labors from the most sacred obligation to coöperate in his support. This we may denominate 'church coöperation.' In the apostolic age churches coöperated for various purposes, without thinking it at all necessary to form any new society to aid in the coöperation; and we cannot for our life see anything to prevent the congregations from coöperating to sustain evangelists, relieve the poor, build up and support schools, or even to translate, publish, and distribute the Scriptures as churches, and not as societies foreign to the Bible."

A MONTH'S TOUR.

In an article in the Gospel Advocate, 1858, page 2, he says: "We reached Murfreesboro at 11 A.M.; met a large congregation; and delivered a discourse in the morning, afternoon, and at night. All seemed interested, and we believe the disciples sincerely love the truth. We are sorry to learn that, although there are some six or eight Christian families in Murfreesboro, they do not meet to keep the ordinances, and we are not informed these brethren worship in their families. They all love good preaching, and would pay liberally a preacher to deliver sermons. If we possess any ambition on earth, we think it consists in the earnest desire to assist the beloved disciples in attending to the worship of God as brought to light in the New Testament. We can promise but little; but, God being our helper, we will labor to put in order things wanting in the churches in the future."

He says of Shelbyville, Tenn.: "We will promise to give the brethren a week of our service at any time they may ask it if we can have any assurance that they will even begin to keep house for the Lord. It is worse than useless to ask sinners to confess the name of Christ if the converted cannot be induced to keep the ordinances." (Page 2.)

Speaking of Mooresville, Ala., he says: "There had been much trouble in determining whether the worship was to be performed alone by men called 'officers;' but the brethren finally agreed to attend to their own worship as Christians, and for the present dispense with official service. This conclusion earnestly and practically carried out will prove of immense value to the brethren. Christians are commanded to meet, sing, pray, break bread, contribute, etc., and persons were

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never set apart or ordained for such performances anciently; neither to preach, exhort, baptize, nor look over the flock. Men prove themselves capable of the various departments of Christian labor by actual and successful service; and ordination may change the field of labor, as in the case of Paul and Barnabas (Acts 13), or it may consecrate men as to their time in any department, but it confers not office. All are kings and priests by birth into the kingdom, and it is the effect of extreme ignorance to attempt to give Christians the authority to do anything by the Romanish mockery of granting privileges by the imposition of the hands of unauthorized priests." (Page 3.)

At this time his ardent devotion to the idea that every Christian is a priest and king in the family of God, authorized to do any service to be done in the kingdom of God, led him to deny that laying on of hands or any appointment is required to give authority to do any service of God, but it is a birthright of every child of God. As yet he believed hands might be laid on for the specific purposes mentioned above, but he later modified his position as to this.

He afterwards saw that when the work was left to the elders, they frequently monopolized the time in the Lord's-day service, so no opportunity or encouragement was given to private members to take part in these services; and so the members, especially the young members, were not encouraged to active service of the Lord. The discouraging effect of this course is seldom understood by those who occupy the time. They talk; they are interested in their own talk and benefited; they take it for granted that others who hear them are. In this they are mistaken. Often the elders, engaged in business, fail to study and prepare themselves. Their talks become repetitions that fail to interest and profit those

who hear. This service of the elders becomes more hurtful than that of a pastor or preacher who gives more time to study. As an illustration of the evil of elders doing all the service: In a congregation with which I labored much a man was baptized. For a time he was very faithful in his attendance at the service. After several years he ceased to attend. I went to the neighborhood and went to see him and asked his reason. He gave about the following: "I attended faithfully for four or five years, and during that time I was never asked to read a chapter, to select a hymn, to offer a prayer, or to speak a word; was never consulted about anything connected with the church, never asked to so much as sweep the floor; and I concluded if I was of no service to the church, it was needless for me to attend. So I quit." I reported this to the elders, and told them I had never heard a more sensible reason given for nonattendance at church. I have no doubt thousands are driven from the church because nothing is given them to do. People, especially young people, cannot be kept interested in anything that does not give them active employment. There are thousands of deserters from the army when doing nothing in time of peace, where there is one in time of active war, when all are employed and danger is incurred. No one understood this better than Mr. Fanning. His heart was so set on the idea that all the members should be actively employed in the service of God that he opposed whatever seemed to hinder this. It sometimes ran him to what seems to me extremes not warranted by the Scriptures.

Of Russellville, Ala., where he had baptized one hundred and fifteen persons at one meeting in 1842, and started them to worship, Mr. Fanning says: "The cause was paralyzed by the kindness of good men who undertook to perform all the labor for the children, till many

of them died for want of healthy spiritual exercise. Divers healthful congregations, it is true, have sprung from the church at Russellville; but the disciples meet not, except to hear preaching, and, therefore, many manifest but feeble symptoms of spiritual existence. There are, however, we rejoice to know, some devoted brethren and sisters at this place, and we could not express our joy if we could but learn of their walking together in the Spirit." (Pages, 3, 4.)

"We visited Cotton Gin, Miss., and preached at night and on Thursday, the 3d. We found excellent disciplesintelligent, kind, and lovers of the truth; but they meet not to worship. . . . We reached Columbus at night. . . . We tarried Saturday and Lord's day, and had a pleasant and improving season. This is another congregation we planted in 1842. Never did disciples do better than they till they hired out their service-till many of the saints died of spiritual ennui; yet there has all the time been found in Columbus as devoted brothers and sisters as ever lived or died. Brother John Gilmer will prove himself a most valuable overseer, if he will properly employ the talent and other resources of the brethren. It is a delicate, difficult, and most responsible labor, yet we have confidence that Brother Gilmer is fully adequate for the work. . . .

"We spent Saturday and Lord's day with the brethren [at Marion, Ala.], preached five times, and four were added by immersion. This is another congregation we assisted in planting that did well till it was robbed and wrecked by hireling pastors. Brother P. B. Lawson is practicing law and preaching. The brethren agreed to start Brother Rowland, a graduate of Bethany College, into the field in the spring. . . .

"We reached Atlanta, Ga., on Lord's day, the 20th. After many fruitless inquiries as to Christians wor-

shiping in Atlanta, we were informed by a son of Ham that there were disciples who met near the depot. We found the neat little house conveniently, heard a brother lecture much to the purpose, at the close of which another dignified, modest, and intelligent disciple stepped forward to administer the Supper. Everything was done in primitive style. We asked who these preachers were, and were informed one was a schoolmaster and the other was a blacksmith. This short narrative speaks volumes. Never can we hope to see the Christian religion prosper till school-teachers, blacksmiths, farmers, tailors, lawyers, physicians, preachers, carpenters, peddlers, tinkers, and the balance meet on common ground to worship the Lord Most High for themselves." (Pages 4, 5.)

This gives the true standpoint and inwardness of Mr. Fanning's faith and teachings of the Christian religion.

CHURCH IN NASHVILLE, 1828.

We find this in the Christian Baptist, page 435, dated at Nashville, Tenn., January 10, 1828: "Our church affairs go on smoothly and quietly thus far. We do not hear of as many things being said against us as at first. Whether our peaceable and inoffensive conduct toward our brethren has put them to shame, or whether they have given us over as lost, is the cause of our present quietude, I cannot say. But whatever may be thought of our views, we have reason to hope our conduct is such as to afford no ground to others to speak evil justly of us-at least so far as I know. Those among us who have set out to do our Master's will, so far as we know it, with full purpose of heart, have no cause to repent in consequence of any departure from Baptist customs or opinions which has taken place. The breaking of bread as a part of the worship of every

Lord's day does not, thus far, seem to lose any virtue in consequence of its frequency, but contrariwise. Nor have we discovered any evil in meeting early on the Lord's-day morning for the purpose of praying and praising and blessing him for his continued mercies. Nor do we, as yet, find evil to grow out of any service we perform on that day, either in attending to the fellowship of the saints, the discipline of the church, or anything else we are called upon to do. We have lately commenced our meetings on the Lord's-day evening for the purpose of reading the Scriptures, commenting thereon, etc., when all speak, one by one, for our mutual instruction and edification. It is a kind of familiar conversation, from which I hope we may all derive much benefit."

This is not signed, but I think it was written by P. S. Fall, and shows the training school which developed the condition described by T. Fanning as existing in 1832 to 1835, when they conducted their own worship and almost all seemed to be teachers and preachers of the gospel.

In the Gospel Advocate, 1857, pages 71, 72, in reference to the work of the church at Nashville, he says: "In the year 1827 the Baptist Church in Nashville 'resolved to reject all human creeds and confessions of faith and to adopt the Bible as the only infallible rule of faith and practice, to be governed thereby; that they would, in future, in imitation of the apostolic churches, meet for worship every Lord's day, to break the loaf, unite in reading the Scriptures, prayers, praise, and contributing for the support of poor saints; and that all persons making truly the confession required by the apostles be received by immersion for the remission of sins into the church.' Twenty-five out of twenty-eight persons, with the pastor, Elder P. S. Fall, voted for the

declaration, and hence what has been known as the 'church of Christ' in Nashville. [We are sure there is a mistake as to the number of members, as all the information on the subject shows there were over one hundred members. All came into the reformation, save three. Two others afterwards returned to the Bap-Most probably this is a misprint.] The ortists. der of worship indicated was studiously practiced and the cause advanced in every conceivable view for many years. In 1831 the pastor, Elder Fall, left his field of labor; but the worship was conducted by the elders of the congregation with great dignity, zeal, and profit. Moses Norvell, Henry Ewing, A. G. Ewing, Thomas Claiborne, and Robert C. Foster, all of whom, except A. G. Ewing, now sleep with the fathers, were prominent in the management of affairs, and a more intelligent, zealous, and happy church could not be found. Many others took part in the public exercises. When we first visited Nashville, in 1832, it seemed to us that, if not all, most of the brethren were teachers, exhorters. and men capable of conducting the worship of God. They read and believed the Scriptures, rejoiced in the promises of God-male and female, white and black, bond and free—and felt it to be their high privilege to sing the praises of our Father. Men of the world and of the denominations admitted that the disciples of Jesus Christ loved one another. While the responsibility of the church rested upon the members, the cause prospered and the saints grew stronger and better. Most of the time from 1832 to 1836 Brother Absalom Adams and the writer were encouraged and sustained as evangelists and servants of the church. Thus, by the word sounding out from the Nashville church, churches were built up in various neighborhoods and counties in Middle Tennessee. During these four years an evangelist was not regarded as the pastor of the congregation, but was subject to the brethren."

As a matter of history, A. Adams and T. Fanning planted churches in Franklin, Tenn., and other points in Williamson County. They preached in Murfreesboro, Rutherford County; and while not present at the formation of the church in Murfreesboro, they performed much of the preparatory work in bringing it into existence. They preached in Maury, Wilson, Bedford, Smith, and other counties in Middle Tennessee.

But the most significant part of the worship, advocated by Mr. Fanning, was, these elders, although business men, did not confine their teachings to the city, then a small town, but they went out into the surrounding neighborhoods, wherever they could find an opening, and preached the word of God. It was through their labors that churches were planted at South Harpeth, Hannah's Ford, Sam's Creek, Burnet, Philippi, Sycamore, and other places in the country. The contention of Mr. Fanning was that in conducting or taking active part in the worship at home, they were trained to teach the Scriptures to others, and their spirituality being kindled into a living flame, they would be led to preach the gospel to all they could reach; that many would be led by this course of training to become effective preachers of the gospel, and when one proved his fitness for the work, it was the duty of the church to help him to preach in destitute fields.

Jesse Ferguson, a popular preacher who attracted large audiences, was their pastor for ten years or more, and in the early fifties went into spirit rapping and skepticism. The church was wholly broken up, and disbanded; so that when a call was made by a few who desired to renew the worship according to the old faith, of the church, numbering six or seven hundred, only

fifteen or twenty at first responded to the call and met to begin worship again.

In recommendations for the future of the Nashville church, after it began to worship after the defection, Mr. Fanning sets forth fully his ideas of scriptural worship, worship that will be accepted and blessed of God and helpful to the members:

"Should the members determine to hire another pastor to come to Nashville to take charge of the worship of God for them, no better results can be anticipated than those already experienced. We pray the brethren to consider well this subject.

"The only scriptural plan, and, in our judgment, the only plan the Lord will bless, is for all who do really believe the word of God, and no others, to come together in humility and supplication for help from on high, and with the determination to keep the ordinances of the Lord's house. Let the beloved brethren and sisters read the word of the Lord together, sing the high praises of the Father, bow together frequently in humble prayer, commemorate the death of the Savior on every first day, attend strictly to the wants of the suffering, and, last of all, let the members introduce family worship and perseveringly attend to it. Should the brethren thus start, we could but anticipate, in a very short time, a restoration of peace and good feeling among the members, and general prosperity would soon follow. Great evils may be overcome when we become humble before God. With the initiatory steps correctly taken, it would be well to encourage her members once more to exercise their gifts in the congregation, and she might safely invite evangelists to labor in Nashville. Indeed, we see not why several evangelists, able, faithful, and efficient, might not be kept at work all the time. By such

a course Nashville and the whole surrounding country might be greatly profited.

. . . "Our brethren abroad look to our start with much solicitude, and the heavenly hosts are not unconcerned in reference to the believers in Christ in Nashville." (Gospel Advocate, 1857, pages 74, 75.)

This idea of a joint participation of all the members in the service, both the work and worship of the church, became the leading and controlling thought in his religious teaching. When he saw that the elders often themselves monopolized the service by doing all the reading, praying, and talking in the congregation, often, too, without the study and preparation that the preacher gave to it, he was led to doubt the idea of a selected eldership.

Mr. Fanning held: "The congregation is the school for educating and preparing men for the ministry; the members are the best judges of qualification, and the bishops constitute the presbyterv for consecrating to the work." (Christian Review, Volume III., page 152.) He believed the church should conduct its own worship. Preachers and evangelists are for the world, not for the church. All should take part in the worship and work of the church, and so develop the ability and teaching talent of all; and the church would become a self-edifying body of disciples. He held it was a sign of weakness in a church that they found it necessary to employ a preacher to keep up the interest. The substitution of the pastor or preacher for the elders aggravated, instead of lessened, the evil, since the presence of the preacher removed the opportunity of the elders or members taking part in the services, and so deprived them of the exercise needed for their own spiritual growth as Christians and to train them for fitness in teaching the church or the world the will of God.

This was the position of the Campbells and others in the beginning of the work to return to the primitive order and methods. Mr. Campbell made his most vigorous attacks in the beginning of his reformatory work, and aroused more bitterness, by his attack, on the clergy as a distinct class from the laity than from any other one cause. He said on this subject: "The spread of the gospel, the multiplication of the number of the faithful in the apostolic age, is, in a great measure, attributable to the great company of them that declared the faith. The whole church of Jerusalem became preachers in a very short time. We are told (Acts 8) that there was a great persecution against the congregation that was at Jerusalem, and all, except the apostles, were scattered through the regions of Judea and Samaria. They, however, who were dispersed (all but the apostles), went about proclaiming the glad tidings of the word. No wonder, then, that so many myriads of the Jews were converted. No wonder, then, that so many congregations of Christians were formed throughout Judea and Samaria, when one church sent out such a swarm of publishers of the glad tidings. My very soul is stirred within me when I think of what a world of mischief the popular clergy have done. They have shut up everybody's mouth, except their own, and theirs they will not open unless they are paid for it. This is the plain, blunt fact; and if I cannot bring facts, and documents, and arguments to show the paganism of the world is, in a great measure, attributable to them, that the ignorance and prejudice of our times, and that the incapacity of the believers to publish the glad tidings is altogether owing to them; that they as a body are antichrist-then I will say I cannot prove any proposition whatever." (Christian Baptist, page 71.)

The objection of Mr. Campbell was to an order sep-

arated from the common people, who alone were authorized or expected to preach. They claimed that they alone had the right to preach, and they refused to preach unless they were paid for it, and preached only as they were paid to do it. So it greatly diminished the number of preachers and destroyed the earnestness and unction of those left, and made the impression of a mercenary class to preach the gospel. This brought reproach on the religion of Christ, and drove men from it rather than drew them to it.

He further said: "I advocate it [preaching or teaching the Scriptures] on a principle and scale that leaves far in the rear all the popular expedients; and I can assure you that I know some churches in the United States that are already so far advanced in their knowledge of, and conformity to, the primitive model that all their members are now either almost or altogether accomplished preachers. I know personally, and by credible report, several Phebes and Euodias and Syntiches and Eunices and Eclectes and Priscillas, as well as several Philips and Aquilas, etc."

We could quote page after page from Mr. Campbell, showing his belief that a separate class known as the "clergy" to do the preaching to the church and the world is a source of weakness, and not strength, and that a preacher or pastor to preach for the church and conduct its worship prevented the disciples from doing this work themselves and hindered the growth and efficiency of Christians as servants of the Lord. This was the universally accepted faith of the disciples in the early years of the last century.

Mr. Campbell's idea of a working church is thus presented: "The New Testament is the only source of information on this topic. It teaches us that the association called the church of Jesus Christ is, *in propria*

forma, the only institution of God left on earth to illuminate and reform the world. That is, to speak in the most definitive and intelligible manner, a society of men and women having in their hands the oracles of God, believing in their hearts the gospel of Jesus Christ, confessing the truth of Christ with their lips, exhibiting in their lives the morality of the gospel, and walking in all the commandments and ordinances of the Lord, blamelessly, in the sight of all men. When spiritual men -that is, men having spiritual gifts, or, as now termed, miraculous gifts-were withdrawn, this institution was left on earth as the grand scheme of Heaven to enlighten and reform the world. An organized society of this kind, modeled after the plan taught in the New Testament, is the consummation of the manifold wisdom of God to exhibit to the world the civilizing, the moralizing, the saving light, which renovates the human heart, which elevates human character, and which prostrates in the dust all the boasted expedients of ancient and modern times. The church of the living God is, therefore, styled 'the pillar and ground of the truth,' or, as Macknight more correctly renders it, 'the pillar and support of the truth." (Christian Baptist, page 16.)

All the pioneers in the effort to return to the primitive order held that the modern pastor is an innovation upon, and change of, the primitive order.

Isaac Errett, in 1885, wrote the following in the Christian Standard:

"Let it be understood that in the imperfect condition of many of the churches the employment of one man as preacher and teacher and coöperator with the elders in ruling is justifiable as a necessity, but is not to be accepted as a finality.

"It should be the aim and ambition of all the churches to reach a more complete organization of forces, such as

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the Scriptures contemplate—namely, a plurality of elders or bishops whose business it shall be to teach and preach and rule, dividing the labor among themselves as may best sustain the interests of the church, and compensated for their services according to their necessities. Such an eldership we have seldom had in any of our churches. We have had to do the best we could; and while we should seek to do better, the churches generally will not be encouraged to do better by the style of denunciation that has been indulged in by some of our papers.

"We repeat our conviction, based on a large acquaintance with our churches in all parts of the land, that 'the churches that employ pastors are churches where the elders either cannot or will not feed the flock.' The fact that they are the strongest churches does not militate against this fact; for (1) churches strong in numbers are not necessarily strong in such gifts; and (2) the stronger the churches in numbers, the louder is the righteous demand for pastoral care, and for such instruction as men, however gifted, who are absorbed in business all the week, cannot supply. Elders who are immersed in earthly cares and who can give but odd moments to the oversight of the churches are not the elders described in the New Testament."

It is seen that Isaac Errett agreed fully with A. Campbell and T. Fanning as to scripturally equipped and working churches. They differed as to how they could come to the scriptural order. The difference was, Mr. Fanning insisted the way to build up a strong spiritual church was for them from the beginning to follow the order of Heaven, and develop the talent of the members, and look to them to do the work. The growth might seem slow at first, but it would develop a faithful, earnesthearted band of disciples—earnest and working band of

disciples-that in the end would stand and permeate the whole community, because each member was a living stone in the building of God. Mr. Errett thought the way to develop the church was to keep a pastor to preach for them until they became intelligent and able to teach themselves and others. This is a little like not letting a boy go into the water until he learns to swim. The practice invariably results, not in training the congregation so that the elders can do the service without the preacher, but it accustoms and reconciles them to the-order all admit is not of God. Mr. Fanning, in this as in other things, practiced what all originally preached and agreed was God's order. These tendencies in different directions have been manifest in this: Preachers from other sections, coming to Tennessee and seeing churches conducting their own worship and living without the help of a preacher, would say this church is doing nothing, because it has no pastor or preacher devoting his time to preaching to, and supported by, the congregation. We say that is the strongest and most effective church. Two distinct ideas concerning churches grow out of these practices: The preachers think churches are built to sustain preachers, and a church without a regular preacher to preach to the church is hardly a church. It is doing nothing, in their esteem. The others think the work of preachers is to convert sinners, to plant churches to worship and support preachers-not to worship for them, but to go out into destitute fields to preach and build up other churches, to train and send out other preachers. Preachers are human, with human weaknesses and temptations. Those preaching for churches naturally conclude the measure of good corresponds to the size and wealth or standing of the church. So the preacher makes it the chief end of his labors to build up a large, wealthy, respectable, and influential church, with all the attrac-

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tions to draw and entertain popular audiences. A fine house, with fine music and attractive surroundings that will draw a large, fashionable, and wealthy congregation that will pay the pastor well, is a constant, irresistible temptation to the great majority of preachers. "How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?" Small, self-worshiping congregations that train their members to do the work of God, and so train and inspire them to give themselves to the work of saving souls, are the ones that honor God and bless man. These wealthy congregations that support pastors to do their work for them seldom train or qualify or send out the man who devotes himself to the service of God. The pastors of the rich churches almost universally are converted and trained among the poorer and smaller churches; and when they develop talent and strength among these, they are hired by the wealthy churches to guit the work of saving souls and planting churches and to devote their talents to the work of building up and entertaining the wealthy, established congregations. The result, almost without exception, is that the pastor becomes more anxious to build up and hold a large audience than to convert sinners.

CHURCH IN NASHVILLE.

On this point, as in others in which Mr. Fanning seemed to diverge from his brethren engaged in the work to return to original Christianity, the divergence arose from his more rigid adherence to the principles laid down in the Scriptures and asserted by all the early reformers. The great masses of the brethren soon fell into the common, unscriptural method of having a preacher to study, teach, and worship for the congregation; and the great mass of preachers came to regard the chief end of a congregation is to furnish a place for a preacher, and his work is to entertain those who attend and attract others to increase the size of the congregation. The real edification and development of the ability of the congregation and the conversion of the world are lost sight of or become entirely secondary matters.

Mr. Fanning attributed the ruin of the church in Nashville to what he called "hiring" a pastor or "letting" the worship out to a preacher instead of doing it themselves. After years showed a painful contrast in the condition of the church with that drawn by Mr. Fanning of what it was from 1830 to 1838 or 1840.

My intimate knowledge of this church began in 1864 and continued for thirty years. When I first became a member, out of three or four hundred members, there were few that would lead in a prayer or give thanks at the Lord's table. The pastor, a most excellent man, and in many respects the best Bible teacher I ever knew, Elder P. S. Fall, did all the public work. S. S. Wharton, a most excellent man, afterwards an elder of this church, told me he was always willing to do what he could in the service of the church, but he was never called upon to take any part in the worship, and that probably he never would have led in prayer or have taken any part in the public service had he not joined the Young Men's Christian Association, where he learned to lead in prayer and talk in public. It is a sad commentary on the worship of a church when its members must go to an outside association to find an opportunity to bear an active part in the worship of God.

From 1860 to 1867, after they had kept a pastor for years, out of a membership of three or four hundred, there was scarcely a member that would lead in prayer or give thanks at the Lord's table. If they met on Lord's day and a preacher was not present, the congre-

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gation would disperse without observing the Supper. In 1865 some of us began meeting in the suburbs of the city. Regular services were started. The members were compelled to conduct the services. Fortunately, those living in these suburban places were of the working classes, accustomed to doing their own work at home, and ready to do what was needed to keep the worship alive in their midst. They were unable to support preachers to conduct the worship for them.

The result of this suburban labor has been the establishment of about twenty churches in the city and suburbs. Each of these has trained quite a number to acceptably conduct the worship. I think each church has from five to ten persons who conduct the worship. Quite a number of these workingmen have developed into efficient and active preachers, a number devoting themselves to preaching-probably not less than twenty preachers, and from one to two hundred others who will conduct the worship. Some of these preachers have built up churches in the country around; some have moved to other communities, and are doing good work as evangelists; some have gone to heathen lands as missionaries; some workers have moved to other cities, and have started similar work among the working classes in those cities; and some have become pastors for rich churches. The wealthy churches with a large membership, with preachers paid to do their work, will never convert the world. Nor will men who follow preaching for the sake of a living for themselves and their families ever convert the common people of the world. Nor will the churches among the common people ever become self-supporting if they must support a preacher to minister to and for them. Christ intended his religion for the poor, adapted it to their necessities, and it is a perversion of the church of Christ to so change its

character that it cannot live without money from the wealthy churches. The common people can do their own work at home and can sound the gospel out as no other people can.

But to return to the history of the Nashville churches. In the meantime the old church in Nashville has supported able and popular pastors who have preached to it, conducted the worship, and drawn large audiences composed of talented, wealthy, and fashionable people. It now has members who will lead in prayer, conduct the worship, and take an active part in the affairs of the church. I know not how many. But in the forty years past it has not sent out a preacher or planted a church. The greatest source of weakness to the churches among the working people is that these old churches of wealthy people draw so many of the young and old from the other churches who are attracted by wealthy and fashionable surroundings and entertaining lectures at the wealthy churches. This seems for the present to weaken these churches, but may in the long run be a source of strength to them in drawing off the element that will pervert the right and true ways of the Lord and bring his disfavor upon the church. This brings spiritual weakness. Spiritual weakness is much worse than weakness in wealth or numbers. Tested by any scriptural rules, these churches among the working people are the strong, healthy, and effective churches for training their own members and converting the world. A church with wealth and numbers and talent and social position and attractive entertainments will be a helpless church. As Brother Fanning would say of it, it has let its services out for hire. The members hire a pastor to do their preaching, praying, visiting, and Bible study; a choir of singers, some in and some out of the church; and an unchristian or-

ganist to entertain the audience with artistic music, in lieu of teaching and admonishing one another in psalms and hymns and spiritual songs. 'The natural result of this is to beg the public to feed the poor among them.

The Scriptures and experience both show beyond doubt that to keep a church active and alive and its members faithful and true, they must be encouraged to take an active part in the work and worship of the congregation, each member doing something. Mr. Fanning's faith and earnest contention was that a pastor supported to preach to and do the service of the church would keep it weak, undeveloped, and helpless, and cause its members to grow listless, lifeless, and indifferent to the Christian religion. It is something like keeping an infant always in a nurse's arms. It will never grow strong or active while in the nurse's arms.

It is clear from the Scriptures and experience that Christians, to keep active and hearty in the work, must work themselves. Mr. Fanning did not believe that preachers' having membership in a congregation was hurtful to the congregation, save as they monopolized the service of the congregation and left the members without opportunity of healthy spiritual exercise and food in doing the work and worship of the congregation. Knowledge is not ours until it is practiced. No man is truly master of any learning until he has put it into practice. The practice makes it his own. A man may have the theory of mechanics, but he is no true mechanic until he puts the theory into practice, does the work of a mechanic. A week's work at the bench is worth more than a year of lectures toward making a man a carpenter. So no religious truth is ours, enters into the formation and molding of the character, until it is practiced. Practice in conducting the church service is worth much

more in learning the Christian religion than hearing the finest sermons and theories in the world. Teaching others is the royal road to learning ourselves. "Practice makes perfect." Congregations will never be taught as they should be, the members will never be intelligent and living stones in the building of God. until they conduct the worship and do the work of the churches themselves. The church must grow "by that which every joint supplieth." Every member must have something to do, and do it. Mr. Fanning held, too, that but few congregations, except the very wealthy, would feel able to support a preacher to preach to itself and one to preach to others at the same time. If it is right for them to support a preacher to do their home worship and work, this will be the first consideration-" charity begins at home "----and the destitute will be neglected. We all know this is the practical working of the matter. Practice makes perfect in religion more than in anything else man is called to do.

Mr. Fanning clung to and practiced his convictions. The result of his teaching on the subject of the members doing the work of the church without a regular preacher or pastor was the establishment of a great number of churches in the towns and counties of Tennessee in which the entire services were conducted by the members of the churches; and a preacher was called in only to hold a protracted meeting. This in its beginning does not make a show before the world, nor is it attractive to those who seek entertainment; but it educates the members of the church in the study of the Bible and the practical performance of all the duties connected with the worship and work of the church. This is the best education of the members of the church that they can receive. No one can be said to properly understand a thing until he puts it into practice. No idea or senti-

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ment is made his own until he practices it. The best and most sacred truths, although he may approve and admire them, do not enter into the make up of his character until he practices them in his life; so the reading, commenting on the Scriptures, praying, exhorting, and teaching others is much more effective teaching to those doing this work than hearing others.

HUMAN SOCIETIES.

No question has arisen among the disciples within the last hundred years so far-reaching and so divisive in its nature as the question of organizing societies not appointed of God to do the work of God. The question arose over the subject of missionary societies to send out and control preachers of the gospel to the lost in our own and foreign lands. No question enters more into the very life of the Christian than that of saving the lost. The leading thought that brought Jesus Christ from heaven, with its glories, to earth, with its sin and sorrow, was the salvation of man from his sinful and lost condition. No man can believe in Jesus as the Christ, the Son of God, and not feel the desire to save the lost. For a person to feel indifferent to the salvation of any soul on earth shows he does not believe in Jesus Christ with an earnest and true heart.

The pioneers in this restoration movement were imbued with the missionary spirit, and, in their zeal and devotion, went everywhere preaching the gospel. Multitudes received and obeyed the truth. As is true in all movements carried on by human beings, a reaction came after the first fervor of zeal had abated. They found the course they adopted imposed burdens upon the preachers heavier than they could bear. Their ardor abated. As in the days of the Savior, many turned back, and the zeal for preaching the gospel cooled. The right thing to have done was to kindle anew the zeal of Christian devotion.

D. S. Burnet, an eloquent, earnest, and successful preacher, had come from the Baptists; had been secretary of the Baptist Missionary Society. He proposed and urged the adoption of a duplicate of that society. He thought it had proved effective among the Baptists. This proposition was brought forward in the forties only pressed in the latter years of the decade.

The foundation principle of the disciples was to restore the primitive order and work of the churches. In doing this, they would do what the Scriptures teach and require, adding nothing thereto, taking nothing therefrom.

The vital principle of the movement to restore the ancient order of things was thus expressed in the original "Declaration and Address" of Thomas Campbell, which started the movement to return to the order of God:

"To restore unity, peace, and purity to the whole church of God. This desirable rest, however, we utterly despair either to find ourselves or to be able to recommend to our brethren by continuing amid the diversity and rancor of party contentions, the veering uncertainty and clashings of human opinions; nor, indeed, can we reasonably expect to find it anywhere but in Christ and his simple word, which is the same yesterday, to-day, and forever. Our desire, therefore, for our brethren and ourselves would be that, rejecting human opinions and the inventions of men as of any authority or as having any place in the church of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the divine word alone for our rule, the Holv Spirit for our teacher and guide to lead us into

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all truth; . . . that by so doing we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord."

Here the only pathway to peace, in their esteem, was for all to reject all "human opinions and the inventions of men as of any authority or as having any place in the church of God."

Article I. of the "Declaration" is:

"We form ourselves into a religious association . . . for the sole purpose of promoting simple, evangelical Christianity, free from all mixture of human opinions and inventions of men."

The leading thought was to free the church from all practices based on human opinions and inventions of men. They were the occasions of strife and division.

Of the preachers to be supported, Section 5 says:

"This society shall, to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard in conversation and doctrine, in zeal and diligence, . . . without attempting to inculcate anything of human authority, of private opinion or inventions of men, as having any place in the constitution, faith, or worship of the Christian church, or anything as matter of Christian faith or duty for which there cannot be expressly produced a 'Thus saith the Lord,' either in express terms or by approved precedents."

They refused to sustain or countenance a preacher that would inculcate that anything of human authority, of private opinion or inventions of men, had any place in the church of God. Only that was to be taught for which a "Thus saith the Lord" could be adduced.

In the address on the divisions of Christendom they say:

"Our differences, at most, are about things in which

the kingdom of God does not consist—that is, about matters of private opinion and human invention. What a pity that the kingdom of God should be divided about such! Who, then, would not be the first among us to give up human inventions in the worship of God and to cease from imposing his private opinions upon his brethren, that our breaches might be thus healed?"

They declare:

"There is no thing we have hitherto received as matter of faith or practice, which is not expressly taught and enjoined in the word of God, either in express terms or approved precedent, that we would not readily relinquish, that so we might return to the original constitutional unity of the Christian church, and, in this happy unity, enjoy full communion with all our brethren in peace and charity. . . To this we call, we invite, our brethren of all denominations by all the sacred motives which we have avouched as the impulsive reasons for our thus addressing them."

To the preachers they appealed:

"To you, therefore, it peculiarly belongs, as the protessed and acknowledged leaders of the people, to go before them in this good work, to remove human opinions and inventions of men out of the way by carefully separating this chaff from the pure wheat of primary and authentic revelation, casting out that assumed authority, that enacting and decreeing power, by which these things have been imposed and established. To the ministerial department, then, do we look with anxiety. . . . His dying commands, his last and ardent prayers for the visible unity of his professing people, will not suffer you to be indifferent in this matter."

Again:

"Nothing ought to be received into the faith or worship of the church or be made a term of communion

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among Christians that is not as old as the New Testament."

This precludes and prohibits all inventions and devices based on opinions of men in any age.

But again:

"A partial neglect in some instances of the expressed will of God, and in others an assumed authority for making the approbation of human opinions and human inventions a term of communion by introducing them into the constitution, faith, or worship of the church, are, and have been, the immediate, obvious, and universally acknowledged causes of all the corruptions that have taken place in the church of God."

Whenever an invention or device based on human opinions is adopted into the work or worship of the church of God, every one in that church is compelled to approbate and fellowship it or is driven out of that church. The introduction of such things is declared by the author and approvers of this "Address," the original movers in this reformatory movement, to be " the immediate, obvious, and universally acknowledged cause of all the corruptions and divisions that have taken place on earth."

The "Address" implores the preachers:

"That in all their administrations they keep close by the observance of the divine ordinances, after the example of the primitive church exhibited in the New Testament, without any additions whatsoever of human opinions or inventions of men.

"That if any circumstantials indispensably necessary to the observance of divine ordinances be not found upon the page of express revelation, such, and such only, as are absolutely necessary for this purpose should be adopted under the title of human expedients, without any pretense to a more sacred origin, so that any sub-

sequent alteration or difference in the observance of these things might produce no contention or division in the church."

This much from the original "Address" initiating the work of restoration. We now make some extracts from Alexander Campbell, the meaning of which cannot be mistaken. Remember, the claim is now made that actions or institutions based on human opinions without divine authority are to be tolerated in the church, and those who oppose practices based on mere opinions are factionists and heretics.

Christian Baptist (page 128):

"To bring the Christianity and the church of the present day up to the New Testament—this is, in substance, what we contend for. To bring the societies of Christianity to the New Testament is just to bring the disciples individually and collectively to walk in the faith and in the commands of the Lord and Savior as presented in that blessed volume, and this is to restore the ancient order of things."

On the necessity of doing things just according to God's order he says (page 138):

"The conversion of the world is an object of the dearest magnitude in the estimation of the heavens. All the attributes of Deity require that this grand object be achieved in a certain way or not at all—the way or plan the Savior has unfolded in his address from earth to heaven. . . Israel failed in his own way. In God's way he was successful. We have failed in our own way to convince the world, but in God's way we would be victorious. Wisdom and benevolence combined constitute his plan; and although his ways may appear weak and incomprehensible, they are, in their moral grandeur of wisdom and benevolence, as much

higher than ours as the heavens are higher than the earth."

On page 140 he says:

"The constitution of the kingdom of the Savior is the New Testament, and this alone is adapted to the existence of his kingdom in the world. To restore the ancient order of things—this must be recognized as the only constitution of this kingdom. And in receiving citizens, they must be received into the kingdom just as they were received by the apostles into it when they were setting it up."

So rigidly is everything else to be excluded but that commanded, he insists (page 159) that we must confine ourselves to the very terms used in the Scriptures to express the things to be believed and done:

"To disparage these terms by adopting others in preference is presumptuous and insolent on the part of man. . . From this source spring most of our doctrinal controversies. Men's opinions expressed in their own terms are often called 'Bible truths.' In order, then, to full restoration of the ancient order of things, a pure speech must be restored."

On page 165 he ridicules the idea that every one is allowed to act on his opinion in the worship:

"One society of disciples meets on the first-day morning and dances till evening under the pretext (opinion) that this is the happiest way of expressing their joy; and when they have danced themselves down, they go home. Now in this there is no disorder, error, innovation, or transgression; for there is no divinely authorized order of Christian worship. . . . As none but the Lord can prescribe or regulate the worship due to himself and profitable to us, so if he has done it, human regulations are as vain and useless as attempts to prevent the ebbing of the sea or the waxing and

waning of the moon. But to proceed. Another society meets for worship, and they sing all day; another shouts all day; another runs in a race all day; another lies prostrate on the ground all day; another reads all day; another hears one man speak all day; another cries in the forenoon and listens to the organ in the afternoon; and all is equally right, lawful, orderly, and acceptable, for there is no divinely authorized order of Christian worship."

He reduces it to this absurdity if there be no divine order, but every one be left to follow his own opinion.

"It follows, then, there is a divinely authorized order of worship in Christian assemblies, and that this worship is uniformly the same."

On page 295 he gives the rule he adopted to arrive at the truth:

"When any act of devotion or item of religious practice presented itself to my view of which I could learn nothing from my Master's last will and testament, I simply gave it up; and if I found anything there not exhibited by my fellow-Christians, I went into the practice of it, if it was the practice of an individual; and if it was a social act, I attempted to invite others to unite with me on it. Thus I went on correcting my views and returning to his institutes until I became so speckled a bird that scarce one of my species would cordially consociate with me."

There was no acting on his opinions here, nor tolerating acts of service based on the opinions of others.

On page 314, speaking of divisions in opinions about God and the Godhead, he says:

"Suppose all would abandon every word and sentence not found in the Bible on the subject and quote with equal readiness every word and sentence found in the volume, how long would divisions on this subject

exist? It would be impossible to perpetuate them on this plan. . . And as to any injury a private opinion may do the possessor, it could on this principle do none to society."

It is not to be given to or imposed on the public. It is private property.

In 1837, the fifteenth year of his editorial work, he published three essays on "Opinionism." From the first essay (page 433) we extract the following:

"There is a growing taste for *opinionism* in the ranks of the reformation. This must be quashed out, or there is an end to all moral and religious improvement. It has ever been the harbinger of schism, the forerunner of all discord and vain jangling. It has, indeed, been the plague of Christendom. . . . What is an opinion? 'Persuasion without proof,' say some of our lexicographers. It is a speculation built on probable evidence. It is neither knowledge nor faith; but, in the absence of these, it is an inference, a conclusion to which the mind assents according to its information or mode of reasoning.

"An opinionist is one fond of opinions, especially of his own. Opinionism, then, is fondness of opinions. But that I may meet the exigency of the crisis and give a proper latitude to this term, I hereby define opinionism to be the liberty of propagating one's own opinions.

"Some of our correspondents suppose *opinionism*, as thus defined, to be an essential part of Christian liberty. Then if any restrictions should be imposed on their benevolent efforts to propagate their opinions, they complain of an infringement of their rights.

"We do not admit the right; for if this be the right of a Christian, then every man, woman, and child in Christ's church has a right to propagate his or her opinions and to complain if that right be not respected by

all the Christian community. And as there is no restriction as to the number or magnitude of subjects on which opinions may be formed, there can be no limitation of the number of opinions that may be offered, adopted, or propagated; and thus the whole earthly pilgrimage of the church may be occupied in the discussion of opinions.

"We are, therefore, rationally and religiously compelled to deny any such right. It is not the right of any one citizen of Christ's kingdom to propagate any opinion whatever, either in public assembly or private; consequently it is not the duty of all or of any one to listen to an opinionist in his efforts to establish his opinions. This is an important point, and we state it boldly and confidently. . . To walk by opinions rather than faith is effectually to make the book of God of no authority. Moreover, in the decisions of that volume he that propagates an opinion or seeks to attach persons to it or to himself on account of it is a factionist in embryo, in infancy, or in manhood."

Mr. Campbell declares every one who introduces an opinion or preference based on an opinion is by the decisions of the Bible a factionist. Yet many say those who oppose the making of these opinions the basis of action are the factionists. Mr. Campbell was, then, the prince of factionists. Yet he is quoted to condemn those who oppose the introduction of opinions as the basis of actions that affect the whole church.

Mr. Campbell proceeds:

"Unless this matter is better understood, it will fare with us as with Presbyterians, Methodists, Baptists, and other religious communities. We shall be broken to pieces as well as they. . . While it is conceded that on some matters we all have liberty to form opinions and, if asked for them, to express them, we must

regard this as very different from the right to propagate our speculations instead of practicing the precepts of the gospel. . . . We must, I repeat it, set our faces against this course, or we will all repent it. The weakest are generally the most dogmatical, and those who know the least the most positive and overbearing; and, therefore, there is no convincing them. Nothing is to be hoped for from the strife of opinions, for the chorus will ever be, 'My opinion is as good as thine,' and 'Am not I as infallible as thou?' But we sin against the teaching of the apostles if we do not abandon this course. Paul enjoins that we give not heed to fables, to endless genealogies; that he that consents not to the doctrine which is according to godliness is proud, selfopinionated, doting or sick about questions and debates of words, from which come envy, strife, railing, evil surmisings, etc. . . . Hence said the apostle: 'Foolish and untaught questions avoid, knowing that they do gender strifes.' These untaught questions are precisely questions about opinions, and that they do gender strife we have proof.

"I have no doubt but all partyism now in Protestant Christendom, and most of the errors, too, grew out of the neglect of the scriptures quoted from Paul and a misunderstanding of the faith and of untaught questions.

"All the contentions and divisions, all the sects and parties in Christendom, are as certainly and indisputably the effects of *opinionism* in religion as the love of money is the root of all evil."

Mr. Campbell further says:

"There is one very material injury which the advocate of his own or another's opinion inflicts upon society even when he fails to make a party; he alienates man's

ears from the voice of God and turns them to himself. This is an exceeding great evil."

All can see this is true. As men begin to advocate their own or the opinions of others, they turn their own attention and that of others who listen to them from the teachings of God to their opinions, from the obedience and service of God to the practices based on the opinions of men.

Mr. Campbell in 1844 published six lengthy essays, headed "Tyranny of Opinionism," the essence of which is:

"Any one who feels himself conscientiously obliged to utter opinions must regard them of permanent value —as equal to divine oracles. It is a grand mistake."

In the second essay (page 481) he says:

"Zeal for an opinion, then, when brought to the touchstone of truth and the Bible, is mere self-love operating in the form of pride.

"It may be yet made evident that this peculiar pride of opinion or understanding enters into the essence of all partyism among men—nay, that itself is the very spirit of discord, the soul of the sectary, and the demon of religious persecution. Its name is legion, the firstborn of Satan; and its brood are emulation, strife, wrath, sedition, treason, heresy. All the contentions and divisions, all the sects and parties in Christendom, are as certainly and indisputably the effects of *opinionism* as the love of money is the root of all evil."

We might quote much more from him. This must suffice. Surely no sane man would refer to Mr. Campbell as advocating the toleration of institutions or practices based on opinions in religious service.

In the application of this rule, all societies other than the church of God for converting the world to Christ were specifically and severely condemned. Mr. Camp-

bell's first article in the Christian Baptist, defining the Christian religion, said of the early Christians:

"Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions, his wife the president of some female education society, his eldest son the recording secretary of some domestic Bible society, his eldest daughter the corresponding secretary of a mite society. . . . They knew nothing of the hobbies of modern times. In their church capacity alone they moved. They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the church of Jesus Christ as the scheme of Heaven to ameliorate the world. As members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society or a Bible society or education society a cent or a praver, lest in so doing they should rob the church of its glory and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church they considered 'the pillar and ground of the truth.' They viewed it as the temple of the Holy Spirit, as the house of the living God." (Page 6.)

This opposition to all societies for doing God's work among men was almost universal among the disciples. Not only did they oppose all societies for doing the work of God, but they opposed the teaching of anything based on opinions of men. Nothing could be accepted into the service of God based on opinions or inferences. Nothing must be brought into the service or teaching of

the church unless there is a plain precept or an example requiring it.

He said of meetings of individuals or representatives of churches:

"Whenever and wherever such a meeting either legislates, decrees, rules, directs, controls, or assumes the character of a representative body in religious concerns, it essentially becomes 'the man of sin and the son of perdition.' An individual church or congregation of Christ's disciples is the only ecclesiastical body recognized in the New Testament. Such a society is 'the highest court of Christ' on earth." (Page 73.)

"Now, in attempting to accomplish this, it must be observed that it belongs to every individual and to every congregation of individuals to discard from their faith and their practice everything that is not found written in the New Testament of the Lord and Savior, and to believe and practice whatever is there enjoined. This done, and everything is done which ought to be done." (Page 133.)

"When we have found ourselves out of the way, we may seek for the ancient paths, but we are not at liberty to invent paths for our own feet." (Page 133.)

Much more might be added of the teachings of Mr. Campbell and the early advocates of the restoration movement of the last century.

Mr. Fanning heartily believed these truths, which means he rigidly clung to them and ardently pressed them in his life and teaching.

After the close of the war we issued a prospectus for reviving the publication of the Gospel Advocate. Elder G. W. Elley, president of the Kentucky Missionary Society, and Thomas Munnell, secretary, demanded a pledge that we would advocate societies or they would oppose the circulation of the paper. The latter wrote: "If the Advocate will come out and help us in all our good work, I could wish for it a large circulation in our State; otherwise, my influence, much or little, will be against it." This precipitated a discussion of the question at once. From Mr. Fanning's articles we make the following extracts:

"You will, doubtless, believe us, brethren, when we assure you that we had not conferred together in reference to missionary or other societies unknown to holy writ: but we felt in our heart that we should enjoy almost inexpressible happiness in once more cordially cooperating with our beloved brethren, from whom we have long been separated, in every good work, without reference to differences of opinion. But-alas!-we knew not what a day would bring forth; and when we hoped to find a hearty welcome, we met with a new creed to which we were to subscribe or be thrust from your fellowship-one which neither we nor our fathers knew, nor were able to bear-and we were plainly told that unless we could and would subscribe to doctrines which we had not studied, we must be regarded as enemies. Brethren, pardon us for very respectfully begging you to stop and think before you go too far. What have you done already? You have positively hurled us from your territory and Christian coöperation unless we subscribe to and promise to advocate something that you certainly could not pretend was authorized by Jesus Christ or any of his apostles.

"Should we see nothing positively rebellious in missionary societies, we assure you we could never oppose them. Indeed, we were so much opposed to controversy with brethren and any cause of unpleasantness that we had hoped that God in his greatness would ever lead us to living and peaceful streams. If you had been disposed to let us live with you in peace, we felt no ambi-

tion to interfere with any of your schemes, and we had fondly believed that even slight mistakes among the brethren would soon correct themselves. But to us there seems to be a deeply rooted evil. We would think as well of you to ask us to subscribe to one foreign item as another; and without the slightest thrust or unkind feeling on our part, we tell you in the candor of our hearts that if you have deliberately come to your conclusions and the brethren generally sustain you, there can be no more union on the Bible and Bible alone. You have abandoned the cause of God for a human invention. We hope, however, for the best, and pray God that the cause we have so long earnestly pleaded together may not be prostrated or materially injured by the misdirected efforts of brethren whose motives are certainly good.

"We are very willing to encourage the discussion of 'missionary societies' and any other new question in our paper to a limited extent, and believe if the brethren will examine all such matters in the proper spirit, the results will be favorable to the cause of Christ. Now, dear brethren, your course in this matter and the course of those who coöperate with you in what seems to you a necessary human invention will determine ours. We ask no fellowship but upon the authority of Christ; but if you are determined to impose upon us creeds, oaths, and tests to which no man in full Christian health can subscribe, after giving you a fair hearing, we may be compelled to bid you adieu. If, however, you have deliberately made up your minds and you succeed in this, at first view, slight departure from the ground occupied by that greatest living sage, Alexander Campbell, and his coadjutors for the past forty years, we may expect in a short time other exactions, and would not be surprised soon to hear of still more monstrous tests imposed upon men whose highest offense is that they love the Bible. Do, brethren, read the New Testament once more carefully and study a little more of the history of the early Christians before you drive us from you." (Gospel Advocate, January 9, 1866, pages 21, 22.)

And again:

"Finally, Brother Elley makes light of the whole matter, and advises us to 'avoid all this fuss about nothing.' We were disposed to be quiet, but you would not let us; and although you now call the matter triffing, you thought it of sufficient magnitude to attempt privately to extract from us a pledge to advocate the authority of a church-creating, church-regulating, and churchsaving society, not recognized by the Spirit of God, upon the peril of disfranchisement by you and the secretary of your body. It seems almost providential that you have written what you have. It will open the eyes of the brethren to the insidious and certain danger of human devices in religion, and we trust in God that it will open your eyes to the danger of your course. In both your letters, as was your intention, you make our advocacy of your society a test of your coöperation and fellowship in our Christian labor; and if you persist, we can look for nothing short of other tests of fellowship soon. We would not be surprised to hear of you and your very zealous secretary requiring brethren to subscribe to the most extraordinary religious or political tests in order to enjoy your coöperation. But surely aged and good preachers will return from such a fatal departure from the simplicity of the appointments of Jesus Christ in which we so heartily rejoiced together in years past. You have drawn the lines, brethren, not we.

"Plainly, deliberately, and firmly we declare to all

whom it may concern that it is our solemn conviction that the adoption or substitution of any expedient, society, or plan for Christian work besides the 'kingdom not of this world' is an insult to God and a disgrace to the Christian profession. We can offer more arguments in favor of introducing among us that powerful engine, 'the mourning bench,' than any man living can offer for a society of human creation for the coöperation of churches or the members of Christ's body. We are mortified and grieved at heart to know that we. who stood so long with an unbroken front in defense of the constitution of the kingdom of heaven and the union of all Christians upon the one foundation, are now threatened with discord, alienation, strife, and 'damnable heresies' from the introduction of machinery not constructed in divine wisdom or tempered in heaven. We are not 'sensationists'-never were; but unless our brethren return to the original platform, division and disgrace are inevitable. Come, brethren, let us reason together. You have certainly committed a high offense against our King and your coadjutors; and if you persevere in your human exactions, we can hope no longer for peace." (Gospel Advocate, February 20, 1866, pages 122, 123.)

"The wise man said: 'Where no counsel is, the people fall: but in the multitude of counselors there is safety.' While we feel no disposition to give undue importance to the labors of brethren with whom we have associated religiously, we think it possible there are often incidents in the lives of good men to which we might frequently refer with profit to such as desire to know the truth. Some twenty-five years since we had a large ingathering of members in Tennessee and most of the States South from the Baptists and other denominations; and while the transition seemed slight, the

manner of proceeding differed so widely in the church of Christ from denominational practices that we had serious trouble with many of our new associates. Members from the Baptists, Methodists, and Presbyterians had been accustomed to regular associations, conferences, presbyteries, missionary societies, temperance societies, Sunday-school societies, tract societies, and various other good associations, in and through which to perform all their religious service; but it had not seemed to enter the minds of most of these brethren that there was anything of a practical character in the church of God. Indeed, it was difficult to lead many to realize that Christ really had an authorized spiritual body on earth. In the denominations many had stood high in office, but in coming among the disciples it was always difficult-and, in some cases, impossible-to bring our new members to a level with those they were in the habit of calling 'laymen.' Some, indeed, were so fond of the 'official' 'leeks,' 'onions,' and 'garlic' that they went back to their respective churches. The utter destitution of the church of Christ touching 'auxiliaries,' it was always believed, led that very popular-and, in many respects, excellent-teacher, Peyton Smith, back to the Baptists.

"There were pressing calls for every sort of association for years to carry out the purposes of religion; but there were some who stubbornly opposed every religious institution, save the church as it came from the hands of its divine Author. We were everywhere threatened with division. Finally, with the view, if possible, of coming to the unity of faith, the following expedient (if such a style is appropriate) was adopted: The venerable Andrew Craig and Robert C. Foster, great and good men from the Baptists, and James C. Anderson and the writer, who claimed to be freeborn, took sweet coun-

sel together and agreed to call a meeting of the brethren from different sections of the country, in Nashville, for the purpose of studying together the following subject-viz.: 'The Teaching of the New Testament Regarding Christian Coöperation.' Quite a number of brethren met in obedience to the invitation in the house of worship, in Nashville, in the month of January, 1842, and continued in close examination of the word of God seven days and nights. We endeavored to look at the Bible as if we had never seen it before. There was little or no preaching, and no effort was made to excite the public. No bills were posted telling that some popular orator would declaim. At first there was but little harmony, and, in fact, there was a considerable amount of bad feeling. In getting at the main question-viz., the authority of the Scriptures upon the subject of coöperation-there were various other important matters which were necessarily examined, such, for instance, as the office of bishops, elders, deacons, and evangelists, the manner of making them, and their authority and labor; and the very important question as to the possibility of deciding authoritatively religious controversies was more carefully studied than any other. For several days after the opening of the meeting bad temper was apparent. Men declared that they were officers, that their 'authority should be felt,' and that they never could or would come down to a level with the unofficials. They also maintained that men had a right, at least in this free country, to differ religiously; that it was impossible to see eye to eye and to speak the same thing. To tell all that occurred would require a stout volume. This is not our purpose. The brethren discussed matters more earnestly and humbly than we had previously witnessed, and at the close of their investigations they all-black and white, old and young-came

to oneness of mind in reference to the following conclusions—viz.:

"1. That there is a positive scriptural authority for every religious work that is well pleasing to God.

"2. That the church of Christ is the only divinely consecrated organization on earth for Christian labor.

"3. All other organizations through which men propose to perform spiritual labor tend but to obscure, discredit, and subvert the reign of the Messiah.

"Whether these conclusions were correct or not, they were heartily believed to be true, and strife ceased with the brethren touching religious expedients.

"What, brethren, is thought of these things in this day? Have advances been made? Have the churches or the brethren learned a better way?

"We had a thought of making a very respectful suggestion to many of our brethren who seem not only to think that we are in error, but act toward us as if they considered us a dangerous man and their enemy. Hence they refuse to coöperate with us unless we will publicly declare ourselves in favor of matters we have perhaps never fully examined or appreciated. Why the effort to make us an enemy to missions and missionary societies? We never, to the best of our recollection, wrote an essav on the subject or delivered a discourse with reference to such matters in our life. We have never made war upon them. Brethren, hear us. We desire no bad feeling among the advocates of the cause of There should be no differences between us. Christ. The Bible is one, the church is one. How shall we get rid of the strife we witness in regard to 'auxiliaries' in religious labor? What say you, brethren, in reference to a full and most thorough examination of all matters of difference, somewhat after the manner adopted by the brethren at Nashville in 1842? We

think we would be willing to travel a thousand miles, to England, or to any place on the earth, to attend a general meeting of the brethren with such a purpose in view. What say you, brethren, who are officers of the missionary society? A large amount of the talent of the brotherhood seems to question the authority of your proceedings, and many good men, who are not mere youths, really believe the tendencies of your labors are not favorable to spiritual progress. Our firm confidence in the authority of the Scriptures emboldens us to declare that it is our settled conviction that if the brethren who now seem to differ across the whole heavens will come together in the spirit of the Master and prayerfully examine the whole grounds of difference a few days or weeks, or even months if necessary, they will arrive at the same conclusion on every point. Remember, brethren, that 'in the multitude of counselors there is safety." (Gospel Advocate, February 6, 1866, pages 81-83.)

Others in Kentucky were in full sympathy with Mr. Fanning on the subject of societies. W. G. Roulhac, of Hickman, Ky., on October 29, 1856, wrote:

"We move in Kentucky with a steady step toward a hierarchy as unscriptural as that of Rome or England, and the preachers who seek to make themselves the church appear to think all is well. It seems some are endeavoring to degrade the church into an auxiliary to the more than foolish societies of our age and country. . . With me the church is the ground and pillar of the truth. She is the most dignified and authoritative body in the universe. She is competent to the conversion of the world, the perfection of the saints in every good word and work, and the only body on earth to rear, educate, and qualify preachers, bishops, and deacons. Whoever usurps her authority fights against God. Whoever is too liberal to make all his sacrifices through her is too proud to divide honors with the Lord, who bought him. Give us, not less, but more, of true education-ministerial education-acquired by studying God's oracles in the church. 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.' The education of the world may make orators, but the Bible facts learned from the church make preachers and teachers mighty in word and deed. Spend not your powers, dear brethren, in an effort that must fail; but give them to the Lord our God in his church, his vineyard, where a harvest of glory will crown the end of our labors. 'Blessed be God, who giveth us the victory through our Lord Jesus Christ.' If we strive for the masteries, let us strive lawfully. Let us labor in, not out of, the body of Christ. Let us disconnect ourselves from human expedients and return to the Lord, and honor him by honoring the church, and let the church be a glory in the world, a city whose light cannot be hid; and then, but not till then, will the home and character of a Christian be a passport to his brethren, without any indorsement from any human society on earth. The highest honor ever conferred on mortals is a worthy connection with the church of Christ. Remember, she is like leaven; the extreme particles are not first leav-(Gospel Advocate, 1856, pages 365, 366.) ened."

CARMACK ON THE CHURCH AS A TRAINING SCHOOL.

Among those who were educated at Franklin College and labored in the school and in preaching in harmony with Mr. Fanning, while his life was cut short, none exerted a better or more widespread influence than

F. M. Carmack. A consultation or investigation meeting was held at Franklin, Tenn., in April, 1856. Carmack wrote a report of that consultation. He says:

"Qualification alone must determine the proclaimer's . . . This being true, it follows that the call. church alone, in her separate congregational action, is competent to say who shall be her evangelists, for she alone can judge of their qualifications. The members exercise their gifts in their respective congregations, when well regulated; and there they soon manifest what their capabilities are—what part they are capable of performing of the labor of the Lord's vineyard. Every congregation is, or should be, a school for the education of its members; and if the churches would just do their duty in instructing and encouraging their members in the exercise of their talents, there would be no lack of efficient preachers. The churches, instead of encouraging their younger members to qualify themselves for preaching the gospel, often discourage them by their indifference. They look to independent, cooperative bodies, as inefficient as they are unscriptural, to call out and support preachers, who shall perform the double office of pastor and evangelist, to keep the churches alive and preach the gospel to the world at the same time. Beloved brethren, these things ought not to be so. Every congregation should, and can, be independent of all foreign aid. Let us go to work in earnest at home in our respective congregations. Let the overseers of the congregations encourage the younger members to take active part in the worship of the church—to read the Scriptures if they can do nothing more. By this will they acquire confidence to exhort. to sing, to pray, to do whatever their abilities fit them to do. Some congregations in Middle Tennessee have adopted this course, and they tell us that the result has

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been the development in their midst of talent which they had no idea was there. Let not a Lord's day pass without assembling at the house of God for the purpose of uniting in his most soul-elevating worship. Be religious at home, for no one who neglects to cultivate pious feelings in the walks of everyday life can be truly pious when he comes up to the Lord's house on the Lord's day. Pray in your families, in your closets; for the heart that is softened and purified by such continual devotional exercises is prepared to engage with interest and zeal in the exercises appropriate to the Lord's day. Thus, instead of sending abroad for preachers, you will be able to raise up among yourselves earnest, truth-loving soldiers of the cross to send out to preach the gospel to the world. 'Never import what vou can raise at home' is a maxim as useful in the affairs of the church of God as in domestic economy. We commend to your consideration the following sentiment: The churches of Christ are the only bodies authorized to qualify, appoint, and support evangelists and to direct their labors." (Gospel Advocate, 1856, pages 181, 182.)

Many other quotations might be made to show that not only Mr. Fanning and the disciples in Tennessee clung to the original contention of the promoters of the restoration movement, but the great body of the disciples held, with Peter: "If any man speak, let him speak as the oracles of God." (1 Pet. 4: 11.) So that for twenty-five years but few churches worked through the societies. Josh. 24: 31 is applicable to these earlier pioneers: "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel."

The organization of the society to do the work of

God was the great sin. This opened the flood gate of error, and the other innovations naturally floated in at the open gate. The fatal step was taken when God and his word and his church were trampled under foot and a human society organized to do the work of God. This departure has borne all the bitter fruit of innovations, and its end is not yet.

THE EFFECTS OF MR. FANNING'S TEACHINGS.

It is proper, in presenting this imperfect sketch of Mr. Fanning's life and teachings, to give some account of the practical working of these teachings in the churches and among the people. There were others in Tennessee that preceded in point of time Mr. Fanning. They were chiefly men who had grown up and developed as preachers among the religious denominations then occupying the country. Their habits of thought and methods of work had been fixed in the churches in which they had been raised. They heard the plea for the adoption of the Scriptures as the one and all-sufficient guide to our faith and rule of life in our personal and church relations and work. The fitness and loyalty to God expressed in the claim commended it to their consciences, and many of them at once fell in with the plea, and, with self-denying zeal for God and his word, began to preach it to the people.

The most striking point of change in the teachings of these people was in reference to the office and work of the Holy Spirit and his methods of work. These disciples maintained that the Scriptures were given by the Holy Spirit, and contained the only revelation of the Spirit's teaching to the world. To learn and be led by the Spirit, we must go to this record of his teachings, learn them, take them into the heart as the seed is taken into the soil, ponder these teachings in the

heart, and let them mold our thoughts and feelings and direct our purposes and actions, so that we are guided in all that we do by the Spirit of God.

The following of this rule eliminates the emotions and excitements of the animal feelings as the work of the Spirit and directs men to the word of God for spiritual guidance. This rule soon brought them to face the truth that to be led by the Spirit, one must do what the Spirit in his word requires. The Spirit requires faith in God through Christ Jesus, repentance from sin. and then baptism into the names of the Father, the Son, and the Holy Spirit. Baptism, as the first overt or external act required by the Spirit, became the point of attack and defense in the effort to return to the order required by the Holy Spirit. Extreme grounds were taken by both parties to the contest on the work of the Spirit and the office of baptism. These earlier preachers changed the matter of their preaching from what it had been so far as to insist to believe and obey the Bible is to be led by the Spirit, and under this teaching baptism is for or unto the remission of sins.

They were a heroic and earnest band that devoted themselves to the proclamation of the truth in the face of fierce opposition from their old brethren and comrades without hope of earthly reward. Among the leaders in this work were: P. S. Fall, of Nashville, scholarly, a diligent student of the Bible, retiring in manner, but firm in his convictions; as early as 1827 he and the church in Nashville declared themselves for the Bible alone; Willis Hopwood, of Lewisburg, a man of stalwart body and a mind and voice that corresponded to it; Thacker Griffin, the first preacher I remember; Calvin Curlee, of Cannon County, small of body, large head, and a born polemic; in Giles County was E. H. Osborne, Wade Barrett; in Rutherford County, Randall B. Hall; in Warren County, Reese Jones. These all came in from the Baptists, had been Baptist preachers, and retained many of the Baptist customs and habits of thought. From Kentucky, on the mountain bench, into Jackson, Overton, Putnam, White, and Warren Counties, came the Mulkys, Renneau, Andrew P. Davis, and a number of others moved by the preaching of Barton W. Stone.

Tolbert Fanning was among the first in this whole section of country brought into the church in youth without former prejudices and predilections and associations to warp his judgment. So he broke away from the old customs more readily than did others. Those especially coming in with Stone retained for a time the "mourning-bench" system of getting religion. The altar of praver for the mourners was kept up in Franklin County, five miles southwest of Winchester, near where I was born. About the year 1831 or 1832 Mr. Fanning was present. The straw and accouterments for the mourners were present, and had been used during the progress of the meeting. During a recess Mr. Fanning secured some help, gathered up the straw and the things pertaining to this service, carried them off, threw them down the hill, and at the assembly of the people preached a discourse against the whole system of getting religion and these exercises. Mourners were never by those disciples again called up to be praved for that they might be converted.

He, more than any man of his force of character known to me, studied and taught the Scriptures, free from predilections, to learn what the Spirit requires. He believed the divine order was that the church is a school in which all the members shall be taught and trained to conduct the worship and do the work for which God ordained churches; that in thus doing the

service of God, the ability and adaptation of each member could and should be used. "But speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4: 15, 16, A. R. V.) Some would grow to be teachers in the church; others would develop taste and fitness for preaching the gospel; and, under the guidance of the Spirit of God, all would become workers in building up the church of God and converting the world. He did not think the church should employ a preacher under any name to study, teach, pray, monopolize the opportunities, and consume the means, or so do the work of the church that the members would be left with nothing to do, save to pay and listen to the preacher. This is spiritual death to the members and to the church.

Many throughout Middle Tennessee, Southern Kentucky, and North Alabama, to a greater or less degree, agreed with him that this is the Bible teaching, and attempted to practice according to their faith. The attempt was always greatly hindered and sometimes thwarted by some who, unwilling to do service themselves, desired a preacher to work for them. They were strengthened in this desire by the example of the religious people around them and of the disciples in other sections, who held a church is doing nothing if it does not keep a preacher to preach for them.

But many churches—partly from necessity, partly from the faith of many—have tried to live within their own means, develop their own talents, and patronize home industries in religion as in other matters. I have given the example of the church in Nashville, starting out in 1828 with all the members taking part in the worship. Four years later all the elders and most of the members were teachers at home and abroad. They did their own worship; stood at the head of all the churches in the city as a devoted, earnest, religious band of Christians; planted churches in all the surrounding country; and not only preached themselves, but sustained two evangelists, who planted churches at Franklin and Leiper's Fork, in Williamson County, and at Murfreesboro and Rock Spring, in Rutherford County, and had preaching done in all the surrounding counties. They afterwards employed pastors one after another. The evangelizing spirit died out. They were broken up by the apostasy of a pastor. The church was renewed; the old pastor, P. S. Fall, was recalled; the church was restored to its faith; but after ten years of pastorate, not a member would lead in praver or give thanks at the table. When they met for prayer meeting or the Lord's-day service, if Brother Fall or some preacher was not present, they adjourned without any service.

In 1867 I began preaching in the old army barracks in North Nashville. A few brethren of the working people lived in that neighborhood and began to worship. For a time the surroundings seemed so unpromising it was impossible to get any one to visit them. The present North Spruce Street Church grew out of this; later, Scovil Street Church. They have a mission that promises another church soon. Brother Bishop, in Japan, went from this church; and quite a number will conduct worship, teach in new mission fields, and have gone to other fields and started similar work among the working people.

In 1870 preaching was begun on First street, Northeast Nashville, out of which grew Foster Street Church.

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Then at Odd Fellows' Hall, on Woodland street. Out of this grew Woodland Street Church, built up chiefly by the labors of Brother Sewell and myself. Later a number were driven out by the introduction of the society and organ, and Tenth Street Church grew out of this.

In 1872 I held two or three meetings in Watkins' Chapel, in Northwest Nashville; held a meeting once of over a week's duration without a song being sung, although there were good singers, now active in putting the organ in the service and introducing societies, within a few blocks of the service. Out of this the church on Joe Johnston avenue grew, out of which later still grew the church at the new shops.

In 1857 I preached the first discourse in South Nashville to three sisters in a firemen's hall on Cherry street. Out of this beginning the South College Street Church was established in 1887. Out of this has grown the churches at Green street, Carroll street, Flat Rock, and chiefly Waverly Place. South Spruce Street Church and the church in West Nashville grew greatly out of this, which, in turn, has given rise to two other churches in West Nashville.

All these churches have grown up by the members doing their own studying, reading, praying. Quite a number have become good teachers of the churches. At least twenty preachers have been developed in this work, and are doing much good preaching to the world. The congregations are more intelligent in the Scriptures, better grounded in the faith, less liable to be carried aside by every wind of doctrine or led into error by popular and fascinating preachers.

These younger churches in Nashville have done much missionary work by using tents and sending the preachers out into destitute fields. Counting those started

in the city, thirty-eight congregations have been planted by these churches. Had the churches supported pastors, the membership of these churches would not have been so intelligent and steadfast in the faith. The churches who support pastors are the most ignorant of the Scriptures, because the preachers study for them. The members do not study for themselves. The churches that depart from the faith are those which sustain pastors. This is from two causes: The pastor labors to please the people, and the people are not well taught in the Scriptures.

CHURCHES AT WORK.

The churches generally throughout Middle Tennessee were led, from conviction on the part of some and from necessity on the part of others, to conduct their own worship. Through this work a more intelligent class of disciples have been educated in Tennessee than in any part of the world. They have been more steadfast in the faith and have been slower to be carried away from the truth than any Christians in the world. They have grown in numbers, so that there is a larger number of Christians and churches to the population than in any country in the world. The work has been done chiefly by men trained to the work in the congregations.

Probably the largest number of Christians outside of Davidson County (in which is Nashville) is in Maury County (Columbia the county seat). In this county thirty years ago there were five churches, most of them weak in numbers; now there are twenty-three churches, with several other points at which Christians meet which promise churches at an early date.

Brother A. S. Derryberry, a grandson of the elder J. K. Speer, says: "New Lasea was started in 1845 in

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a schoolhouse where J. K. Speer preached. They met for a time twice a month, then built a log church house and met weekly. There has been only three Lord's days from then till now in which the loaf was not broken at that place. From that congregation have gone out twenty-seven preachers. Mrs. I. T. Derryberry is the only charter member now left." She is a daughter of old Brother J. K. Speer. Brother Derryberry says: "The way the two Laseas and Antioch sent out so many preachers is this: When a young man came into the church, the elderly brethren would find something for him to do. They would encourage him to select a song and sing, pass the contribution basket, the loaf and cup, to read a chapter, give thanks, make a talk on the scripture lesson. So after a while he was preaching, and hardly knew how or when he became a preacher."

Out of the preachers made at New Lasea were some that did much to evangelize the country. Among the first and most faithful, the names of Asa Hardison, W. T. Lee, and David Sowell are worthy of remembrance.

As illustrating the scriptural method of training preachers, I asked Brother J. D. Floyd, of Flat Creek, Bedford County, Tenn., to give an account of how he was led to preach. He wrote the following account:

"The church at Flat Creek met for worship the first time on the third Sunday in October, 1868. There was not a single brother connected with it who had ever led the public worship. There were three of us who determined to take it somewhat time about. The greater part of the work, though, was put upon me. My first talks were very short, and, no doubt, very poor. We met regularly, and all did the best we could. Continued practice put me more at ease, and my talks gradually became of greater length.

"In October, 1871, three years from the time I first conducted worship, one Sunday morning after the regular services were through, a brother who traveled much over the county stated that men in different sections (where there was no church) had asked him to send one of our preachers to preach to the people. He said he had to tell them he knew of none to send. 'Now,' he said, 'these people ought to have a chance to hear the gospel. So I propose that we ask Brother Floyd to go out into these localities and preach the gospel to these people.' This met the approval of the church, and I at once commenced the work. I soon had appointments almost every Sunday, those in our own region generally being in the afternoon or night. For eight years I do not suppose I preached ten discourses in one of our meetinghouses.

"Becoming a preacher was the least of my expectations. I came out of the war without a dollar, and married in a few months; and when I came into the church the next year, I had the care of my own family, and, in addition, with my aged father, the care of several orphan children. More than this, I knew but little of the Bible, having always looked at it through Calvinistic glasses. When I went into the church, I went in with the determination to do my duty as I was enabled to see it. I felt it my duty to lead the worship; and, doing this, I gradually grew into what the world calls a 'preacher.' All these years I have farmed it, and my living to a great extent has come that way. I sometimes think the first eight years of my preaching accomplished more good than the same length of time at any other period. It is seldom there is an ingathering in this region but what some of it is fruit from seed sown back there. Several preachers have gone out from our congregation; and while I cannot

speak positively about them, I am of the opinion that it was the work they were called on to do in leading the worship that led them to be preachers."

We follow this statement of Brother Floyd's as to how he became a preacher with the account he gives of the work he and others did under this order of service in Bedford County and adjoining counties:

"There are ten churches in Bedford County, Tenn., having houses of worship. Three of these—New Hermon, Richmond, and Cross Roads—were in existence before the Civil War. There being imperfect records, and the older people whose memories reached back to the beginning having passed away, it is hard to get a satisfactory account of their origin.

"New Hermon.—This is the oldest church, and may be called the mother of many churches around. It began in 1831, from best accounts I am able to get. Henry Dean and his wife may properly be called the founders. Just when and where they had obeyed the gospel, I have been unable to learn. They were young then, and it was to their wise leadership the building up of a strong church was due. Thacker Griffin was, perhaps, the first preacher who preached there; afterwards, Calvin Curlee, Willis Hopwood, and others.

"Richmond.—The date of the origin of this church is not known to me, but it must have been in the forties. J. H. Curtis and Dr. I. S. Davidson were, perhaps, the leading workers in its establishment. It is doing good work to-day, and in all the elements that constitute a good church it is stronger to-day than at any former period.

"Cross Roads.—The first meetinghouse at this place was a log house owned by the Methodists. William Murphree, who lived in the neighborhood, had heard some one preach in a distant neighborhood and had become a Christian only. He got J. J. Trott to come and preach in the neighborhood. Several of his family, and perhaps others, obeyed the gospel. A son, Nix Murphree, became a preacher. What bid fair to be a very useful life was cut short by his being thrown from a mule and killed in Warren County. Tolbert Fanning, who was drawing great crowds, was induced by Brother Murphree to come and hold a meeting, putting the church on a sure footing. Afterwards G. W. Cone and Sherwood Lisenby, living in the neighborhood and supporting themselves by their own work, preached for them and contributed much to the building up of the church. While there have been periods when the prospect was gloomy, they have held on faithfully and are doing good work to-day.

"Flat Creek.—Flat Creek is a village on the creek of the same name, five miles from New Hermon. Several persons living in the community had become members of the church at New Hermon. In the autumn of 1867 they got the use of the Cumberland Presbyterian meetinghouse for Dr. Smith Bowlin to hold a meeting in. The meeting continued a week, seven persons being baptized. Brother J. L. Sewell agreed to hold a meeting the next year, but the use of the house was denied. At this, while the few brethren hardly felt they were ready, they determined to build a house. The house was completed, and the first service was held in it on the third Sunday in October, 1868. The brethren on that occasion met as brethren, no preacher being present, and engaged in the divinely appointed acts of worship. This church, as well as New Hermon, has been eminently a seed church, furnishing members for churches in numerous places.

"Singleton.—One wing of the Flat Creek Church lived in the neighborhood where Singleton now is. The

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distance and road were such that it was difficult for them to meet at Flat Creek. More or less preaching was done in the neighborhood in schoolhouses by myself, F. F. Dearing, and Dr. Talmage, a Northern man who had settled near Tullahoma. In 1886 a house was built and the brethren began meeting for worship. While the church is not strong to-day, it has a good record for faithfulness. It, too, has furnished members for churches in a number of other localities.

"Shelbyville.-In the later seventies J. W. C. Bryant, a nephew of Alexander Campbell, having an appointment in the revenue service, settled in Shelbyville. He had a large family, most of whom were members of the church. Through his influence a few disciples who lived there began to meet for worship in the courthouse. Twice before this, after the war, there had been efforts made to establish a church; but in both instances the effort was given up. Soon after this third beginning I was asked to give them a part of my time. With many misgivings as to my qualification for the work, I began to visit them. This I continued to do for about four years. During this time there was much improvement along all lines. The brethren attended more regularly, the attendance of outsiders greatly increased, the Sunday-school work became more efficient, they improved their song service until it became a delight to hear them sing, a number were added, while a substantial brick house of worship belonging to the Methodists was bought and paid for. The growth has been gradual, but sure, for all these years.

"Bellbuckle.—Members of the Cross Roads Church living in and east of Bellbuckle, under the leadership of F. F. Dearing and R. A. Hoover, began, about the year 1880, to meet in a hall in the town for worship. The church has had a continuous existence from that time. They first built their house of worship a little out of town, but afterwards moved it down near the center of the place. The church, never very strong, has been faithful to its trusts.

"Normandy.—Fully thirty years ago I did the first preaching that was ever done at this place; but while I had preached more or less in the regions near, and while Brother J. C. McQuiddy had held a meeting and baptized several, the church owes its existence to the fact that W. B. McQuiddy settled there as depot agent and telegraph operator. A good meetinghouse was built; and while confessedly a hard field, the church, though weak, has held on to its work tenaciously. One thing that has kept them weak is that while additions would be made to the church, they would move away.

"Fairfield.—This little village is in the center of a very fine farming country. The Baptists, Primitive and Missionary, had had churches there for years. No effort, so far as I know, had been made to establish a church of Christ there until Brethren Robert and Isaac Clark, with their families, settled in the community. More or less preaching had been done in the regions around by Brethren Dearing, Hoover, and others. A good house was built, and the church, though small, meets regularly for worship.

"Deason.—This is the youngest church in the county, having been meeting only three or four years and having built their house only last year. This church was started by a brother who went to the neighborhood from New Hermon, one from Flat Creek, and a few who belonged to the churches at Cross Roads and Fosterville. The church bids fair to do well.

"Wartrace.—For several years a few, mainly young sisters, have been meeting to study the Scriptures in the town hall at this place. Their faithfulness amid many discouragements cannot be too highly commended.

"Sylvan Mills.—I cannot close this brief sketch of work in the county without calling attention to a work that was done here a few years ago. Returning home one day with my family, I found this note tacked to my front gate: 'There are two women who belong to the church of Christ at Sylvan Mills that want some one to come there and preach. I understand you are a preacher; if so, and you can go, write to Mrs. Elizabeth Ellis.' This was signed by a man of whom I had never heard and whose name has now passed from me. I wrote the sister I would be there on a certain day. I went, and continued to go until a good part of the operatives at the factory were members of the church. They met regularly for the study of the Scriptures and worship. They did well for a few years, but on account of some troubles over insignificant things and a change of management of the factory, causing the leader and a number of others to seek employment in other places, they ceased to meet. Under the preaching of E. E. Violett, a number were added there last year. These connected themselves with the church at Shelbyville.

"While this closes the account of churches in Bedford County, it seems in place to give a short sketch of other churches which more or less were established by brethren who went out from some of these churches.

"Fayetteville.—Soon after the Civil War, J. T. Medearis went from New Hermon to Fayetteville. There he, in company with a few others, began to meet for worship. As they could, they got preachers to visit them, one of the first being Dr. T. W. Brents. In a few years a good house of worship was erected. The church is strong to-day, having a good record for faith-. fulness. "Chestnut Ridge.—This place is on Elk Ridge, on the Shelbyville and Fayetteville turnpike. That was the home of Berry Prosser. He had heard and obeyed the gospel at New Hermon. While different preachers have labored there and in the regions around, he was the real founder of the church. They have a good house, and for thirty years have been doing good work.

"Stony Point.—This place is somewhat between New Hermon and Chestnut Ridge. Through the solicitation of members of both churches, preachers (Brother Dixon mainly) made appointments in the neighborhood. Additions were made, a house built, and they began work as a church. Brother Rozier, who lives among them, supporting himself mainly by the labor of his own hands, is doing a good work in preaching the gospel in destitute places.

"Watson's Chapel.—My uncle, M. W. Watson, obeyed the gospel and became a member of the church at Flat Creek when he was past fifty years of age. Afterwards he settled in the 'barrens,' three miles west of Tullahoma. Through his invitation, Willie Morton came and held a meeting, baptizing several. These, together with some members from the North, through my uncle's influence, began to meet for worship. The church did well for a while; but, my uncle dying, the work was moved a few miles west to a more central place.

"Tullahoma.—The church at this place was established and the first house of worship built as a result of a meeting held by Jesse L. Sewell, by the direction of the church at Flat Creek; a meeting held by Brethren Joe Harding, R. W. Officer, and J. C. McQuiddy, supported by Brother Charles Pearson, who belonged to the church at Flat Creek; and a few week-night appointments by myself. The church grew and became strong, but, I am sorry to say, is divided now over the introduction of the organ and attendant things. This is the only place in all this region where any trouble of that sort exists.

"Winchester.—There had been a few disciples at this place for some time, but no effort had been made to form a church, until, in the early eighties, Dr. J. W. Grisard moved from Flat Creek there. He had them to meet with him in a schoolhouse for worship, where they continued to meet until a house was built in 1885. The church has had substantial growth all along.

"Tracy City.—In the summer of 1886 the church at Pleasant Plains, Coffee County, asked me to go and hold a meeting at this place. I went, and, as a result of two short meetings held within a month of each other, a church was formed. They met from house to house until a house of worship was built. I know of no church whose record is better than this, considering the difficulties in the way."

I next give a report of the churches in Warren County (McMinnville the county seat). I spent part of my first year's preaching (1858) in McMinnville. The church then was at a low ebb. There had been a number baptized and a small brick house built. Difficulties grew up; the senior elder objected to my coming, fearing the condition of the church was so discouraging that to live with them would so discourage me that I would quit preaching. The church, with a few true and faithful brethren and sisters, did not have a good name in the town or county. The difficulties were settled, and the brethren went to work to edify and build up one another. During the year a meeting was held by Brother J. K. Speer, who was an ardent advocate of the congregational worship. It gave the church a start They have continued in that line to this day. up. They were not able or disposed to employ a preacher.

The other churches in the town employed able and popular pastors. But all went to work, as Brother Walling tells, and the church in the town soon became the strongest in numbers and the devotion of its members. This service developed teaching talent and soul-saving zeal that led them out into the surrounding country and planted quite a number of churches in Warren County and surrounding counties. Especially active in this work in the town and county were Brethren H. L. Walling, Oliver Thurmand, J. C. Martin (until he moved from the county), Jesse D. Walling, with many faithful and true workers according to their ability in the town and county.

This method of work from the beginning was maintained in the county. One of the oldest churches in this county (Warren) was Philadelphia, on Hickory Creek. The church met and worshiped and developed a class of strong home teachers that did much in planting the truth in this county and surrounding counties. Among the older ones worthy of mention were: David, Joseph, and William Ramsey; George Stroud; later Andrew Logue, father of our preaching brother, S. R. Logue.

At my request, Brother H. L. Walling wrote the following account of the work of the church in Warren County. Sometimes it is said unless the young people have a regular and entertaining preacher every Sunday, as the other churches do, they will attend other places and neglect the service of the church. McMinnville and Lewisburg stand forth to contradict this, where the members are faithful and take interest in the worship. In both places the churches have grown to be the strong and well-attended churches, while the others had popular preachers. Brother Walling says:

"At your request I would report the work of the dis-

ciples of Christ in the county of Warren as I see it, and I have been with them and an active worker for fifty years.

"Fifty years ago there were only three churches in the county-one at McMinnville, Philadelphia, and Rocky River-each with from fifty to one hundred members. To-day we have a congregation of about four hundred members at McMinnville, one hundred at Viola, fifty at Philadelphia, fifty at Morrison, twenty-five at Trousdale, fifty at Grange Hall, one hundred at Ivy Bluff, one hundred at Evanston, one hundred at Dibrell, one hundred at Salem, forty at Berea, fifty in the Rocky River country, from fifty to one hundred at New Smyrna, one hundred at Hebron, one hundred at Old Philadelphia, forty at West Riverside, thirty at Bonner's Schoolhouse, and fifty at Cummings' Schoolhouse. There are some other places where the disciples meet and have good meetings, such as Arlington, near the Tennessee Woolen Mills, where there are about fifty members. In fact, the whole county is dotted over with the true and faithful. There is not one organ in the worship among them, and not one pastor supported among any of them. They all have a protracted meeting or two during the year, and some of them are visited by preachers once or twice per month, and nearly, or quite, all of them meet on the first day of the week. They all work under the admonition of the apostle Paul to the church at Ephesus (Eph. 4: 16), all working as the Lord directs, every one with something to do, the tongue, eyes, ears, hands, feet, and heart all doing service. In this way they have grown. The Lord help them to be faithful until death. I have visited and preached for nearly all of them."

Brother Walling mentions a number of very active and faithful brethren taking part in the work and worship of the church in McMinnville and throughout the county, a number of them making good and effective preachers, doing much to build up the churches in this county and adjoining counties. They have been helped much by preachers from a distance invited to come and labor among them in the way of meetings, and some for longer periods.

I was raised near the Lincoln County line. Some of my first efforts at preaching were in the edge of this county. The old congregations mentioned by Brother Little were weak and for a long time uncertain in their existence. In time brethren who would meet and worship moved to Fayetteville. Preachers held meetings, the converts were put to work, and the home teachers edified the churches and planted churches in the county. Brother Little writes as follows:

"In regard to the churches in Lincoln County, I will say that we have twelve congregations and about that number of houses for worship. Before the war there were two congregations who met occasionally and had preaching-one at Fayetteville and one in the western portion of the county. After the war they took on new life. They soon began meeting every Lord's day, and had more preaching, going into other neighborhoods as opportunity offered. The demand for preaching increased, and soon a number of preachers were making regular visits to the county. Among them were Jesse Sewell, T. W. Brents, W. H. Dixon, and G. Lipscomb. Brethren Dixon and Lipscomb especially devoted much of their time to this county; and, as a result, a number of congregations were established. To Brother Dixon more than any other one is credit due for this work. He was constantly in this work until his death.

"In November, 1881, I was set apart by the church at Fayetteville to preach the gospel. My labors have

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been mostly in this county, and I have been for years doing mission work without any stipulation for support. There are a number of congregations which are not able to employ a preacher. My throat prevents me from preaching as much for them as they want and as I would like.

"Brethren Rozier, Bradley, Talley, and myself are the preachers living permanently in this county.

"The work has been carried on entirely without the aid of any society, only one congregation ever having affiliated with societies, and it is free from them now. So at present there are only a few individuals in the county that believe in societies."

Some of these counties are much larger and more populous than others. The average of Christians and churches in these counties is not greatly above that of the counties of Middle Tennessee. There are about forty counties between the Cumberland Mountains and the Tennessee River. We give the following counties, with the number of churches in each: In Davidson County, counting black and white, loyal and disloyal, those claiming to be disciples meet at about fifty places every Lord's day for worship. Over forty of these assemblies are churches. In Rutherford County there are twenty-three churches; in Maury, twenty-one; in Warren, twenty; in Williamson, twelve; in Wilson, sixteen; in Jackson, nineteen; in Bedford, ten; in Lincoln, twelve; in Humphreys, thirteen; in Marshall, twelve. In Giles, Cannon, Hickman, Dickson, White, Putnam, Smith, Lawrence, Cheatham, Franklin, and Coffee the proportion does not fall much below these.

Brethren Floyd, Derryberry, and Little tell how, within the last twenty to thirty years, one, two, or three weak congregations have multiplied tenfold.

Brother Carter, in the Highland Preacher, gives this from Macon County:

"The churches are rapidly becoming aroused to their duty and are entering into the work. It will not be long, we are persuaded to say, before the church, God's only blood-bought missionary institution, will be heralding the glorious gospel of the Son of God over the hills and down the valleys of this fair land of ours, and millions in future generations will rise up to call them blessed. We are learning that 'there is no excellence without labor,' that all things that are worth the having cost something. The greatest gift to the human family-the salvation of our souls-cost God the sacrifice of his Son, and the churches are becoming aroused to the willing point to sacrifice a portion of their Godgiven means to save the souls of their countrymen. When this glorious spirit is fully awakened in the churches, it will begin to sing the songs of rejoicing and praise with such melody in the heart and fervor of spirit that human devices and mechanical assistances (!) will seek quarters elsewhere. Nothing that is human in religion can stand before the solid ranks of the people of God who are following their Leader on to victory.

"To-day our mind runs back over a period of thirty or forty years. We view the country and the conditions as they then were. There was then only one congregation, one small family of religious people, in Macon County. But they were earnest, faithful, and zealous. Preachers were few, and they lived a good way off; but they loved God and his cause, and were willing to make sacrifices for it. Meetings were held in schoolhouses, in private residences, in the groves, or anywhere they could get the people together. To-day we look over the county, and we see New Liberty, Black Oak, Walton's Chapel, White Oak, Williams' Schoolhouse, Willette,

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Rose Hill, Carthage, and Corinth. Where did these churches spring from? By whose labors were they established? Not by the institutions of men, but by selfsacrificing and godly preachers who loved the cause of Christ and worked for the salvation of souls. And vet there are those who say the churches need the help of the humanly organized societies. Now, what society but the church of God has established seven or eight congregations in a single county in the State? Some of the churches have done much more than this. But what have the other societies done? They have imported preachers; they have introduced the societies and the organ into these churches that were at peace among themselves, and have divided them; they have driven good, honest, loyal members out and have taken possession of their church houses. And then they rear back and say that the churches have done nothing and are doing no mission work. They found these churches here that they have divided. They did not plant them. They were built up by some one. Who did it? Brethren, the field is still before us, and the army of the Lord's faithful are invading it. Let us all join the procession; let us all do our part; let us all have some fellowship in the great work of our Heavenly Master. Sound out the word! Raise the war cry! Let the watchword be 'Onward!' for the churches."

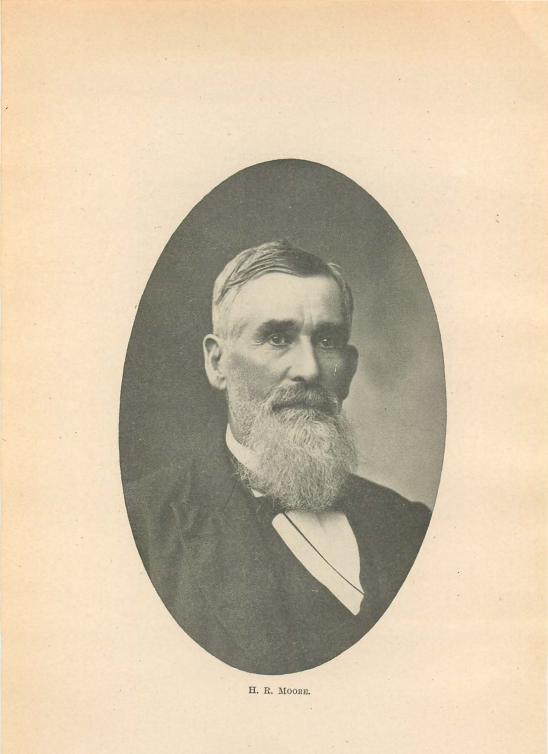
Within the last thirty years the number of churches in Middle Tennessee has increased more than tenfold, and within this extent of country there are more disciples and churches than in any section of country of similar extent and population in the world. Especially this is true of the white population. While there are a number of worthy Christian brethren and churches among the blacks, as a rule they love more emotional and excitable services than they find among the disciples.

This growth in the number of churches and Christians has been chiefly from the work of the congregations doing their own worship. Only a few churches within this section have supported regular preachers or pastors. Some of these churches, with able and popular pastors, have increased in numbers, wealth, and popularity; others of them have not grown in numbers. I have not heard of any of these churches sending out a preacher or planting a church in a destitute field. The churches that do their own worship grow up most rapidly and vigorously. They develop many more workers, and become more intelligent and well grounded in the Scriptures, and do much more to build up other churches. On the one hand are our oldest churches in Nashville, Murfreesboro, Franklin, Clarksville, and Springfield, which have kept pastors; on the other are the later churches in Nashville, McMinnville, Winchester, Lewisburg, Sparta, Fayetteville, and other country churches. which have done their own work. The former class have wealth and numbers; but have they ever developed Christians who worshiped God at home and sent preachers abroad to assist others? A number of the churches of the other class have in later years employed pastors. The decline in missionary zeal at home and abroad is manifesting itself with these. The growth of these city churches has been greatly from the influx to the cities from the country churches.

I am presenting this in connection with the teaching and influence of Mr. Fanning as showing the practical results of his teaching. As I have said, he thought a preacher in scriptural connection with a church would be a help to it in many ways. He would help much in teaching at home, and the church should send him abroad. But his contention was that to employ a teacher or for an elder to monopolize the opportunities

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and demands for study and teaching and personal activity in the service of the church must destroy the activity of the church, weaken the zeal and devotion of the members, rather than strengthen and build them up spiritually. His contention is in harmony with the Scriptures and with the laws of God in the material world, and the practical workings of the churches confirm it. He insisted that the teacher should teach the church to do its own worship and work and send him out to preach the gospel. Mr. Fanning was lacking in the elements that draw people to a man. But those who draw strongly are easily drawn by the multitude. Mr. Fanning was true to his own convictions of right. He was loyal to the principles of the restoration movement, and, above all, was loyal to the teachings of Jesus Christ and the Holy Spirit through the Scriptures. It would be well to perpetuate his memory by the influence of his teachings, and, like him, be true to the word of God. DAVID LIPSCOMB.



CHAPTER III.

Tolbert Fanning.

(An address by H. R. Moore, of Huntland, Tenn., at a reunion of President Fanning's old students on May 25, 1904.)

Mr. Chairman and Old School Friends:

The unexpected and unmerited call for me to appear before you on this interesting occasion for the purpose of submitting for your consideration a brief outline of the life work and character of our old friend and preceptor, President Tolbert Fanning, is a distinction that is duly appreciated.

The cordial greeting and social commingling of old fellow-students who have been long separated is, indeed, The careful consideration of the life work pleasant. and character of a faithful friend and efficient preceptor by those thus assembled is pleasant, profitable, and becoming-pleasant, because fond memories are thus awakened; profitable, because the results of conscientious and efficient labors are realized; and becoming, because gratitude marks the nobility of character. The work now before us should have been done before so many of our number, so many of his old students, left their duties and responsibilities here to enter upon others "over there." But his unique life work and character are still known to all survivors who were with him and labored under his guidance and who, after leaving the old campus, could not forget the dominating Spirit that made it famous and dear to us all.

In making the investigation now under consideration,

we shall, as best we can, observe the exacting rule that Oliver Cromwell imposed on his portrait painter: "Conceal not my defects, hide not my scars and wrinkles; paint me as I am." To do otherwise would be a violation of the well-known methods of our old teacher. Mr. Chairman [Prof. William Lipscomb], you, doubtless, from a long and intimate association with President Fanning, know more of his methods, his life work, reputation, and character than any living man. We feel confident that you will agree, were he with us on this occasion, that he would say: "Paint me as I am." We all remember his contempt was easily aroused and plainly manifested for shams, deceits, and hypocrisies. He scorned the vain and misleading titles that are often thoughtlessly and fraudulently applied to men. No student of his could gracefully respond to the popish relict "Reverend" or "The Right Reverend" So and So. The fiber and inwardness of the man were made manifest by these distinct tastes.

Many eventful years have come and gone since some here assembled reluctantly and sadly left the old college campus for other fields, duties, and obligations. They, as a rule, have been busy, as this remarkable age and country have a prepared place for every prepared workman; but the aggressive and unique methods and charteristics of our old teacher remain with more or less prominence within the horizon of all. His impress, his handwriting, was fixed on those who joined his procession, marched at his command, and kept time to his music at the different schools located on this old campus over which he from time to time presided.

In his young manhood he bought the land on which the building we now occupy and on which its extensive fixtures are situated. Here he lived, labored, and breathed his last. He first built and for years occupied Elm Crag, that stood within a few steps of where we are now assembled, where he and his good wife taught boys and girls. Their faithful and efficient labors in due time produced results that called for the spacious old Franklin College building for young men and the Minerva College building for young ladies. The last named of the three is the only one that now stands. That timescarred old building stands within the evening shadow of this new, magnificent Fanning Orphan School building. That grand old building, like that of the Franklin College building that stood where the rising sun casts the shadow of this, has subserved a wise and noble purpose. Young ladies were from year to year conscientiously taught and trained within its walls, who were refined and cultured and whose children and grandchildren were better because of that training. This just compliment to old Minerva applies in like force and effect to the school for young ladies conducted by Mrs. Fanning after severing her connection with Minerva.

Just on the outside of the front yard of the old Minerva building our old schoolmaster's silent ashes serenely sleep by the side of his faithful wife under a square pyramid of massive stones. This pyramid, like the lives of those it marks, is plain, unostentatious, distinct, and massive. It contains a modest and significant epitaph to the memory of each. That to the memory of our old teacher reads as follows:

TOLBERT FANNING,

Born on May 10, 1810; died on May 3, 1874.

Two objects were near his heart—first, to restore the service of God to the order God gave in the New Testament; second, to place a good industrial and literary education within reach of every youth. He labored to these ends during his life and desired his property devoted to them after his death.

His parents, William and Nancy Bromley Fanning, were natives of Virginia. They were brave, industrious, and frugal. They married early in life, and soon thereafter crossed the Alleghany Mountains, and settled first in Warren and then in Cannon County, Tenn. They and their associates belonged to that brave pioneer class who made roads, bridged rivers, felled forests, cleared and cultivated the virgin soil, and provided food and raiment amid adverse surroundings and conditions. They nobly stood with those who vigilantly and persistently opened the way for the speedy introduction of more desirable appliances and methods of civilized life. Their home was without wealth and without the comforts and conveniences and the style it gives. Frugality, industry, self-denial, and reliance were the dominating essentials in their pioneer lives. These factors gave prominence and character at an early date to our "Volunteer State" that still attach to our best citizenship.

In the year 1816 the Fanning family, prompted by that restless spirit that impels empire westward, with other kindred and neighboring Tennessee families, moved to Lauderdale County, in the extreme northwest corner of Alabama, where they remained till 1832, at which time they moved to the State of Mississippi,

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and thence to the Republic of Texas in 1844. Some members of the family, consisting of three sons and four daughters, left the parental roof in Alabama, some in Mississippi, and one or two daughters only accompanied the father to Texas, where he died at an advanced age in 1865. Each of this family reared a large family, except the subject of our sketch.

The posterity of William Fanning, who was a man of great energy and fine native ability, are widely scattered.

As the years pass by, the pioneer conditions with which our old teachers and many of our ancestors were familiar give place to other and more desirable conditions. The childhood of Tolbert Fanning was spent in Middle Tennessee, his youth and young manhood in North Alabama, where wilderness conditions for years bade defiance to the conquests of civilization. But the dense forests of those favored localities are now things of the past. The Indians, who were from time to time shamefully treated by their superiors, are gone. Many species of wild animals have become extinct. Wilderness conditions and primeval characteristics have passed, never to return.

On an occasion like this, considering as we are the life work and character of one who passed through the distinctive characteristics of pioneer life, it may not be amiss to briefly outline the environments of his early life. I hesitate not in assuming that to the pioneers of this country attached a peculiar sort of force, directness, frankness, and courage which, to say the least, is wanting in a degree in those who are reared amid different conditions. The pioneer conditions of Northwest Alabama, familiar to our old schoolmaster, are of special interest because of him and of my own ancestors, who passed through and witnessed them.

For years after young Tolbert was carried to Lauderdale County, Ala., the Indians continued to occupy the country. White neighbors were few and far between. Dwelling houses, without exception, were crude, but well ventilated. Stick-and-dirt chimneys, puncheon floors. wide and spacious fireplaces, met the views and satisfied the wants of all. The infant agricultural and livestock interests dominated all others. Household, barn, and farm fixtures were quite different from the standards that now prevail. Cooking stoves were not known. One leg or post made a substantial bedstead. The half of a nicely peeled gum stick, with rockers, was the resting place of the sweetly slumbering babe. Piggins, noggins, and keelers were then in extensive use. Now, as some of you may remember, the "Query Box" of the Nashville Banner has been called on to describe these former essentials. Then each member of the family had regular and continuous work, which, as a rule, was promptly and cheerfully done. Men and boys provided all essential material for food and raiment; women and girls shaped it for use. Home wants, consisting of necessities and luxuries, were, as a rule, produced by home industry and skill.

Those humble pioneer homes, noted for industry and frugality, honesty and virtue, were surrounded by peculiar conditions. Wild animals, some timid and some ferocious, lived and moved on the hills and in the adjacent valleys. Wild birds of prey, of plumage, and of song were abundant and prominent on the ground, among the trees, and in the air. Reptiles, harmless and deadly, were in evidence all around and about to remind unwelcome intruders of a long-existing estrangement. Hogs, sheep, cattle, and horses went at will and fattened on the luxuriant range. Bears occasionally appropriated hogs.

Wolves and wild cats played sad havoc with neglected flocks. These trying depredations usually aroused all concerned, who jointly nursed a spirit of extermination. The primeval forests on all sides were dense, tall. vine-clad, and extensive. Fishes in great number and variety sported in the limpid brooks and creeks and in the majestic Tennessee River that flowed and roared over Colbert Shoals, near by. Church houses, schoolhouses, stillhouses, mills, shops, and stores were duly appreciated as they from time to time materialized as public utilities. When these public necessities came, the schoolmaster appeared, who, after crops were laid by, would meet the hopefuls of the surrounding settlement, and, in a spirit of grace and dignity, taught them spelling, reading, writing, arithmetic to the single rule, manners, and geography on either the flat or round theory, as might be preferred by the parents. The thought-quickening rod was then regarded as an indispensable educational factor, the use of which did the teacher as much good as it did the pupil, as the exercise kept him conscious of being in line with the teachings of one Solomon on not sparing the rod. Then in most communities the teacher had full credit for all he knew. He was regarded as a sort of intellectual prodigy, and looked to to work hard sums, formulate legal documents, arbitrate neighborhood troubles, judge at shooting matches, pass the hat around for contributions at big meetings, publicly advertise stolen or strayed live stock, and read the Declaration of Independence at Fourth-of-July barbecues.

The singing master occasionally passed that way. His shoes were sometimes blacked, while others were greased. As he passed around, he respectfully insisted: He that hath no music in himself, Or is not moved by concord of sweet sounds, Is fit for treasons, strategems, and spoils.

The doctor who was domiciled at the cross roads was usually held in high esteem, and, under certain conditions, could render valuable and indispensable services in his line of business. He held himself in readiness to pull teeth, set broken bones, dress sores, and bleed, purge, and steam the afflicted. Medical colleges, associations, and professional ethics were not so exacting and exclusive then as they are now. The doctor then, as now, killed and cured, but not so scientifically as now, nor was his financial skinning so merciless.

Preachers then and there were called from on high and specially guided in their divine work. Strange to say, but true to history, the cut of their Sunday coats indicated their respective partisan creeds, whether they got religion or religion got them. In either case they were towering factors in giving tone and temper to the strenuous religious atmosphere breathed by their respective flocks. The rustic pulpit manners and the whang-doodle oratory of some were peculiarly significant and impressive with many. All were potent voices in the land and specially honored and heeded by those of the same faith and order. Sectarian pabulum was freely given and received. It goes without saying that many preachers then were true, consecrated, and conscientious men, who toiled for the betterment of fallen men and women; others labored for notoriety and a good time; and others preached, as now, simply and singly for the want of sense. Each of the two great religious parties and the three grades named filled a place in the peculiar religious conditions that then existed and characterized the frontiers.

That potent religious wave that swept over most of

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this great country, during the first decades of the last century, lingered long and effectively in backwoods communities. Strange to say, this wave is still occasionally felt and electrifies some with whom ice in August is not thinkable, but who claim a first and then a distinct second blessing. The members of each great religious party—that is to say, both Arminians and Calvinists old and young, male and female, were often the passive subjects of that memorable religious wave, which was dominated by a force that caused some to shout, some to laugh, some to dance, some to jerk, and others, when happiest, to sink into a deathlike swoon, and all to act ridiculously silly.

Be it remembered that the early life of our friend and preceptor was spent amid these strenuous and deluding pioneer conditions. From his early youth he was greatly influenced by the misleading religious traditions and false teachings that dominated his surroundings. Be it said to his credit that he maintained his manly and thoughtful individuality in passing this crucial period. For a time he was overshadowed and much perplexed by the fatalistic mysticism of the disciples of Calvin, and was more inclined to adopt the views of those who held adversely. But more of this perplexing dilemma later on.

Young Fanning at the cross-roads school displayed his embryonic character by his persistent efforts to get all the good that was offered by standing at the head of his classes and by championing the games that taxed the skill and ability of those engaged. At the neighbor's house raising he preferred and was expected to carry up a corner. When hands from all around were assembled to help a neighbor split rails, chop wood, roll logs, or shuck corn, and when divided into two or more rival squads, as was the custom on such occasions, in order to facilitate the work, he was ready and eager to lead one of the vying parties.

Tolbert Fanning was a born leader, an independent thinker, and had the courage of his convictions. His youthful surroundings—the trials, hardships, and privations through which he passed—doubtless had much to do in shaping and developing that strong and unique character manifested throughout his long and eventful career, the consideration of which is now in order.

The schools he attended in his youth, with one exception, were little more than respectable burlesques on mental and moral culture, and the exception was not a model. His education was quite limited when he left the parental roof to enter life's work; but he was happily endowed with an intuitive sort of faculty of meeting emergencies as they were presented. The greater the emergency, the more persistent were his efforts.

He was religiously inclined from his youth. For vears he only heard unauthorized speculations as substitutes for the gospel. During this time he spent many dark days in the wilderness of ecclesiastical mysticism, vainly anticipating some sort of mysterious, incomprehensible evidence of acceptance with God. Nothing in his religious teachings had given him a clear conception of God's revealed plan. His teachers were themselves enveloped in superstitious traditions unknown to and independent of the written word. The New Testament answer to the great question, "What must I do to be saved?" was not relied on. On the one hand, abstract spiritual revelations were expected; on the other, the fixed decrees of fatalism only gave hope. In the one case the saved were strenuously active; in the other, serenely passive. In view of these conflicting and incomprehensible teachings, the serious question as to how he could become simply a Christian was exceedingly

confusing. While thus enveloped with doubts and gloom, he incidentally became interested in the preaching of James E. Matthews, B. F. Hall, Ephraim D. Moore, and others who were evangelizing in his section of country. These humble, active men claimed to be Christians—nothing more, nothing less, than disciples of the lowly Nazarene, the man of Galilee. Their contention was for the Bible, and the Bible alone. Thev distinctly and emphatically repudiated all human creeds and traditions in all matters that pertain to the plan of salvation. Their style of preaching and the subjectmatter taught were new and attractive to young Fanning and other unbiased, thoughtful hearers, because of the plain, simple methods observed in presenting nothing for the consideration of the people except what could be read to them from the Bible. Many who were thoroughly imbued with the prevalent partisan spirit became alarmed. But these uncompromising evangelists bravely sounded those clarion notes contained in the sacred oracles that had been emphasized by Barton W. Stone and others of Kentucky and by Alexander Campbell and others in Virginia. Young Tolbert Fanning heard and learned to read the old gospel story in its primitive purity and its sublime simplicity. He learned what the division of the word means. He understood its facts, believed its promises, and obeyed its commands. He was baptized by Ephraim D. Moore in September, 1828. He was at that time going to school to a Christian brother, Ross Houston, the most efficient teacher of that country. He remained in that school till he completed the limited course of study. In the meantime he took an active part in the worship of the little congregation at Cypress, and filled frequent appointments to preach at schoolhouses in that and the adjacent neighborhoods. His first efforts were discouraging. Most of us have heard him tell of his failures when he first attempted to lead the lost to a state of acceptance and the saved to deeper devotion. Some of you will call to mind the incident often related by him of the good old sister who on a certain occasion, when he was much embarrassed at his effort to preach, took him to one side and kindly said: "You have made a failure. You are neither called nor qualified to preach. You ought not to try. You will disgrace the cause." This humiliating reminder was well calculated to paralyze one of a weaker faith, but it only stimulated him to higher aims and bolder strokes. By closer study and more persistent efforts he was soon able to interest and instruct those who heard him.

When he left school, a broader, if not a more inviting, field for preaching opened before him, which he promptly and bravely entered. The years 1830 and 1831 were spent in North Alabama and Middle Tennessee evangelizing. Years afterwards, in referring to his first work as an evangelist, he said: "In my nineteenth year I enlisted as a corporal in the cause of One who had gone before to prepare a place for his servants; and as soon as I was able to handle the King's weapons, I threw his banner to the breeze for a life's voyage." He doubtless made many mistakes, but he held the King's banner high and never apologized for presenting the exact terms and conditions of salvation as found in the commission and the preaching of the apostles under the commission.

While thus evangelizing, many thoughtful men and women were induced through his efforts to become loyal subjects of the Master's kingdom by means of the one faith, the one baptism, and were added to the one body that the Book speaks of. Fierce opposition from popular religious partisans often confronted him. By the force inherent in his aggressive nature, backed by faith in the cause he plead, he deviated neither to the right nor to the left, but uncompromisingly pressed forward in his chosen work. He was in the fight for the restoration of primitive Christianity, not as a carpet knight, but as a crusader to storm the Babel of creeds and misleading traditions and to plant the living oracles on their ruins.

Excuse a characteristic incident in his work that took place in Southern Middle Tennessee while he was fearlessly battling for the restoration of primitive Christianity. He went to Owl Hollow to fill an appointment. On his arrival he found a warm meeting going on, at which mourner's-bench fixtures and exercises were prominent. He took a back seat, looked on from day to day and night to night, patiently awaiting his time to begin his announced meeting. He went all alone after a late and boisterous night's service and tore down the attached mourners' benches and cast them outside. The next day he was in place, but kept mum and serene while the zealous condemned the dastardly desceration.

Finally the meeting closed, and his meeting began. His services were somewhat novel, as he did not call mourners, nor did he encourage the zealous methods that he had witnessed there, but asked all concerned to listen and think while he read the Scriptures and reasoned thereon. All understood he had good reasons and high authority for his faith and that he stood ready to use the sword of the Spirit in defending his contentions for the primitive order of things. The impression made at Owl Hollow still lives.

While going from place to place sowing the seed of the kingdom and planting congregations, at times he rode, at other times he walked. Some of the congregations planted by him while preaching in schoolhouses, private dwellings, and under the shade of the trees still live and battle for the apostolic order.

During his two years' continuous labor as an evangelist in the new field named he was made to realize the necessity and importance of a better education. With some help from his father, he matriculated as a student in the University of Tennessee, at Nashville, in January, 1832, backed by scanty finances, but with high hopes, coupled with a determination to get an education. His close study of the Bible and his two-years' experience as an evangelist prepared him for a respected and useful place in the Nashville congregation, then one of the strongest and best in the country. The Nashville congregation recognized his ability, his laudable ambition to get a better education, and his want of means to meet necessary expenses, and made him their servant and gave him encouragement and financial help while at the university. He preached on Lord's days and during vacation under the direction of the Nashville congregation at many places in the surrounding country. Absalom Adams was his yokefellow in this work in and around Nashville. He was a most excellent student, not because of any extra brilliancy, but on account of his age, experience in life, and his fixedness of purpose to prepare himself for higher and better work in his chosen field.

While a student in the university, and again just after his graduation, Mr. Fanning enjoyed the rare opportunities and benefits of two extensive preaching tours with Alexander Campbell, who was then a conspicuous, intellectual, and religious figure throughout the entire country. Mr. Campbell had a married daughter living at Nashville. His frequent visits here were appreciated and utilized by the Christian brotherhood, and

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especially by the aspiring young Fanning. The first preaching tour that they made was during the summer vacation of 1833. They went through several Northern and New England States and into the Dominion of Canada, stopping and preaching in many towns and cities to great, eager crowds. The second tour was through the Middle, Northern, and Eastern States. At the end of this tour he spent several days happily and most profitably at the interesting home of the sage of Bethany. The home life of Mr. Campbell and his cultured family impressed Mr. Fanning most favorably. Having completed the university course of study and being ready for life's active work, he duly appreciated these rare privileges, and realized that he was much benefited by working under and coming in continuous personal contact with that great and good man and by commingling from day to day with great multitudes of cultured people, many of whom were interested in the great reformatory and restoration movement for which Mr. Campbell bravely stood. These long, interesting, and instructive preaching tours served to broaden and elevate his views and to give shape and tone to the high purposes then marked out for his life's work.

Mr. Fanning and Miss Sarah Shrieve, of Nicholasville, Ky., were married in 1836. She lived but a short time. Soon after her death he visited his father and family, who then lived in Tallahatchie County, Miss. His brother, A. J. Fanning, then only twelve years old, came to Nashville with him for better educational advantages than the alluvial district of Mississippi afforded. He kept this brother in charge at work and in school till his graduation at Franklin College in 1846. Some five or six years after his graduation A. J. Fanning was made a member of the faculty of Franklin College, where he soon became eminent as a mathematical teacher. It was handed around for years among the boys that "Old Jack" early on a certain Sunday morning started on a day's journey, all alone, in a buggy drawn by a faithful, good horse, to visit a lady friend. While en route he became so absorbed in the solution of an intricate mathematical problem that he was oblivious to the fact that his horse, at some point on the road, turned homeward, until their arrival at home late that evening.

Tolbert Fanning and Miss Charlotte Fall, a most estimable woman (who had been educated by and was then teaching with her distinguished brother, Philip S. Fall), were married at Nashville on December 25, 1836. They opened a female school in January, 1837, at Franklin, Tenn., which was well patronized from the beginning. This school, under their management and instruction, was for three consecutive years an eminent success. They were congenial, zealous, active, and faithful coworkers until Mr. Fanning passed They spent their vacations making preachaway. ing and electioneering tours through Tennessee and adjacent States, with the view of broadening their field of labor. They purchased and moved to the farm on which these buildings stand in January, 1840.

Their long, useful, and eventful lives were subsequently spent at Elm Crag, the name first applied to their farm and school, next Franklin College and Minerva College, then Hope Institute, now Fanning Orphan School. Pardon me for suggesting that the term "Orphan" should be dropped. "Fanning School" is better and more appropriate.

Mr. Fanning, from boyhood to old age, had a great fondness for farm life. He took great pleasure in the cultivation and care of garden, field, and orchard products. His partiality for fine live stock was quite prom-

inent. He was a remarkably good judge of such stock. He loved fine horses, cattle, sheep, hogs, dogs, and chickens. He had no fancy for scrubs of any kind. His great fondness for fine stock caused him at times to go into enterprises that both friends and enemies insisted were not becoming a great teacher and preacher; but he had the happy faculty when thus criticised to be serene. Probably no man in Tennessee did more to improve the various families of domestic animals than he did. About the time he moved to his Elm Crag farm, five miles from the Public Square of Nashville, he became an active and prominent promoter of the Tennessee Agricultural Society, and was made editor of the Agriculturist, the organ of the State society, which was first published in the city, then at Franklin College. This ably conducted monthly had an extensive circulation and influence in Tennessee and the adjacent States. From time to time great stress was put on the axiomatic truth: Proper cultivation, a wise rotation of crops; feed the soil, so it may feed you.

His students, who came from various localities throughout the South, were for years encouraged and required to labor with him in the garden and in the fields as well as in the schoolroom. His farm, school, and editorial work in 1840 and 1841 required great energy, executive ability, and continuous labor. During these years the anxieties and labors of his faithful, good wife had been continuous and arduous to such a degree and extent that her health began to fail, which necessitated rest and recuperation. They reluctantly determined to turn over their enterprises, home duties, and responsibilities for a time to others and spend about six months South, preaching and recuperating. They left home in January, 1842, in a substantial buggy drawn by Robin Faithful, a fine horse of great endurance

and extra qualities. They journeyed over rough, muddy roads by way of Franklin, Columbia, Mount Pleasant, and Lawrenceburg, Tenn.; Florence, Tuscumbia, and Russellville, Ala.; and Columbus, Miss. They stopped at the places named and at other intervening points and preached to the people where a hearing could be had. Their short stay at Cypress, Mr. Fanning's boyhood home, with his old teacher, Ross Houston, was very pleasant. Change had come over the once-familiar scenes of his boyhood. The few discourses then and there delivered were not so embarrassing to his old friends as the one was to the good sister to whom reference has been made.

His work on this memorable tour at Russellville and Columbus only can be noticed, as his ability, energy, and methods were made more prominent at these points, each of which was then noted for a citizenship of wealthy, cultured people. He first preached a day or two at Russellville, and concluded to pass on, calculating at this time to visit several points in Mississippi, then pass eastward and visit several places in Southern Alabama and on into Georgia, and thence back home. After leaving Russellville, he had gone but a short distance when his buggy spring broke. He and his good wife, who was then, as indicated, guite feeble, walked back to have the buggy repaired. He soon learned that the broken spring could not be duplicated for several days. He at once determined to utilize the unavoidable delay. So he announced preaching for several days, and at candle lighting. His intelligence, his respectful methods, and his strict adherence to the Book of books were well calculated to attract the class of people among whom he had been detained. At the time the broken spring was duplicated, interest in his preaching was such that he and many others thought it best

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to continue the meeting. Manifestations of great interest existed. Great numbers of people from the towns and surrounding country promptly attended and eagerly considered the interesting and instructive service. It was protracted for five weeks. One hundred and twenty persons believed, made the good confession, and were baptized for the remission of sins. Time forbids, or I would read a long, interesting letter from Dr. L. C. Chisholm, of Anniston, Ala., who was one of the hundred and twenty converts on that occasion to primitive Christianity. He insists that it was a most remarkable meeting, inasmuch as it aroused an active interest on the part of so many thoughtful men and women. Dr. Wharton, of Nashville, often remarked that the breaking of the buggy spring, which resulted in the great meeting at Russellville, must have been providential.

The great meeting and the work of the great preacher and teacher were subjects of comment throughout that region of country, not only by those who were favorable to the cause he plead, but by others who admired his ability and efficient methods of work. The influences for good were potent and far reaching that went out from Russellville. In this connection, pardon an historic incident that shows the ultimate effects that follow cause at certain times and under certain condi-Mr. Fanning's great meeting, his ability and tions. character, became prominent topics of much comment and discussion at and all around and about Russellville. Then matters of public interest passed orally and by weekly mails, and not by wire, daily papers, and lightning express trains, as now. Influences went out from that meeting that have left an impress. These went from one to another, from neighborhood to neighborhood, crossed the State line, and found the rural home of Cornelius and Agnes Carmack, in Tishomingo County, Miss. Their farmer boy, E. W. Carmack, was touched by the reports and influences that emanated at Russellville from the great teacher and preacher, Tol-Maj. C. Carmack subscribed for the bert Fanning. Agriculturist. Finally it was determined that the son should become a student of Franklin College, where he graduated in the class of 1848. Our esteemed chairman, Prof. William Lipscomb, was a member of that class. Mr. Carmack returned to his home ambitious to teach. He first founded Spring Creek and then Euclid Academy. He was a man of high character. For years he was a very prominent and successful teacher. Next, his brother, Prof. F. M. Carmack, the father of our gifted senior United States Senator, and then four of his students graduated there. The least of the six Mississippians and the only one now living, stands before you to pay tribute to him who helped us all.

After leaving Russellville, they journeyed to Columbus, where they were kindly greeted by one good sister, who knew them at Franklin. Religious conditions in Columbus at that time were somewhat peculiar. A noted and avowed skeptic, Mr. Armistead—a man of learning, wealth, and high social standing—had, by his writings and his private and public discussions, poisoned the minds of many. In addition to this, two prominent preachers who had heard of the Russellville meeting warned their respective flocks to beware of the teachings of baptized infidels. The work began. It dragged for days, with only a few listeners, chiefly women. His courteous bearing, his free commingling with the people, and his habit of announcing his subjects for investigation in advance, coupled with a special request for all concerned to bring their Bibles and feel free to join

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in the proposed investigations, produced public comment and caused his audiences to gradually increase, as such requests were then and there novel, but manifestly fair and honorable. The Presbyterian minister, Mr. Lyons, propounded questions which led to a public discussion, which drew great crowds. Mr. Lyons' methods and proofs failed to drive the new preacher-the "baptized infidel "-from the field, but served, by contrast and otherwise, to make clear and prominent the grand cause for which he plead. He made war on the hurtful influences of infidelity and skepticism and the no less hampering and hurtful influences of human creeds and nonsensical superstitions. Great crowds of thoughtful people in and about Columbus became interested. The spacious courthouse, after a time, was resorted to in order to accommodate those concerned. The meeting lasted for two months; and when it closed, eighty changed men and women stood with the brave woman who stood alone when it began.

Mrs. Fanning's health was much improved. Mr. Fanning's physical powers had been perceptibly taxed. The allotted time for their visit was nearing the end. They realized that they could not visit all the places that had been mapped out. They, therefore, determined to turn their faces toward their Elm Crag home. The time and worry required to span the intervening distance then was about equal to a journey now from the Atlantic to the Pacific. He reached home with great difficulty because of serious illness that continued for weeks. His important home work was not neglected during his absence and illness.

In 1843 and 1844 his work was heavy and responsible because of the increase of his school and farm duties. Aside from these, the editorial work of the Christian Review, afterwards the Christian Magazine, was

added to that of the Agriculturist. These monthlies, like the Millennial Harbinger, contained choice literature that aided much in clearing the religious atmosphere of that time of mysticism. During this time he held a public discussion with Mr. N. L. Rice, at Nashville, afterwards rendered famous by a debate with Alexander Campbell, at Lexington, Ky. President Fanning regarded this discussion as a mistake on his part not that he failed to sustain his positions, but because he became satisfied that he was decoyed by Mr. Rice and his friends into the discussion in order that Mr. Rice might be the better prepared to meet Mr. Campbell.

After this time he held two discussions with a Presbyterian minister, Edward McMillan-one at Moulton, Ala., that we will briefly note. The discussion went on for days. Mr. Fanning preached at night. A thoughtful, scholarly man passed by when he was preaching and chanced to hear the speaker pronounce a certain word that attracted his attention. He stood on the outside and listened to the strange preacher till the close of his discourse. Next day he attended the debate, and continued to hear the discussion during the day and preaching at night till the close. At the close of the public discussion Mr. Fanning arose and gravely inquired of the people who had heard his positions discussed for days: "Is there one here who believes the positions that I have maintained to be true and who wants to make the good confession?" Judge Ligon, then Supreme Judge of Alabama, the man who had a few nights previous been attracted by the pronunciation of a single word and who had become interested, arose and said, in the presence of that great audience: "I believe your contention right, your positions true; I believe that Jesus Christ is the Son of God. I now turn from my sins and want to be baptized for the remission of sins."

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It would be interesting to outline the subsequent career of this great man, who was the first to obey the gospel after the debate. Then fifty others were added.

During this time political conditions in Tennessee and elsewhere-led by Clay, Polk, and others-had aroused, enthused, and embittered many. Mr. Fanning studied the situation and became alarmed at the unreasonable digression. He spoke and wrote much against Christian men's becoming entangled with hateful and revengeful partisan methods. The people were not prepared for such teachings, and many condemned him. His opposition to the war spirit when the war cloud arose between this country and Mexico was equally . persistent, uncompromising, and unpopular with the masses. He specially criticised and condemned Whig and Democratic methods and usages. He held them up in a very strong article that was widely circulated as "dishonorable, wicked, dishonest, and degrading." In closing that terrific assault, he said: "But we desist, as it would be hazardous to further reveal the meanness of Democracy and Whiggery." The political temper of partisan leaders and followers then, as now, was not prepared for righteous criticism from any source. But he did not hesitate to condemn corrupting methods. This pointed and emphatic daring, under the guise of prudence and caution, was characteristic of the man.

"Be sure you are right, and then go ahead," is said to have been coined and first uttered by David Crockett when in a mutinous military camp in Nashville at the time General Jackson was organizing an army for his Indian and New Orleans campaigns. It is doubtful whether anything can be found in his subsequent career to indicate any special devotion to the wisdom in this trite saying. But every movement to be found in the stormy career of Tolbert Fanning shows his devotion to principle and his indifference to public opinion. When he was sure he was right, he did not hesitate to go ahead.

The Elm Crag school for boys and girls was a success. William Ramsey, of Pelham, Tenn., says: "Everything moved like clockwork on the inside and outside under the supervision of Mr. Fanning. I was proud of a promotion that I received through Mrs. Fanning's influence, based on my skill in making nice piles of stove wood. This promotion consisted in riding Robin Faithful, twice a week, into Nashville to get the mail." Strange, but true, Mr. Fanning had no patience with a fool or botch work from any one. Young Ramsey might have been piled himself had he made a botch of his work.

A charter for Franklin College was obtained, a board of trustees was named and organized, and work on a higher and broader scale began. The distinct dominating and towering idea in the enterprise was the development of methods and means by which industrious and aspiring young men could educate themselves physically, mentally, and morally, regardless of parental help. He insisted on the practicability and importance of this scheme and pressed it with pen and tongue for the consideration of the Christian brotherhood and the people generally. With the financial aid of various parties, especially of one Bowling Embry, the required buildings were erected, and were utilized till the influences of the cruel Civil War closed the doors. Mr. Fanning was, ex officio, president of the board of trustees and president of the faculty. He may from time to time have done some things that the board of trustees and the faculty did not approve, but neither ever did anything that he did not approve. The members

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of his faculty and trustees were superior, good men. Changes were often made in order that all might be in harmony with the dominating spirit of the successful enterprise.

The old college building, with its libraries, cabinets, and laboratories, accidentally burned in October, 1865, soon after it had been repaired and renovated for school purposes. Its moldering ashes dimly mark the memorable spot on which it proudly stood. The handwriting of change is on the walls of its environments. The mutations of time have made prominent new aspects, other conditions. The buildings, orchards, and fences are not as they were. The two stone spring houses still stand. That from which the boys carried water is dilapidated, but the one at Minerva has been improved. Not a vestige of the old baptistery, in which many of us were buried by the hand of the master over half a century since, can be found. The old limestone rocks in the rugged little bluff from which the springs flowed . are still there, with their prominent evidences of animal life that was extinct ages upon ages before Adam appeared in the garden of Eden. Tall beds of peppermint, luxuriant sods of blue grass, with a shaggy willow here and there, are found on each side of the little branch. But few trees now stand that looked down upon us in the adjacent forests during our boyhood rambles. Fat cattle now browse where they stood. Jim Moore's horse-training track has forever disap-The contemplation of these marked changes peared. may not move the stalwart Roman, who scorns the manifestations of his emotional nature; but changed as we and ours are, we can pay becoming tribute to the ways of the less stalwart Greek, who, when stirred, can drop a tear and still respect his manhood. Peradventure succeeding generations of forgotten races, who in turn

occupied these dear old grounds, were impressed, as we are, by the changes that marked their environments. Let us reverently turn the saddening picture of change to the wall.

One of the first appeals for patronage that went to the country tells a characteristic tale. It says: "Young men who want the benefits of a collegiate education, and who are willing to work with their hands a part of the time to pay expenses, are cordially invited to investigate the advantages of Franklin College. Plowboys, gardeners, carpenters, carriage makers, wagon makers, saddlers, shoemakers, painters, tailors, and printers can find remunerative employment. All students will be required to furnish and keep in order their rooms (which are in the college building), cut their wood, make their fires, and wait on themselves generally." One hundred and fifty students were enrolled the first scholastic year. From the beginning all were thoroughly impressed and imbued with the inflexible rules that demanded and regulated "business and study." Certain hours were devoted to labor; others, to study. The watchful eye and dominating will of the great teacher and master mechanic gave force, shape, and efficiency to every department. All under this management were kept busy and succeeded to an extent and degree that was remarkable. The old college bell that hung high and rang clear marked time for all during labor and refreshment.

The vacations of most of the advanced students were spent in making long tours in and beyond Tennessee for the purpose of observing agricultural methods and geological, botanical, and astronomical conditions, as well as "the living manners of men" with whom they came in contact in the various localities through which they passed. One or more teachers usually accompanied the students on these tours of inspection and study. At times they went in two or more parties in as many different directions. Dr. L. C. Chisholm says that he, J. M. Barnes, and others joined one of those parties in Alabama, and all journeyed toward the gulf on foot and in wagons. He speaks of how all relished the good camp cooking that he and the father of one of our present United States Senators did by the roadside. He says it was a memorable trip, because all enjoyed it and were much benefited by it. Provisions and camp equipage were carried in the interest of economy and independence. Students and teachers were thus brought in contact with some of the field views of natural science, and were thereby strengthened and benefited.

Young men who thus followed President Fanning or members of his able faculty could in after life point above to the constellations, below to the evolutionary formations of Mother Earth, and all around to tertiary products. These men were never heard to talk about the stars falling; about petrified Irish potatoes, walnuts, hickory nuts, and hen eggs; or about gold in iron pyrites; nor were they ever bothered in distinguishing between a black-jack and a papaw. In short, such young men, with few exceptions, who passed drill, were ready for the practical, common-sense affairs of life.

President Fanning and wife usually made these tours and kept in touch with the camping parties most of the time; but he usually had appointments to preach, and on all suitable occasions would gravely admonish the people to obey the gospel, to leave all human creeds and traditions behind them and strive earnestly to build Christian characters. He would modestly intimate to all concerned that Franklin College and Mrs. Fanning's school for young ladies afforded peculiar advantages not

surpassed by any schools on either side of the Ohio River.

From the beginning these good schools were fortunate in having good material for the development of a high order of manhood and womanhood. Their requirements and their rigid discipline were not attractive to the ease-loving sons and daughters of the aimless wealthy or to the unaspiring poor; but they were suited to the world-moving middle classes, noted for industrious, frugal, and aspiring characteristics. Worthy young men of limited means enjoyed opportunities and advantages at Franklin College that no other institution in this or any other State then afforded. As the scholastic years passed by, President Fanning became absorbed in other things, and the manual-labor department was neglected, the rule for all to devote a part of their time to outside work was relaxed; its observance was optional for a time, and finally it ceased. That condition of things that gradually arose and revolutionized the original and eminently successful plans of Franklin College was a misfortune. The civilized world needs such schools to-day.

President Fanning, with pride and pleasure and without ostentation, held himself in readiness to help all worthy young men who could not at the time help themselves. His benefactions were as promptly and liberally bestowed in such cases as his means would justify. His kindness and nobleness in this respect were remarkable. His benefactions were seldom lost or misplaced. He had the rare ability to see over, under, all around, and square through boys and men. When in doubt as to a beneficiary's disposition to meet an obligation of trust and honor, his kindness of heart would give the recipient the benefit of the doubt. No matter how rough and uncouth the youth who placed

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himself under the control of the master mind of this institution, submitted to its harsh and exacting discipline, and completed its curriculum, he left it with the finish and polish of a gentleman. The crude metal of his character was hammered and molded into shape, and then it was rasped and filed and gradually and unerringly stamped with the distinct characteristics of the master mechanic-President Tolbert Fanning. If the historian Froude was right when he said, "No man of our times is what he would have been but for Martin Luther;" if another was correct when he said, "Alexander Campbell exerted an influence for good on the religious thought of this age and country that is unmistakable," it goes without saying that our old preceptor still lives, not only in the lives of his students, but in the lives of thousands of others touched by him and by them, because his impress is negotiable. Whether the stamped coin bore the image of Cæsar or of God, it was current. His scholarship was always equal to his capacity and continuous application. His attainments in Latin and Greek, natural sciences, and mathematics might not have been thorough; but he was up on English pronunciation, the rules of English grammar, and was a polite observer of men and conditions. He scoffed at coarseness in demeanor and stood aloof from degrading, unmanly influences. He could not with impunity go into a saloon, a leg or a monkey show; nor could he deviate to the right or to the left as he passed through Dog Town.

Many of the students who were thus armed for the battles of life went out and taught school. Their methods were those of the great master. Prepared and determined to work, they went to different localities and States and soon made themselves known and respected. Many reached the front ranks in their chosen voca-

tions—educators, preachers, lawyers, doctors, editors, statesmen, and factors in business enterprises. They were athletes in the active doings and busy scenes of our progressive, Christian civilization. Their peculiar and thoroughly impressed training was quite different from modern-school methods, the inevitable trend of which is to develop prodigality and ruffianism by their football, baseball, and base tomfoolery exercises.

For a time President Fanning was free from edito-He and others commenced the publication rial work. of the Gospel Advocate in 1855. One of the announced objects was to aid in checking and correcting innovations that were growing on the apostolic church. This good periodical still stands for the restoration of primitive Christianity. He wrote a little book, "The Proper Method of Searching the Scriptures," that is out of print. It should be republished for the benefit of Bible students, especially young preachers, who find as much gospel in the songs of Solomon or the lamentations of Job as they do in Matthew, Mark, Luke, and John. "The Religious Historian" was his last publication. It contained much that would be valuable to the reading public now.

The last years of his life were not so eventful as former years had been. Most of his time was devoted to his farm, Hope Institute, "The Religious Historian," and his study. He preached to his neighbors and students. He did not often get breakfast at home and drive a fine horse, in cyclone style, as formerly, to Franklin or Murfreesboro or Lebanon or Gallatin, preach for an hour, and then return for a lecture by candle lighting in the college chapel. Age mellowed him.

A year or two before his death an old student, while the Legislature was in session, chanced to see the grand

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old man standing in the back part of the hall. He hastened to greet him with becoming cordiality, and in sisted that he come forward and be seated among the members. He politely thanked his old student for the courtesy and pleasantly remarked: "I have four new shirts, in this bundle under my arm, that cost me five dollars. I cannot risk a thing of such value among you fellows." This little incident may provoke a smile, but not a surprise, among old students who remember his peculiarities and his contempt for politics and most men engaged therein.

The career of Tolbert Fanning was stormy, strong, eventful, and eminently successful. History is largely made up of the deeds and characteristics of men inferior to him in ability and in the attainments and accomplishments that constitute nobility of character. His powers and attainments were used nobly and bravely, but characteristically, for the betterment of humanity. He was a man of convictions, and had the courage thereof. His social and affectionate natures were not of the cordial and magnetic order that draws, but of the austere, rigid, type that repels. He praised no one, complimented but few, but visited on all who fell below his high standard the unfailing recompense of reward. Low natures were made to fear him, those of a higher order had to respect him; all students received the impress of his massive, active, and domineering brain.

His life work has left an indelible impress on his environments for good. In his life work he dealt in no softness of language. He waved no plumes, wreathed no garlands, but struck from the shoulder and at the vitals. He was destitute of poetry and barren of imagination. In his bold, aggressive work, with pen and tongue, he asked only the attention of those to whom he spoke and for whom he wrote and an un-

conditional surrender when convinced. Through life he struggled herocially against his own impetuous, imperious, and tyrannical disposition. He fought bravely and continuously for the education—for the physical, intellectual, and spiritual development-of all with whom he had to do. His deep and abiding faith in the word of God; his unwavering contempt for, and unceasing warfare against, all human creeds, traditions, and superstitions-and especially against the philosophic theories and metaphysical speculations of the tall, skeptical sons of science-aroused and impelled him to cry aloud and warn his brethren and all concerned, in season and out of season, to leave Babylon and return to Jerusalem-to behold the walls of Zion, contemplate her towers, enter her gates, and live and die within her sacred precincts.

The old "Volunteer State" can justly boast of many great teachers, preachers, doctors, lawyers, scholars, statesmen, and men of affairs in the various departments of civilized life; but she has produced but one Tolbert Fanning. He fought "a good fight," he "kept the faith;" henceforth there is laid up for him "a crown of righteousness." Peace to his ashes, honor to his memory.



MRS. CHARLOTTE FANNING.

CHAPTER IV.

Charlotte (Fall) Fanning.

In every age and among all people there are always some who are remembered by their competers and whose memory is transmitted to succeeding generations. Some are remembered for the evil they have done, and others for the good they have done. The name and fame of some it is our duty to perpetuate and cherish, because the world will only be the better for having known of them. Besides, it affords a most pleasing labor to recount the noble attributes of our loved friends and benefactors, that all who hear of them through us may become interested in their lives and learn valuable lessons, fitting them better for their own duties.

It is for these reasons we would bring prominently before the mind of the reader a very charming character which the past century has produced in our beloved Southland. She who manifested this character was not to the manor born; but she lived in and devoted her labor of love for more than half a century to the welfare especially of the girls of the South. She recognized the fact that if the world is to become better; it must largely come through the training in the home, and she further saw that the chief factor in that training must be the mother. She had a burning desire to be good and do good while she lived.

Charlotte Fall was born near London, England, on April 10, 1809. Her family emigrated to America when she was a child. Her mother died either during the voyage or soon after. Her oldest brother, P. S. Fall, of sacred memory, because of his long life of devotion to the good of humanity, being one of the best gospel preachers of his day in Tennessee, became her foster father. Besides being a preacher, he was also a teacher; and principally under his tuition Charlotte received a liberal education. She was now prepared to enter upon her life work. She was fitted by natural inclination as well as by education for a teacher, and upon this vocation she entered. She first taught near Nashville, boarding in the family of old Brother Foster, where she found congenial surroundings and a pleasant home. Of this family she always spoke in the highest praise; and while she lived she reverenced the memory of the man and his dear, good wife.

Soon she was called to labor and teach in the Nashville Female Academy, then the most popular and best school of the South. Here, as a teacher, she won golden opinions as to her worth as a trainer of girls.

Some time during these latter years of her engagement as teacher in the academy she made the acquaintance of a then rising young preacher, who had been married and whose wife had lived only a short time. It is true he was a widower; and what if others had laid siege to the heart and hand of Charlotte Fall and had met with defeat in their aspirations? This was not reason enough to prevent him, attracted by the lovable character and charming manners of the highly esteemed young teacher, paying her the court of a lover. He himself was a man of fine literary attainments, having graduated at the University of Nashville, having received tuition at the hands of that prince of educators, Dr. Philip Lindsley, and the celebrated naturalist, Dr. Troost. Tolbert Fanning early showed his intellectual acumen and manifested his strong powers of logical

thought. It has often been remarked that if he had turned his attention to the law, he could, on any occasion before a court and a jury, have made the worse appear the better part. It would, then, seem he could make good appear better, or even the best, in his own behalf. Why, then, should any be surprised that he succeeded in persuading Charlotte Fall to become his second wife? She was an intelligent, conscientious, good woman; and, with her whole heart, she placed her trembling hand in his, and thus they pledged their troth each other's to be until them death would part. During the Christmas holidays of 1836, when each, perhaps, was somewhat free from pressing former engagements, Tolbert Fanning and Charlotte Fall entered into the holy bonds of wedlock and commenced the journey of life together. She loved her husband sincerely, and had the highest appreciation of his abilities; and he seemed no less appreciative of hers, as was manifested in their joint work in all the succeeding years of their busy lives.

In less than a month from the time of their marriage they had gone to Franklin, Williamson County, Tenn., and opened a school. They were poor financially, but rich in faith and strong in courage, willing and anxious to labor for the good of humanity.

Mrs. Fanning was a woman of fine common sense, and fully appreciated her surroundings. She could teach all day, and then attend to the ironing and other domestic duties at night. She was always goodhumored, and went cheerfully to all her self-imposed tasks or other labors in which duty or inclination led her to engage. Whatever she did, her heart was in it; and all the energies of her being were laid under contribution to accomplish the purposes of her determined judgments. During her long and busy life, while health and strength permitted, and even when really they were severely taxed, she worked not only with her mind, tongue, and pen, but in the manual tasks of an energetic, persevering housewife. Her pantry and her kitchen, her garden and her flowers, consumed the spare moments which the school and school duties did not demand. It was no uncommon occurrence to see her with hoe or spade working with might and main either in the garden or among her flowers.

She believed in the dignity of labor; and that well done, she taught, was always a credit to the worker. Therefore the girls whom she trained have seldom been found deficient in those qualities of head and heart which commend them to the appreciation of a discriminating public and, it may be said, to the admiration of many thoughtful young men.

The school opened in Franklin in January, 1837; and here Mr. and Mrs. Fanning labored three years. The school was a success. The first term had an enrollment of over one hundred pupils. They taught during the week, and Mr. Fanning preached on Sundays either in the town or surrounding country. There were few disciples when they went there, and houses in which to preach were not easily and readily obtained. Mr. Fanning preached usually in the Masonic Hall when it was not otherwise in use.

When they left Franklin to remove to Elm Crag, some five miles east of Nashville, they left behind them a growing, aggressive band of disciples, and to-day there is at Franklin a strong, live church; but I think the last one of the charter members has passed over the river, and they all have joined him who in the strength of his manhood so signally helped them in their struggle for immortality.

Having purchased Elm Crag and made it their home,

they here opened a female school, and continued assiduously to carry it on for two years with great success.

Whatever Tolbert Fanning might have been without Charlotte Fall, he was a great man with her. It is not meant by this expression that he was great simply in her estimation, but that with her to supplement his work in teaching, preaching, farming, and housekeeping, his efforts were crowned with the highest success. Indeed, there is reason to believe that her influence on him was of the most salutary character. During their life work they were seldom separated for any length of time. They were never blessed with children of their own. Neither one of them ever knew or felt the sweet, ecstatic pleasure of parental affection; and this may account, in a great measure, for that wealth of love they both were able to bestow on the children of others.

After having taught at Elm Crag two years, it was determined that they should make a tour South. What Stonewall Jackson was to Lee in his campaigns, Mrs. Fanning was to Mr. Fanning in his. She seemed instinctively to know her part, and faithfully she did it. He could preach, she could sing; he could argue, she could persuade. Leaving Elm Crag in a buggy, they took their way South through the towns of Franklin, Columbia, Lawrenceburg, Florence, Tuscumbia, and Russellville. On leaving Russellville, the buggy spring was broken, and in order that it be repaired they must be detained there a day or two. Mr. Fanning had been preaching along the way as opportunity offered, always to the edification of his auditors. Mrs. Fanning had charmed them by the sweet melody of a cultivated voice, and in the social circle by her winsome manners. Her popularity in her sphere of action was quite equal to that of her talented spouse in his. While waiting for the

buggy to be mended, Mr. Fanning began to preach. They stayed there long enough to have had a buggy built anew. The preaching and singing were both instructive and entertaining. The congregations grew in numbers, and the interest became intense. The meeting, however, closed after continuing one month or more. One hundred and sixteen persons became obedient to the faith. A church was established; and to-day the church still lives in Russellville, Ala. Thence they went to Columbus. Miss. It was here they formed the acquaintance of the families of Mrs. Hatch, Daniel Williams, and others, who became their lifelong friends. While in Columbus preaching to interested and growing audiences, Mr. Fanning was challenged to a discussion on the difference of teaching between himself and the Presbyterians by the minister of that place-Mr. Lyons. This discussion had a tendency to increase the religious fervor and to incite those interested to an examination of the Scriptures in private circles. In this work of examination and teaching among the women Mrs. Fanning took a leading part. The meeting was one long to be remembered for the good that was accomplished by the devoted and self-sacrificing work of Tolbert and Charlotte Fanning. Ever after this they could count on the friendship and support of the dear friends in Columbus, Miss.

After a sojourn there in pleasing, but arduous, labor in the vineyard of the Master of two and one-half months and a visit to other places to labor, they finally reached Elm Crag, their home, near Nashville, Tenn., having been absent six months.

But preaching and singing and traveling were not to be wholly their life work. Mrs. Fanning had a consuming desire to renew her labor of love in teaching and training girls. Mr. Fanning was equally anxious

AND ITS INFLUENCES.

to teach and train young men for usefulness in the battles of life. So Franklin College was conceived. A large three-and-one-half-story brick building was then erected, capable of comfortably housing about two hundred pupils, besides furnishing recitation rooms, a spacious chapel, and two society rooms. The kitchen, dining hall, and other necessary buildings stood in the rear. Near the college building stood the residence of President Fanning; and connected with it was a good, comfortable schoolroom, in which the girls who sought Mrs. Fanning as a teacher were to find their school-day home.

January, 1845, came, and with it came the opening of Franklin College. At that opening seventy students were enrolled, and before the session closed in July one hundred and fifty pupils were found in attendance. Here was begun the most general and important educational work which had been undertaken by any disciple in the South. Men were developed in the college, and in Mrs. Fanning's school were found the best opportunities for the education of girls. The course of study was equal to that of the best female schools of the country, including the studies of art, music, etc. The two schools had nothing in common, except that of being under the same head. To President Fanning, in his room, the senior classes in college and Mrs. Fanning's graduating classes recited during the sessions in those studies which they pursued in common.

For fourteen years prior to the Civil War, Franklin College continued to be the leading school in the South among the disciples; and no school for girls among them had a better reputation than Mrs. Fanning's. Hundreds of young men attended the college; many girls, the school. Perhaps not one in the college ever reached the high object of his aspirations; but of the hundred or more male and female students who gained their degree and

bore away from the college halls the insignia of honorable graduation, few have proved recreant to the responsibilities incurred; and many have, on every honorable battlefield of life's endeavor, done heroic and valiant service. Mrs. Fanning, writing on this subject, said: "Disappointment is written upon all the earth. Many of the noblest youths who left [us] with high hopes of long life and bright anticipations of future usefulness and pleasure early laid down their lives in defense of their country, and are sleeping where no mother, sister, or wife weeps over their lonely resting place."

The young men and the boys of the college all had the greatest respect for Mrs. Fanning, and were seldom guilty of trespassing upon her rights and acting contrary to her well-known pleasure. Her motherly, womanly ways in her actions toward them elicited their admiration and secured their hearty coöperation in every endeavor she made to secure and foster the welfare of both the students of her own school and those of the college. She always spoke and acted as though she were a mother of all, and no one could be found who ever harshly criticised or spoke slightingly of her. She was, indeed, the friend of the young, and not only a wellwisher, but an active, aggressive worker in their behalf.

A most estimable woman—Mrs. Eleanor R. (Hill) Fanning—who was her pupil, who graduated not only from her school, but also with the honors of Franklin College, who taught with her and for her afterwards until she married one of the professors of Franklin College, who has survived her honored husband, and who now resides at the site where the college building stood, writes affectionately of Mrs. Fanning thus: "She loved to make young people happy, and would arrange many pleasant little meetings for 'the boys and girls' whom she considered prudent and discreet. She would speak to girls of the influence they might have for good over young men, and would exhort the latter to make themselves worthy of the love of pure, Christian women. But she was watchful; and if any failed to deport themselves as she thought proper, a private lecture would follow, and afterwards there would be fewer opportunities for indiscretions. . . . Alice Harris and I were schoolgirls together under her care. We studied French together. I remember when Mrs. Fanning discovered we could go on faster than some others, she called us to her room and proposed teaching us privately out of school hours, which she did, never sparing herself, never limiting us as to length of lessons or time, but always encouraging us in every effort for improvement. I cite this only as an instance of the kindly interest manifested for all her pupils, all of whom felt that she was, indeed, their friend."

The welfare and prosperity of the college was of no less concern to her than that of her own school. She had an abiding interest in all that pertained to it. If any of the students were sick or in trouble, she was ready to interfere in their behalf by speaking a word of comfort and doing a kindly, Christian act.

There is much in the history of Franklin College that would be profitable to be more widely known that may now be known, because one has been found who has shown a willingness to measure the far-reaching influence of the man of all others who, by his remarkable energy, indomitable spirit, strong intellect, and unconquerable will, has done so much in his day and generation, assisted as he was by so noble a woman as the subject of this sketch, for the advancement, educationally and religiously, of those who came within the sphere of their influence. Biographies have been written of men worthy of them whose standing and influence, whose labors and sphere of action, were only a tithe of Tolbert Fanning's.

It is not the purpose here to write a history of the college and its work, but it is only just that the names of those whose best days were devoted to work in the college should be mentioned.

The first to be mentioned is Prof. A. J. Fanning, a brother of Tolbert. He attended his brother's school at Franklin, Tenn., then Elm Crag, finally Franklin College, becoming the first graduate of that institution. He became a teacher, and taught a successful and flourishing school at Austin, Texas. Subsequently he was offered and accepted the chair of mathematics in Franklin College, and for years taught there. He severed his connection with the college for a short time, teaching at Lavergne, and, during the years of the war, at Clarksville, Tenn., and Princeton, Ky. But at the close of the war he returned to the college, resumed his former place, and was professor of mathematics when the college burned. Subsequently he taught for a number of years, in a building left standing on the college campus, an English, Classical, and Mathematical School for boys and young men. In this school he was eminently successful, as he had been wherever he had taught. He was always liked by the students for his gentlemanly deportment toward, and kind regard for, them. A man of sterling integrity, he gained the respect and confidence of his fellow-men. He died on November 11. 1886, and now rests from his labors, and his works follow him.

It is not known to the writer that there is now extant any reliable history of Franklin College. The names of all those who had connection with the college, as teachers or pupils, are not known; but there are some who were connected with the faculty so long and so successfully that they have an abiding place in the memory of almost every student who ever attended the college. In the class graduating in 1848, which numbered twelve, there were two men who afterwards became professors. These were N. B. Smith, of Kentucky, and William Lipscomb, of Tennessee.

Professor Smith was professor of mathematics for several years; and, severing his connection with the college, he settled in Franklin County, Tenn., where he engaged successfully in teaching. He was succeeded by Prof. A. J. Fanning as professor of mathematics.

There is no one who was longer and more continuously connected with the work at Franklin College than Prof. William Lipscomb, save the honored president. He is a Tennessean; was born in Franklin County about six miles from Winchester; entered Franklin College as a student in 1846; graduated in 1848; was elected soon afterwards assistant professor of Latin and Greek; began his work on January 1, 1849, being then only nineteen years old. He never was meteorically brilliant; but for accuracy of thought and clear-cut ideas in reference to subjects to which he gave his attention, he has had few, if any, superiors. His work as a teacher was so satisfactory to all concerned that he continued in the chair of languages until the war put an end to college operations on January 1, 1862. It will be seen that his connection with the educational efforts at the college embraced a period of thirteen years. During all these years he labored assiduously for the welfare of the students who attended the college. His accuracy in every detail of his teaching, his manifest interest in the progress of the student, his gentlemanly deportment in and out of the class room toward all, drew

to him the admiration and friendship of the students and secured the high regard of his fellow-teachers. Perhaps no one connected with the college ever had and held a better-established popularity than Professor Lipscomb. After the war, in the fall of 1866, he went to Murfreesboro, where for several years he was engaged in a female school and other educational work. Indeed, he has been almost all the time up to the year 1901 engaged more or less in the work of his chosen profession. He was also for several years associated with Tolbert Fanning in the editing and publishing of the Gospel Advocate. In this field of labor he showed that same faithful, painstaking thought and accuracy of statement upon all questions he discussed that were so characteristic of his teaching. He reared five sons to manhood and one daughter to womanhood. The sons have all been teachers, except the oldest. Four have crossed the river. One of his sons, David, is now principal of the Fanning Orphan School, and another, James F., held for years a position in the public schools of Nashville. One of his sons, William, a promising young man, who had become the principal of the Dallas (Texas) city schools, was foully murdered in the church immediately after having listened to a sermon and while a song was being sung by the congregation. He was shot by a man who had been janitor of the school and who had failed of being reëlected to the place. He thought the principal, Professor Lipscomb, was responsible for his defeat, and he slew him for revenge.

In the class of 1851 at Franklin College there graduated a young man who hailed from Mississippi—F. M. Carmack—who had, by his industry, energy, and general good conduct, ingratiated himself into the good opinion of the president and faculty of the college.

After his graduation, he was offered a position in the college to teach. He willingly accepted the offer and soon entered upon his duties. After several years' successful work in the college, he was offered the principalship of an academy in Sumner County east of Gallatin, at Castalian Springs. Here he taught a few years with much success, and gained an enviable reputation, not only as a teacher, but as an upright, honorable, Christian gentleman and preacher of the gospel. In the days of his great usefulness he was cut down by the reaper, leaving a widow and two boys to brave the storms of life. The widow has gone to meet him, and one of the sons has gone to Congress as a Representative, and is now a Senator from Tennessee. While engaged in teaching, F. M. Carmack developed into a preacher and writer; and in this work he showed that he was a man of more than ordinary ability, and gave promise of much usefulness in that line of endeavor.

It is impossible to estimate the value of work done educationally by those teachers who show no special fitness for their work, and much more so in the case of those teachers who, fitted both by nature and cultivation, put their whole souls into the business of training the young.

There seemed to be an air of educational interest about Franklin College and its environments. Situated five miles from Nashville, it had neither city airs nor city vices. The fine water abounding in the neighborhood, the healthful location, the opportunities for school facilities which Mr. Fanning's Elm Crag school had afforded, and subsequently those of Franklin College, had drawn many settlers around the place. Besides these, Sandy E. Jones, the aggressive evangelist from Kentucky, had preached much in Tennessee, and during the time had married a Mrs. Hawkins—a widow—who was a splendidly educated woman and had the reputation of being a splendid teacher. She was the sister of Prof. A. P. Stewart, of Cumberland University, Tennessee, and who subsequently became a general in the Confederate Army. Mr. and Mrs. Jones determined to open a female school. After viewing the landscape over, they concluded the neighborhood of Franklin College was the best location. Soon a commodious brick building was erected within a few rods of where stood the building in which the Elm Crag school had been taught and not more than three hundred yards of Franklin College. The school was christened "Minerva College," and up to the war was well patronized, and maintained a good reputation for an educational institution.

Franklin College, Mrs. Fanning's school for girls, Minerva College, and the settlers of the neighborhood formed a very desirable society. All were interested in the schools, and lent their influence to building them up and sustaining them. It was an excellent place for training young people. Everything was conducive to the cultivation of good morals and good manners.

A short while before the Civil War, Mr. and Mrs. Fanning did not actively engage in school work. The presidency of Franklin College had been conferred upon W. D. Carnes, who went to Knoxville, Tenn., with a wife and several children; entered the university; pursued and completed the course of study prescribed; graduated; subsequently became the president of that institution; and afterwards, on Cumberland Mountain, at Spencer, Tenn., built and for years was president of Burritt College.

Mrs. Fanning's school passed to the management of Professor Lipscomb. But the war soon put an end to all educational efforts in that community. The buildings survived the ravages of the war, and in the fall of 1865 school operations were resumed. But in October Franklin College accidentally burned, and, at the same time, Mr. Fanning's residence and Mrs. Fanning's schoolroom. Without a home and without a school, they longed for both. So Minerva College was purchased from S. E. Jones; and Mr. and Mrs. Fanning opened it, as a school for girls, in 1866, calling it "Hope Institute." Here, as it were, they began anew the labor of life. The war had despoiled them, as well as tens of thousands of others, of almost everything they possessed of any value, and the fire had completed the work. Therefore they could, with a building in which to pursue their chosen profession, still hope to do much for humanity and for God. Hope Institute commanded the patronage of the friends and acquaintances of the principals, and was well attended as long as they taught. Mr. and Mrs. Fanning both seem to have always had great confidence in the training and fitness of their own graduates to assist them in educational work.

But space forbids the mention of even those who are remembered to have labored as assistants to Mrs. Fanning in her schools.

In May, 1874, after eight years' school work subsequent to the war, Tolbert Fanning went to sleep. His rest from life's labors, no doubt, is sweet. Mrs. Fanning, with the assistance of two devoted friends and former pupils, Miss Pattie Hill and Miss Fannie Cole, completed the session. Mrs. Fanning, shorn of the right arm of her strength, felt she was disabled for the exacting and onerous duties of the school. She abandoned the work. It had been the long-cherished purpose of both herself and her husband to give whatever they had to the establishment of what might be called an "orphan school." Mr. Fanning, at his death, left

the matter in her hands; and, as soon as proper arrangements were made, she deeded her property, and the school began, in what was Hope Institute, in 1884.

The first labor of life with this noble woman was to engage in doing good for the young by teaching and training them for the proper discharge of the duties of life; the last thing was to leave all she had saved and her husband had saved for the perpetuation of that good. So the Fanning Orphan School is the ostensible monument to their memory; but they will continue to live in the hearts of those who knew and have known them, and their influence will be felt by thousands who will never know their names. The influence of a life so consecrated to the good of men does not lose its power because one may die. It flows on and on, it may be with not quite so intensive a force, but with ever-broadening waves, toward the shores of eternity.

Mrs. Fanning wrote much, and always upon subjects of the most vital importance, especially to the young. She was accustomed to write pieces for publication addressed to the girls, and not infrequently to young men as well. Of the many pieces of her most excellent writing and at the command of the writer, some choice selections are inserted here, which show the general trend of her thought and the inspiration of her consecrated life. Here is one the subject of which is "Pure Influence:"

"Girls may command the respect and affection of the wise and good by exerting a pure influence. How desirable they should do so!

"Those act best who think before acting, try to act correctly, and feel that God has called them to benefit others. When I look back, I remember girls, and young men, too, who were entirely influenced by those around them. They had no fixed principles of their own, and they could so easily be led into wrong paths. It was the case, too, that they could be made better by those who were good and pure. There are many of the same disposition still, and Christian girls should remember it. They should study the character of their young friends, and lend their aid when needed.

"A word of kind admonition from a gentle, Christian girl, given in proper season, may save a young friend from much that is wrong—from the wine cup, from strong drink, from crime, and from self-murder at last.

"There are many with breaking hearts, caused by wrongdoing, that might have been won to goodness by the influence of women thoughtful of duty to their fellow-beings. O, that Christian girls would consider their words and actions and remember they assist in leading others to the bliss of heaven or to the torture that never ends! How pleasant to think: 'I exerted a good influence with this friend;' 'I kept that one from wrong;' 'I led another to obey the Savior!' They can enjoy the pleasure of such reflections while youth and beauty are still theirs.

"A girl never appears so engaging as when she is making efforts to do good and to lead others in the way of virtue and goodness. Remember, dear girls, you can, when governed by the religion of Christ, exercise an influence that will shed purity and happiness over many lives. It will bring back the erring, will instill the love of God into hearts before unwarmed by its cheering influence. The effect upon your own characters will be as dew to the flowers, as rain upon the mown grass. There will be comfort in sorrow, and death at last will assist you to the rest prepared for those who have exerted a pure influence and have done good in the world."

The burden of *her* life was to do good; and she, like

her dear Master, went about doing good. She spent an active, busy life in her labor of love; and as the infirmities of age came, she still labored with her failing strength with a zeal and devotion which excited the liveliest admiration in the hearts of her friends.

With the opening of the Fanning Orphan School, she seemed to live in the conscious realization of the culmination of the hopes and aims of herself and Mr. Fanning. She entered heartily into the work of the school, and was a faithful worker in the class room as long as health and strength were vouchsafed to her. She had the humble satisfaction in seeing day by day the blessings to others proceeding from the benefaction, by the grace of God, bestowed through her and Tolbert Fanning upon them. The school excited the interest of others; and they, too, began to give for its support. Many poor orphaned girls have been the beneficiaries of this school; and it is fondly hoped that thousands still may share the rich legacy and rise in years to come to bless them who were the first to give and found such a school as now opens its doors to the poor and needy, as well as the memories of others who have shared their substance with this splendid benefaction.

Mrs. Fanning had lived in her home at Hope Institute from the time that school ceased, in 1876, till the Fanning Orphan School opened, in 1884, always having some good friends to live with her for company and protection, working for the good of her neighbors and planning for the school to come. When once more the building was filled with schoolgirls and the grounds resounded with the blithesome glee of happy young hearts, her own warm heart seemed to glow again with the fire of more youthful days. She was, indeed, happy.

But Charlotte Fanning's work on earth was drawing to a close. She had faithfully served the Master, and

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she could calmly await the summons to depart from the shores of time and to come up higher. Her heart was not troubled. She believed in God, and she also believed in his Son. She believed there was "rest for the weary" and a home of unfading beauty for all who had been faithful in the duties of life. This she had striven to be; and she manifested a faith and a hope beautiful, indeed, to behold.

Of her thorough unselfishness and devotion to the needs of others much might be written. Rich and poor, high and low, black and white, were alike the recipients of her favor; and if any discrimination were made, it was in favor of the poor, and especially the sick.

One of her friends, the matron of the Fanning Orphan School, thought to do her a favor and surprised her on Christmas morning by presenting her a nicely iced poundcake. Mrs. Fanning asked if she might do as she pleased with the cake. "Certainly," said the sister; "use it in any way that will give you the greatest pleasure." "Then I'll carry it to old Sister —, who may not have any cake," said Mrs. Fanning; and off she trudged a mile or more and delivered it to the old sister, who, with her children, enjoyed the cake. It was a supreme pleasure for Mrs. Fanning to do a kind act, and no heart was more appreciative than hers of a kindness shown to her.

On December 18, 1895, she was suddenly paralyzed, and it was at first thought she could live but a short time; but the end to that noble life had not come. She grew better and stronger, until she was able to articulate words somewhat indistinctly, but generally so as to be understood. But at length she became entirely a charge and loving burden to devoted friends. The closing scenes in her life and the event of her death are briefly given in the language of a near and dear friend. She

writes: "She was nursed first by some young ladies of the neighborhood, who were employed by the trustees to stay with her night and day, but afterwards by pupils of the school, under Mr. and Mrs. Chiles' supervision, and with the assistance of friends, who were often in her room. Those about here who knew and loved Mrs. Fanning will hold in grateful remembrance the names of Miss Florence Rosser and Miss Jessie Jones, who during the last months of her life were so loving and tender in their ministrations and did all they could for her comfort. She died on August 15, 1896; and her husband's remains were placed beside hers in the same grave, 'under the shade of the trees,' in the spot selected by her, the circle in front of the Fanning Orphan School yard, and where her wish that the girls might play about her and not feel afraid is being continually fulfilled." She continues: "The last time I read to Mrs. Fanning, she had me repeat time and again the first six verses of Ps. 86, and said she wanted me to always remember how dearly she loved them, only she would have me omit the words 'I am holy.' saving she was not holy."

There is not now in the school a single girl who ever knew Mrs. Fanning; but her name and memory is none the less revered, for there is a constant reminder of her person and that of President Fanning standing in front of the college door in a modest granite monument, upon which the girls sit at pleasure and where many may read the following inscriptions:

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CHARLOTTE FANNING,

Born on April 10, 1809; died on August 15, 1896.

She spent her life in training girls for usefulness and doing good to the poor and needy. She founded a school in which girls would be daily taught the Bible and trained in domestic and useful callings of life.

"I was sick, and ye visited me." By her neighbors.

On the other side, over the remains of her husband, is the following:

TOLBERT FANNING,

Born on May 10, 1810; died on May 3, 1874.

Two objects were near his heart—first, to restore the service of God to the order God gave in the New Testament; second, to place a good industrial and literary education within reach of every youth. He labored to these ends during his life and desired his property devoted to them after his death.

Here, side by side in the bosom of Mother Earth, amid the scenes of earlier manhood and womanhood, lie the mortal remains of the sturdy, fearless defender of the truth and earnest worker in the cause of education, Tolbert Fanning, and those of the modest, gentle, loving, faithful, consecrated, self-denying wife, Charlotte Fanning. *Requiescant in pace*.

Appended hereto is the list of names of those who graduated at Mrs. Fanning's school and Hope Institute, as far as is now obtainable. Some may be unintentionally left out. Of Mrs. Fanning's school were: Misses Sallie Lauderdale, Luzette Aldrich, Mary Phillips, Mol-

lie Allen, Kate Barry, Fredonia Perdue, Sue Thompson, Sallie Hatch, Sue Richardson, Annie Hunt, T. Small, Fannie Vanzandt, Fannie Wilson, Mag Williams, Sallie Buchanan, Mollie Lipscomb, Mattie Organ, Cornelia Organ, Maggie Glasgow, Ella Hill, Sallie Alice Harris, Annie Aldrich, Drucilla Davis, Rebecca Mosby, Kate Metcalfe. Of those graduating at Hope Institute were: Misses Alice Vandyke, Sallie Harsh, Julia Caskey, Josie Chisholm, Jessie Currey, Sophie Harsh, Fannie Cole, Lou Mathews. JAMES E. SCOBEY.

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CHAPTER V.

Mrs. Fanning's School.

NASHVILLE, TENN., December 14, 1904. Prof. James E. Scobey, Mount Pleasant, Tenn.

MY DEAR BROTHER SCOBEY: You have asked me to write a letter expressing my thoughts and feelings regarding Mrs. C. Fanning's school while I was a pupil there; also something in reference to Hope Institute during the years in which I was a member of its faculty.

I shall try to oblige you by relating some of the impressions that have been indelibly stamped upon my mind and a few of the incidents that have not escaped a defective memory.

The young look eagerly to the future, that land of promise full of all things bright and beautiful; the old find pleasure in looking backward; so we turn the pages of our memory book in that direction and indulge in sweet recollections of the past.

It seems but a little while since I entered Mrs. Fanning's school at Franklin College. That year (1857-1858), if I remember correctly, there were twenty-five or thirty pupils domiciled with Mr. and Mrs. Fanning in the white frame building, which stood about forty yards northeast of the college. Here were Sarah Alice Harris, Sallie Hatch, Mollie Lipscomb, Kate Metcalfe, Anne Aldrich, Rebecca Mosby, Mag Glasgow, Mag Buchanan, Josie Kinnie, Drucie Davis, Mattie Ross, Mat and Nealie Organ and others, who afterwards became dear friends and schoolmates.

Mrs. Fanning's schoolroom was on the ground floor

in the rear of this building. It was furnished with painted wooden desks and benches, all of which, I suppose, had been manufactured on the premises in the early days of the college, when young men were being taught to labor with their hands as well as their heads. and when things durable and substantial were more sought for than works of art and beauty. In this plain, but neatly kept, room Mrs. Fanning presided from eight to ten o'clock A.M. and from two to four o'clock P.M. From ten o'clock A.M. to noon, one of the college professors usually occupied the chair and taught classes in mathematics. About four o'clock P.M. the whole school stood up to spell a page of Webster's Dictionary, after which, one by one, the girls made their "curt'sies" and, with them, their exit from the room. The making of those "curt'sies" was a terrible ordeal to newcomers; but, being a part of Mrs. Fanning's curriculum. had to be gone through with. In the course of time, as the practice became familiar, the performance lost some of its terrors, and the performers, some of their embarrassment, as well as their awkwardness.

In fancy, I see Mrs. Fanning now as she used to enter the schoolroom some hot afternoon, dressed in white or light-colored muslin, with a black silk or lace mantle about her shoulders, black lace gloves or mits on her hands, a bow of ribbon at her throat, and curls about her ears. She never wore jewelry. Very erect and dignified she sat, and very quiet were we.

While Mrs. Fanning was my teacher in but one study (French), I very soon learned to appreciate the interest she manifested in her pupils and the earnestness with which she labored for their advancement; and I can truly say that, I have never known a teacher more conscientious and faithful in the discharge of duty or more unselfish and devoted in her efforts to bring out all that was noblest and best in those committed to her care and training.

Her idea was that education embraced the whole man or woman; that it was the leading out, the developing, of all the faculties of mind, heart, and soul. The physical, as well as the intellectual and moral, powers were to be called forth and trained for usefulness; and, to this end, she labored with and for her pupils.

She considered that all the events of life contributed to the formation of character, and, in many ways, sought to cultivate in her girls the little courtesies and civilities which go so far toward making life pleasant and happy. They were taught to be neat, to keep their rooms in order, to dress modestly, to be kind and obliging to each other, prudent and thoughtful in their intercourse with the opposite sex, respectful to teachers, polite to everybody.

There were no written rules in her school, and but few, if any, oral; yet the discipline was not lax. If little girls were naughty, they were sometimes seated in the parlor or in Mrs. Fanning's room, and not permitted to join their schoolmates till they had given evidence of repentance. Frequently they were assigned a column of Webster's Dictionary and required to spell and define the words, always beginning with one indicative of the offense of which the culprit was guilty. Not long since I heard a lady say that she learned by heart about thirty words beginning with "misbehave;" and when Mrs. Fanning would tell her to get her dictionary, she would ask: "Mrs. Fanning, must I begin with 'misbehave?'"

It was Mrs. Fanning's habit to take long walks with the girls after school hours. When she did not accompany them, which was rarely the case, they were required to touch the far fence of the big woods lot. I do not remember that they ever failed when thus put upon their honor. Those walks, while furnishing good exercise in the open air, kept the girls out of range of masculine eyes, and, doubtless, were wisely planned to prevent mischief. If young men were passed on the way, they were politely recognized. The girls were not forbidden to speak, but they did not stop to chat.

Members of the senior class recited with the young men in the college, and went to Mr. Fanning's recitation room without a chaperone.

The whole school attended chapel exercises in the college every morning before breakfast, and also met in the chapel after dinner to sing by note.

All were required to attend religious services on Sunday morning. On Sunday afternoon we met to observe the Lord's Supper. Some time during the afternoon, every girl was expected to memorize and recite to Mrs. Fanning some passage of scripture; and, at night, all repaired to the chapel to hear preaching or a lecture from President Fanning. On Wednesday night, we attended prayer meeting, conducted generally by students of the college, though teachers were present and sometimes led. Mrs. Jones' school and the few neighbors who were members of the church also attended these meetings.

In many ways, both Mr. and Mrs. Fanning manifested their friendliness and their disposition to make young people about them happy. On Semi-Annual occasions, after the literary and musical exercises were over, Mrs. Fanning usually invited the young men to spend an evening with the girls. On May Day, there was a picnic in the woods, which others besides the school enjoyed; and, at night, there would be a crowning of the Queen of May in the chapel and other ceremonies, interspersed with music and fun. Commencement days were gala

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times—after the speechmaking, essay reading, etc., were over. Former students and other friends contributed much to the pleasure of these occasions, making of them happy reunions of old friends and schoolmates.

While the young people enjoyed many privileges, they knew that guardian eyes would note any act of indiscretion. Those who showed a lack of polish would be apt to have a little rubbed into them the next time Mr. Fanning got up to lecture in the chapel, or Mrs. Fanning called them to her room for a private talk. How the girls did dread those curtain lectures! Yet they seldom went from them in a bad humor. Mrs. Fanning had a way of convincing them of her friendship, while she showed them their faults.

If girls were sick, she would sleep in their rooms when necessary, or do anything she could to relieve them. Little girls were often placed under the care of the older and more thoughtful, whom she could trust to see to their bathing, dressing, etc.

Pupils were not encouraged to find fault. Once when a servant had been neglectful of her duties and some of the girls made bold to inform Mrs. Fanning, she herself went to the room, carrying wood and doing such other work as the colored woman should have done, making all the girls feel very bad, except one independent character, who, perched upon a bed with a shawl around her, remarked: "If Mrs. Fanning prefers to do Harriet's work, I have no objection." Nothing was said to the girls, but it is presumed that Harriet was admonished to attend to her business. At any rate, she was more faithful afterwards.

That same Harriet was married during the year to Tom Pool, who, in after years, became quite a respected citizen and member of the church. The marriage took place in Mrs. Fanning's parlor, Mr. Fanning perform-

ing the ceremony, the colored guests nearly filling the room, Mrs. Fanning and the girls standing about the doors and windows. A nice supper was served in the dining room, and the girls were allowed to peep a little, provided they would be quiet and not show themselves or do anything to embarrass the negroes. Mrs. Fanning would not wound the feelings of the lowliest.

Once when a house was burned and a family left destitute of clothing, she bought goods and cut out a lot of garments, engaging a number of the girls to do the sewing. In this way she impressed lessons of practical Christianity.

Professor Vile was our music teacher. Fresh from the old country (England) and unused to Young America, he undertook to chastise a boy for some real or imaginary offense, and was punished for his temerity by a ducking in the pool that night, administered by a number of excited students. This so cowed and frightened the Professor that he did not feel safe with the "barbarians," as he called them. Mrs. Fanning invited him to her house for a day or two, and charged the girls whom she taught, to be kind and attentive, to talk to him and try to cheer him up.

The above are mentioned as only a few of many instances of Mrs. Fanning's genuine kindness and as illustrating her methods of influencing those about her.

On Saturday afternoons, she would have the girls collect such articles of clothing as needed mending; and while they sewed, she would read aloud from some standard author.

Mrs. Fanning's pupils did not look upon her as a model of taste in dress. In fact, they thought her ideas somewhat peculiar. The colored basques and white skirts in which she delighted to see them dressed for concerts, etc., in winter time were a source of mortification to them; but they were so well drilled that, she never knew they would have preferred a different costume.

Mrs. Fanning took life rather seriously, but on one occasion was moved to perpetrate a practical joke of her husband's planning. On April 1, the bell called us to prayer at such an unusually early hour that but few were prepared to answer the summons. As these wended their way toward the chapel, the cry of "April fool!" suddenly greeted their ears and explained the situation. At dinner, Mr. Fanning said he wanted to see those smart young men paid back in their own coin, and advised Mrs. Fanning to send them an invitation to visit the young ladies in the evening. A note was dispatched, and, shortly afterwards, we heard the bell ring for a meeting of the students in the chapel to consider the proposition. Some were suspicious, but others knew the handwriting and thought there could be no decep-All agreed they could not risk missing all that tion. such an opportunity offered. In a few moments, there was great commotion. Some were rushing to the spring, others calling for brushes, razors, etc., getting themselves in readiness to appear in Mrs. Fanning's parlor. After supper, the parlor was lighted up; and some little girls, who had been properly drilled, were sent down to receive the gentlemen. In the meantime, Mrs. Fanning and the big girls were sitting very quiet on the upper floor of the front porch awaiting results. Soon a half dozen or more young men were at the door. Seeing their little hostesses, they began to "smell a mouse;" but as misery loves company, they wished for others to be caught in the same trap, and chatted merrily with the children till joined by their fellows. Finally, Mr. John Blaine, one of the tallest and largest, made a break for the college, and, in his haste to escape, fell off the porch. That was more than the girls could stand. "April fool!" rang out from the porch above, amid peals of laughter and a general stampede of the boys. The girls were fully avenged.

The graduates of Mrs. Fanning's school at Franklin College, in 1858, were Mag Glasgow, Drucie Davis, Anne Aldrich, Mag Buchanan, Mollie Lipscomb, Josie Kinnie, Rebecca Mosby, Sallie Hatch, Kate Metcalfe, Mattie and Nealie Organ; in 1859, Sarah A. Harris and Eleanor R. Hill; previous to those years, as well as we can gather, Kate Barry, Nannie Trott, Luzette Aldrich, Fredonia Perdue, Annie Hunt, Mollie Allen, Sallie Buchanan, Jennie and Sallie Lauderdale, Emma Saunders, Mag Williams, Sarah Toles, Thirzah Small, Fannie Vanzandt, Kittie Baird, and Nannie Long.

In 1865, Mr. and Mrs. Fanning removed to Hope Institute, then Minerva College. They changed the name and established a school for girls and young ladies, which was conducted on the same principles that had proved successful in the former school.

The teachers the first year were Mr. T. Fanning, Metaphysics and Natural Science; Mrs. Fanning, Latin, French and English; Miss Mary Edmondson, Music the first term of five months; Miss Cora Barnes, Primary Department and Assistant Teacher of Music the second term; Miss Eleanor R. Hill, Mathematics and Primary work the first term, Mathematics and Music the second term.

The teachers the second year were Mr. and Mrs. Fanning, Prof. Henri Weber and Miss Eleanor R. Hill, the two latter having charge of the class in Music alternately—each, one day in the week, while work in the literary department went on as formerly.

We had a pleasant set of girls, among whom were

a number of bright, energetic students, whose application and industry were a delight to their instructors.

On the roll were the names of Bettie Baugh, Sue Ryman, Josie Chisholm, Julia Caskey, Mollie Sevier, Sue Darnell, Georgia Davidson, Maggie Logue, Ellen Peach, Alice Vandyke, Bettie and Mollie Anderson, Sallie, Sophie, and Lena Harsh, Kate and Bettie Hobson, Pattie Hill, Anna and Fannie Smith, America Murrell, Jessie Currey, Bettie Lyle, Sarah and Rebecca Frazier, Sallie Tanksley, Fannie Vaughn, Jennie and Mary Bell Jones, Gertrude and Jeffie Huff, Sophie and Lena Harding, Fannie Bryan, and others.

From the first, the attendance increased, and soon there were no vacant rooms in the building.

Day pupils, coming from the neighborhood and enjoying advantages with boarders during school hours, formed a connecting link between the school and the community around that was pleasant and beneficial to both.

On Commencement days, the order was: Exercises by the school in the morning, dinner on the grounds at noon, followed by the closing exercises of Mr. A. J. Fanning's school, for which, also, the girls furnished music.

No record having been kept, it is impossible to give a correct list of those who graduated.

It is pleasant to look back and recall the busy days spent with many who sought to improve and whose affection and appreciation added much to the happiness of teachers. It is a greater pleasure to meet them after the lapse of years and hear words of love and commendation—as we sometimes do—showing their hearts have not grown cold while their judgment has been maturing.

We cannot hope to meet them all again on earth.

Many have passed from the scenes of time and many cannot come from distant homes to our reunions at the Fanning Orphan School; but the writer would assure those whose eyes may chance to scan these lines that, the only one left of their old Hope Institute teachers still fondly remembers the old days and the old girls, and cherishes the hope that, "when the roll is called up yonder," none of her girls will be rejected of "The Great Teacher" in whose school we all should be learners and laborers while life shall last.

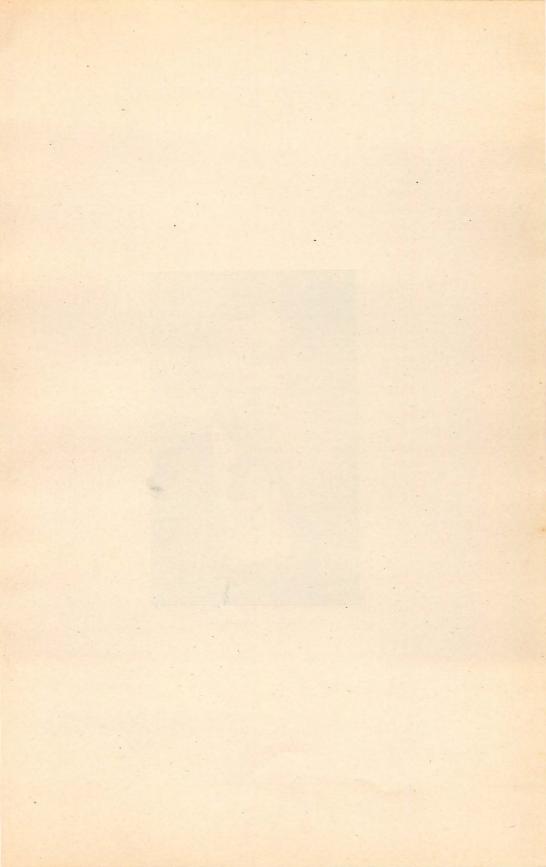
After the burning of Franklin College, the church met in the Institute chapel, holding two services regularly on Sunday, prayer meeting on Wednesday evening, and protracted meetings whenever it was deemed advisable or the interest demanded.

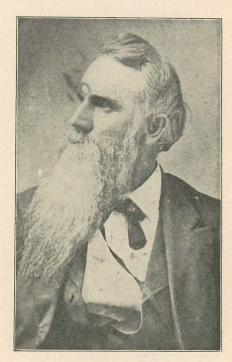
Reading of the Scriptures and prayer were a part of the daily programme at Hope Institute. I could not recount the times I have heard Mrs. Fanning remark: "A teacher has great need of prayer." No doubt her prayers brought blessings to others, as well as strength and comfort to herself, and we who remain would do well to remember her counsels and follow her example.

For you, Brother Scobey, whose wife, Alice, was my beloved friend and classmate and, for six years, Mrs. Fanning's pupil, these lines have been written, recalling scenes of the long ago and forms that we shall not meet again on earth. If they shall awaken tender memories in some other heart or suggest a thought the least helpful to any who are interested in the education of young people, they will have fulfilled their mission.

Sincerely your friend,

ELEANOR R. FANNING.





WILLIAM LIPSCOME.

CHAPTER VI.

Biographical Sketch of Prof. William Lipscomb.

William Lipscomb was born on July 20, 1829, in Franklin County, Tenn.; was baptized into Christ in the year 1846; graduated in Franklin College on July 4, 1848; and began teaching as professor of languages in Franklin College in the fall of the same year, and continued teaching in the same school until it was closed out by the Civil War.

As a young man, he was modest, unassuming, and never inclined to thrust himself anywhere or upon any one unless he had full assurance that he was fully welcome and even desired to do so. He possessed a strong and inquisitive mind. He early became fond of his books, learned readily, and, being endowed with a very retentive memory, retained what he learned remarkably well. He, therefore, soon became exceedingly familiar with the text-books that were used in his department. In September, 1858, it was my privilege to enter Franklin College as a student, after having spent two years and a half in Burritt College, where excellent teachers were employed; but I am sure I never recited to any man that was better up on the branches of study and the text-books used than was he. While he was not as enthusiastic as some teachers, his patience and perseverance more than made up for any lack in the matter of enthusiasm. I never expect to forget his kindness and attention to me during the year I was under his care as teacher in Franklin College. He enjoyed the general good will and respect of the pupils of the school,

and all who knew him had confidence in his Christian character and moral integrity. He exerted a very fine moral influence over all with whom he came in contact. He and Brother T. Fanning, as president, were a mighty power for good in that school. The daily reading of the word of God, the prayers, and the moral lectures regularly carried on in the school shed a halo of light and knowledge and devotion never to be forgotten by those that enjoyed it.

The influence of such a man is only begun when his personal labors are ended. It cannot be bounded by the circle who personally knew him or by the generation in which he lived. Hundreds who felt his influence in the school and who were elevated and deeply impressed thereby went out into the wide world of action, perhaps never to see him again in life; but they carried with them the impress of his earnest life and influence, and imparted it to others, and these to others still. Thus the influence of such a man goes on, widening and deepening, like the river in its increased dimensions as it flows on toward the mighty ocean. Thus while he aided the young in storing their minds with such knowledge as should greatly benefit them in the practical pursuits and professions of life, he was at the same time impressing them with the beauty and loveliness of a moral and upright life and the advantages of a manly, courageous, and unstained character.

Few, indeed, if any, ever left that school as enemies to Brother Lipscomb. He was not the sort of man that made enemies. He was never hasty in temper, was never in the habit of abusing the young by aggressive and angry words and speeches; yet he was always firm and positive against evil in every shape and form. He encouraged young men to look up, to strive to be something, and to do something noble in life. The daily example and influence of such a man in a school is a continued influence for good upon all connected with it, and is a wonderful aid and encouragement to his pupils to strive to follow his example in things dignified and useful.

Considered simply as a gentleman and as a model teacher, his example was well worthy of imitation; but it must not be forgotten that it was yielding his own heart and life to the Christian religion, to the wonderful plan of redemption provided through our Lord and Savior Jesus Christ and revealed to us by the Holy Spirit as recorded in the New Testament, that made him the grand man that he was and is. It will make any man a gentleman, will make him pure and holy, that will yield his heart and life day by day to the pure and holy teaching of the Son of Mary, the Son of God, who spoke and taught as none had ever taught before him.

Nor did his life work as a teacher end with Franklin College. He has done many years of successful teaching since then. Murfreesboro, Williamson County, and some other places have felt the weight of his talent and influence in that line of work. The manner of teaching, text-books, and the manner and matter of government and discipline in schools have undergone changes and made some substantial improvements since his collegiate work began and ended; but that fact detracts nothing from the grand work he did with inferior advantages.

While teaching has been the principal work of his life, it has not been the only work in which he has excelled. He has done much reading, and has kept well up on the leading events in the histories of men and nations during the eventful age in which he has lived. While he has never been an active politician, he has kept well

up with the general doings of political men and countries. With his excellent memory to hold what he read, he knew much more of what political men were doing than very many of the politicians themselves. Yet he never allowed these things to interfere with his chosen work as teacher, nor did he ever spend his time arguing or discussing the merits of politics or of political men; but he generally knew accurately what and how the political world and political men were doing.

But there is another field of labor in which his life work has been very conspicuous and wonderfully useful and which has been at the very foundation of his usefulness in his life work as teacher, and that is his life work and devotion in the church of God and of Christ. For a little more than fifty-eight years he has been battling along this line. He came into the church to stay and to work. He had already been a member a little more than twelve years when the writer of this sketch entered Franklin College as a student and began recitations to him and began learning valuable lessons from him in the great work of the church. He was a little my senior in years, and was a little more than three years older as a member of the church. He was prominent in the prayer meetings and all the public services of the church, and led the daily services in the chapel when the president was absent. He made no pretensions of being a preacher then, but was a good teacher on the practical life which the Lord requires a Christian should lead. While he did not pretend to preach sermons, his talks were always instructive, containing good scriptural advice. These earnest, scriptural, and practical talks made deep and lasting impressions upon all who were in any condition to be impressed by the devotional principles of Christianity. Since the writer's acquaintance began with him, he has

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never been very aggressive against error in his public teaching. He has striven all along to avoid all errors and innovations upon the word of God in his own life, and has succeeded admirably in standing aloof from them. But he has never spent much of his time in public contention against the many errors that have all along been attracting the attention of the religious world all through his public life. He evidently thought he could do more good by striving to build up the practical, devotional side of Christianity. In this he has certainly made a grand success.

About the middle of the year 1855 T. Fanning and W. Lipscomb began the publication of the Gospel Advocate as a monthly, and continued it until the Civil War opened up to such an extent as to break up all mail facilities, when they were compelled to suspend. His writing in that paper was of a conservative, practical, and devotional character, seldom taking active part in the controversies that came up during the continuation of that paper. But he never forgot to urge and impress his lifelong theme of practical religion. It would, indeed, be hard to express in adequate terms the good he did through that paper during its publication along this line. There are, doubtless, good brethren still living who remember with great pleasure the many earnest, practical lessons they read from his pen on this, his chosen theme of Christian duty. The mourner's-bench or prayer system of getting religion and the theory of hereditary total depravity and abstractspiritual-influence in conversion were rife in almost the whole denominational world during the whole of his editorial life and still on to the present time; but he gave them but a passing notice, and went on with his practical theme. Of course he studied and thought on these matters, but did not write very much on them in

those days, as my memory serves me. In the later years of his life he has talked and written more on what he styles "individual responsibility" than anything else. This, too, is a very important phase of the work of Christianity, and one that has probably never been appreciated to the extent of its importance. On this theme he seeks to impress especially the idea that every child of God is especially called upon to do something in the Lord's vineyard, and not wait for or expect others to do all. This matter certainly needs to be pressed much upon the children of God. If all could appreciate this and would discharge their duties faithfully along this line, it would make up the great sum of Christian work in the church of God. He sees so much neglect in this matter, sees so many that are just floating along at their ease and doing so little, that in trying to so impress this idea as to get others to appreciate it he possibly overlooks some other matters that are just as plainly revealed and are as really a part of individual work. But it is difficult for any one to thoroughly emphasize any one part of Christian obligation without seeming to interfere with some other feature of Christian responsibility. This theme is of such vast importance among Christians, as he sees it, that it would be hard to overdo it. We are perfectly satisfied that in urging this matter as he does he is aiming to do that which is for the very best for the cause of truth and the work of the church. In fact, one of the grand excellencies of our brother is that he is striving to do all the good he can while in mortal flesh; and if we were called upon to give an estimate of the amount of good he has done during the long period he has been laboring in the vineyard, we would not know how to express it. That as an individual we have been benefited by his work, there is not a particle of doubt; that many others

have also, we are equally certain. We should all be exceedingly thankful for such a life and that we have been the beneficiaries of it. We should thank God and take courage in the light of such an example and that we have been permitted to enjoy it.

One of the excellent qualities that has been largely manifested in the life of our brother lies in the fact that he has never been a man to meddle in other people's matters. He has raised no troubles with neighbors, has been a man of peace and quietude in all communities in which he has lived, and has always advised moderation when others were about to get up trouble. There is no estimating the value of such a man in a community. A man that is meddlesome in a community can always keep up a disturbance among his neighbors, while a man of meek and unobtrusive disposition is always an aid to peace and quiet wherever his lot may be cast. All men appreciate peace and quietude, and all men who promote it by their whole course of life should be highly appreciated. Any community is fortunate to have such a man live in it. He certainly, in large measure, fulfills a very positive injunction of the apostle James when he says: "Let every man be swift to hear, slow to speak, slow to wrath."

Seldom do we see a more evenly balanced or a smoother-tempered man in his daily walk and associations among those with whom his lot has been cast. Such a man deserves the highest esteem of his fellowmen and the tenderest regard of the children of God on earth, and is held in high esteem by Him who searches the heart and tries the reins. A man who thus lives has at all times the comforting assurance of that beautiful passage which says, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry," as well as the constant assurance and encouragement of the home of light and glory that is promised to the faithful beyond the dark river. E. G. SEWELL.



PROF. N. B. SMITH.

CHAPTER VII.

Biographical Sketch of Prof. N. B. Smith.

The subject of this sketch became a student in Franklin College in the year 1845, shortly after the organization of the school with a full faculty. He was a Kentuckian by birth, his mother being a sister of the distinguished lawyer and statesman, John J. Crittenden. His opportunities for acquiring an education in early life were not favorable. He grew to manhood and served an apprenticeship at the saddler's trade before he found it convenient to aim at more thorough scholarship and a more useful calling to his fellow-men. He was one of that class of young men to whom Franklin College opened its doors by affording an opportunity to pay their expenses by devoting a part of their time to work at some industrial handicraft. Carpenters, tailors, shoemakers, blacksmiths, cabinet workmen, all found ready employment at remunerative prices. Saddlery was not in quite so great demand; but through an arrangement with the late Michael Burns, of Nashville, material was obtained for the construction of work which was transported over the country during vacation and sold in different places. In this way Professor Smith worked his way through college, and was graduated with the class of 1848. While the lack of training in his early years was a serious drawback to him and rendered the acquisition of such knowledge as involved the use of memory a hard task, yet through great diligence and painstaking he attained a high degree of scholarship, especially in mathematical studies. Through the influences of a better order of social surroundings in which his earlier years were spent, his bearing as a cultivated gentleman largely overbalanced the deficiencies of special school training and gave him an ease and self-possession in the society of the refined hardly to be looked for in one of so retiring a disposition. He was a graceful speaker, and on many public occasions was chosen by his fellow-students as their representative, always acquitting himself with a manliness and dignity which called forth sincere admiration.

The date of our friend's becoming a disciple of Christ is not very clearly impressed upon the mind of the writer. It was probably during the year 1847. What his early religious convictions were are a matter of doubt—possibly not very decided in any direction. His change of position religiously was the result of earnest conviction, and his after life was in harmony with his professed faith.

Professor Smith became a member of the faculty of Franklin College about a year after his graduation. He was chosen to fill the chair of mathematics, which he continued to do for several successive sessions. He was not noted for quickness or that startling brilliancy with which some men endeavor to astonish their pupils and gain for themselves a reputation of extraordinary powers. This lack was more than outweighed by faithful, painstaking diligence in the performance of his duties as a conscientious teacher. He was really a better instructor for the average student than a man of a readier gift of apprehension.

In the spring of 1850 he was married to Keren Lipscomb, the oldest daughter of Granville Lipscomb, of Franklin County, Tenn., half sister to the writer and David Lipscomb and others of the Lipscomb family. This union was blessed with several children, only two of whom are still living.

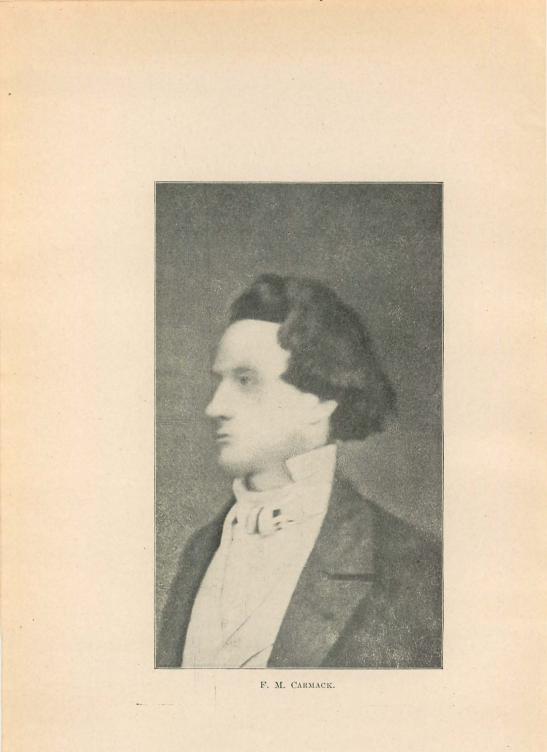
Professor Smith continued his connection with Franklin College until 1854, when he removed to Franklin County and established an academy upon a farm inherited by his wife. His school was quite prosperous for several years, and many young men acquired the rudiments of education which were valuable in after life. The surroundings were not, however, in harmony with the quiet taste and culture of our brother, and a few years before the war he returned to his first work in connection with Franklin College. This continued until the desolations of war rendered teaching in the vicinity of Nashville impossible. He returned to Franklin County in the summer of 1861, and engaged in farming and teaching so far as possible amid the disturbances of the times. After cessation of hostilities, he continued to teach so long as his health permitted.

He was not of very vigorous constitution; but by great prudence and temperance in living, he attained to quite an advanced age, dying some twenty years ago. He was survived by his wife, one daughter, and two sons. The widow and daughter have since passed away.

Of Professor Smith as a man, well poised, steady, and decided in the tenor of his life, much could be said. Religiously, he was quiet, earnest, and most conscientious in his dealings with his fellow-man. He was quite an intelligent teacher of the religion of Christ, especially in its bearing upon life and character. He was not what the world calls a "preacher," exercised no clerical functions; but the weight of his influence in life was decidedly for that which makes men and women better. Naturally of quick temper and easily aroused to resent what he believed unjust, he so gained

the mastery over himself that his life was beset with few contentions; and he moved among his fellow-men quietly, deferentially, commanding the respect even of those too little cultured to fully appreciate his gentle and unobtrusive bearing. As an educator, he did his work faithfully, conscientiously, imparting lessons of practical service for the business of life, and at the same time leaving impressions of what is truly noble and manly upon the hearts of his pupils vastly more valuable in the struggle that besets us here than any amount of what the world calls "learning." He taught those under his care how to be men and fill out the duties of an upright life.

In all the relationships of life—husband, father, teacher, neighbor, citizen, member of the noble brotherhood of servants of the Master, the example of N. B. Smith is worthy of high admiration. The world is made better by such a character. The capability of humanity for real spiritual training is demonstrated. May the few of us who knew him in the flesh cherish the remembrance of his pure, upright life, and be, through that remembrance, helped in striving to attain to a higher, purer, holier life. WILLIAM LIPSCOMB.



CHAPTER VIII.

Biographical Sketch of Prof. F. M. Carmack.

Among those who shared in the labor of teaching in Franklin College during the period of its brief existence, no one deserves more kindly remembrance than F. M. Carmack. He was born in Tishomingo County, Miss. The exact date of his birth is unknown to the writer. He entered Franklin College as a student in the year 1849. An older brother, E. W. Carmack, was a member of the graduating class of 1848. Their father was a leading citizen of the county, and was a member of the State Legislature for several terms; a Democrat in politics, a Methodist in religion. The older brother, who, after graduation, chose the profession of teaching and for a number of years conducted a highgrade academy in the town of Jacinto, remained a Methodist until death. The subject of this sketch was a member of the graduating class of 1851. So far as known, not one of the class is alive. A few weeks before graduation, being of a little more independent turn of mind than his brother had been, he accepted the terms of salvation offered in the gospel and put on the Lord Jesus Christ in baptism. This was quite a bitter pill to his father, who attended the closing of the school. Some one spoke to him in terms of praise of his son's address on "Commencement Day." "Yes," said the father, "that was all very good; but he would go down into the water." This seemed to dash with chagrin the whole matter.

As a student, Professor Carmack was faithful, hon-

est, and far beyond ordinary in mental grasp. His taste was inclined to those studies which were literary and graceful rather than the exact. Still, he was no dullard in any department. Possibly the most striking trait of character both of himself and his older brother was geniality of disposition. His brother was a little careless in dress and bearing—sometimes a little waggish. Professor Carmack was more careful and cultured in his habits of life. While both were pure and clean in life, their uprightness was not of that harsh, repulsive character that offended those whose lives were not of so upright a mold.

Immediately after graduation, Professor Carmack was chosen as a member of the corps of instructors of Franklin College, giving special attention to the teaching of Latin and Greek. He also for a while had charge of the preparatory department. In every position which he occupied he was efficient and successful, greatly respected, and beloved by his pupils. Teaching, however, was not his peculiar forte. As a speaker and writer, he was specially gifted. His change of religious views brought about a consideration of matters of controversy; and while quite young, both in physical and religious life, he wrote several articles of much power bearing upon the matters which separated him from the faith of his fathers. He was vigorous in thought, felicitous in expression, and full of that tender, touching pathos that showed most clearly that religious sentiment with him was no barren dogmatism destitute of vital force in the emotions of his soul. His speaking was after the same order as his writing-a happy commingling of clear, well-defined, logical instruction with deep and earnest feeling. He enlightened the understanding and enlisted the soul.

Not a great while after he began his work as teacher

he was married to Miss Elvira (Kate) Holding, of Lewisburg, Tenn., a lady far beyond the average in native powers of mind and heart as well as culture. To them were born three children-one daughter and two The daughter reached womanhood, and was marsons. ried, but, being frail of constitution, did not live long after her marriage. The two sons still survive. The younger is the present senior Senator of his State in Congress. He inherited the intellectual ability of both parents, and especially the oratorical power of his father, with a large addition of personal ardor and vigor. He was too young to know or be impressed with the gentle worth of his father's example, or his life might have been different.

Not a great while after our friend's reaching manhood there began to develop in his constitution signs of lung trouble. While he continued to labor as teacher and preacher, it soon became evident that his earthly life would be cut short. Finally, after an earnest struggle to keep at work, he was compelled to surrender. His last days were spent in Sumner County, Tenn., in the hospitable home of Brother and Sister Joseph Harlan, near Castalian Springs. He closed his eyes in death during the summer of 1861, just as the fearful storm of war was beginning its work of devastation and bloodshed. A pure, upright, God-fearing man, useful to the full extent of his physical ability, a most happy combination of the sweetness and gentleness of love and firmness and devotion to the truth, he passed, in the prime of life, from the afflictions of mortality to the glorious heritage of peace and rest which awaits the faithful. I have known few, if any, characters more worthy of unreserved admiration and esteem. In all

my association with men in my work as teacher I have known none more lovable in character and of greater promise of true usefulness in the work of human elevation than F. M. Carmack. WILLIAM LIPSCOMB.



MISS IVY CARNES.

CHAPTER IX.

Biographical Sketch of President W. D. Carnes.

The great master, Shakespeare, sacrificed truth to poetic beauty when he stated that in the history of great men "the good is oft interred with their bones," while the evil lives afterwards. Contrarily, the mistakes are often forgotten, and their good deeds are alone remembered. They are erected into a monument of beauty, and, beholding it, mankind gains strength for the journey of life, exclaiming with the psalmist David: "I will lift up mine eyes unto the hills, from whence cometh my help."

In the case of the subject of this sketch, a review of his pure life could reveal nothing that a partial biographer would seek to hide, for his character was as exalted and free from guile as is possible for humanity. Few men have attained success in the face of so many difficulties as William Davis Carnes. He was born in Lancaster District, S. C., on November 23, 1805, being the oldest son of the family. His father, Alexander Carnes, moved to Warren County, Tenn., when William D. was . four years old, and opened one of the first stores in the town of McMinnville. The following year, while on a trip to Charleston, S. C., Alexander Carnes died. After a few years, his wife and two sons moved to Rutherford County, Tenn., at which place the boy spent his early life. Destiny tempered the loss of his father by leaving him to the care and guidance of a mother whose wisdom and love molded the character of the boy into that type of manhood for which the world has called

her blessed. She was a woman of superior executive ability, managing her farm in such a manner as to secure a reasonable competency. Here at work on the farm the boy learned habits of industry and diligence that became a part of his character, and he never ceased to attribute to her training the system which dominated his life and schooled his will to conform to duty's demands—a trait for which he afterwards became remarkable.

During his early years, as later, he was diligent in study, and left no opportunity unused to further his educational advancement. He had regular hours for study each day, and read with avidity all books within his reach. He allowed no obstacles to turn him aside from the pursuit of knowledge. An illustration of his tenacity of purpose is shown in the fact that he often studied by the light of cedar torches in his mastery of some favored subject.

At Woodbury he taught his first school, at the age of eighteen years. It was a night school, and was held in the upper room of a private dwelling. It was attended by young men and young women, most of them older than their young instructor. The session was held during the winter, and at Christmas it had generally been the custom among former teachers to "treat" the scholars. In the event of their failure to do this, they were ducked in the ice pond by the boys. On his refusal to comply with their demands, the boys had arranged such a punishment for their young teacher; but the timely intervention of the girls gave him warning, and, aided by his fair allies, he barricaded against the enemy and continued his instruction unmolested.

Relating to this period of his life, it was interesting to hear him tell incidents of maternal discipline. His mother's authority was exercised and respected as in earlier years, he according her the greatest respect and tenderest love—a sentiment which never ceased to exist during his entire life.

His early religious training was in accordance with the doctrine of the old-school Presbyterians, his mother being of that faith. His active Christian life, however, began at the age of eighteen years, at which time he obeyed the gospel under the preaching of Abner Hill, consecrating his life to the cause of Christ. Henceforth, to the end, he never ceased to proclaim the wondrous story of the crucified Savior. In company with Dr. William Jordan and Abner Hill, he began preaching. They traveled through Tennessee, Kentucky, Indiana, and Illinois, proclaiming salvation through the cross. In East Tennessee, in the Sequatchie Valley, he held meetings in the dwellings of the people, the meetinghouses being in many instances closed to the "schismatics," as they were called. During his work in that section he met and baptized Miss Elizabeth Billingsley, who afterwards became his wife. They were married in June, 1826; and of this union eight children were born, five of whom grew to maturity. Those now living are: A. C. Carnes, of Dallas, Texas; J. M. Carnes, of Alpine, Texas; and Mrs. Nettie E. Kelton, of Italy, Texas. The eldest child, Mary (Mrs. M. M. Hill), died at Whiteside, Tenn., in 1900; and the second son, Samuel Erasmus, died in 1881, in Van Buren County.

After the marriage of William D. Carnes, he located in Bledsoe County, buying a farm and mill two and one-half miles from Pikeville, in the Sequatchie Valley. He devoted his time to putting the mill and farm in good shape. Though disappointed by a failure to receive an expected patrimony, he paid the property out, and accumulated a competency sufficient to maintain himself and family comfortably while he took a

college course a few years later. During this period of his life several incidents strongly affected his career, the most important being the friendship and association with three men prominent in the history of Tennessee-—— Whiteside, a lawyer, residing at Pikeville, for whom the town of Whiteside was named; James Garvin, teacher of Pikeville Academy and later professor of chemistry in the University of Knoxville; and Horace Maynard, of New Hampshire, professor in the University of Knoxville, afterwards Postmaster General, and later Minister to Turkey. The friendship of these three men was lifelong, a close correspondence being maintained until the circle was broken by the death of Garvin and, later, of W. D. Carnes. Whiteside was a man of profound learning and great personal popularity. He had a fine library, largely scientific works. and was himself a nonbeliever in the religion of Jesus Christ. It was the custom of W. D. Carnes and Whiteside to read and discuss questions of interest together. On one occasion Carnes was expostulating with his friend on the seriousness of his soul's eternal welfare. Whiteside exclaimed: "You do not mean to tell me that a man of your intelligence can be serious in this Christianity is good only as it serves to quiet matter. the rabble." "Have you ever examined the evidences on which the belief of Christianity is based, Whiteside?" questioned Carnes. "No," replied Whiteside. "Now, as an intelligent man and a lawyer, what would you think of a juror who, when called into court, would declare himself ready to render a verdict without having heard the evidence?" This incident led to an investigation by Whiteside, and resulted in his becoming a Christian.

The association with Garvin and Maynard was equally conducive to enlarged mental growth. Under

AND ITS INFLUENCES.

the impressions made by these friendships and a varied reading, he determined upon a college course, notwithstanding the disadvantages of a growing family. With this purpose in view, he rented his farm and mill and moved to Knoxville, beginning the pursuit of his studies in East Tennessee University. Completing the course, he received the degree of Bachelor of Arts in his thirty-seventh year. He was immediately made head of the preparatory department in the university. In this work he made an enviable reputation for discipline and executive ability. In speaking of this period of his professional life, Horace Maynard told Professor Carnes that he suspected he had better quit teaching while he enjoyed a reputation it would be impossible to improve upon.

Finding his property going down in the hands of tenants, he moved his family back to Pikeville in order to give his farm personal attention. He taught the following year in Pikeville, after which followed connection as president with the best schools in the country, beginning with his election as president of Burritt College, at Spencer, Tenn., which he held for eight years. He was very successful, the school growing rapidly in reputation and numbers, with pupils from all the Southern States. He was remarkable for his firmness in the administration of college affairs. His judgment was deliberate; but his mind once made up regarding the settlement of any question, he was immovable. This trait of character came nearer a disruption with his relation at Burritt College than any other thing. When he first began his labors there, he established a Bible class in the college, and required the attendance of every pupil for an hour each Sunday morning. After the custom had continued without question for several years, during one session there was some opposition

among the pupils; and a petition was circulated which, though not numerously signed, was favored by some of the leading students. The petition was presented to President Carnes, and he mildly, but firmly, refused to accede to their request. The students enlisted the sympathy of two of the trustees; and they, in an individual, but not official, capacity, interviewed President Carnes on the subject. They argued that Sunday was an "off day," and that some relaxation of discipline was in order for that day. President Carnes deemed the custom salutary to the moral health of the college, and was not disposed to vield. The interview became rather warm; and immediately turning to his desk, he wrote out his resignation, handed it to them, with instructions that it be given to the secretary of the board, that a meeting might be called to act upon it at once. The two trustees protested, but the president of the college insisted, and the interview ended. They carried the paper away: but the board refused to consider the resignation, and there the matter rested. About half a dozen of the students withdrew from the college, including two members of the Senior Class, and nothing further was heard of the matter.

After a successful term of eight years at Burritt College, President Carnes was elected to the presidency of the State University, at Knoxville. At the end of the first year he had the misfortune to lose his wife, with whom he had lived happily for thirty-three years.

In 1859 President Carnes attended a State consultation meeting of many leading members of the church of Christ, held at Franklin College. At this meeting it was decided to build a university under the auspices of the church, to be located somewhere in Middle Tennessee. During the following year a broad and comprehensive plan was formed, it being the object to unite

in support of the enterprise the churches in all the Southern States. A board of directors was appointed, which unanimously elected W. D. Carnes president of the proposed university. Notwithstanding the fact that it was a great sacrifice to give up the presidency of the State University, which had long ranked as one of the foremost institutions in the South, President Carnes believed that his first allegiance was due to the cause of religion; and, with characteristic obedience to the law of duty, he severed his connection with the State University and accepted the call to the newly established university.

The directors decided to buy Franklin College, in order to open the school without delay. It was understood, however, that this was a temporary arrangement, and that a permanent location was to be made later.

During the summer of 1860 he made a tour through several of the Southern States in the interest of the new institution, meeting with success in raising subscriptions of money, besides encouragement in other ways. He possessed a rare personal magnetism, which made him immensely popular with those he met in the ordinary relations of life; and the integrity, piety, and nobility of his character elicited universal confidence from all with whom he came in contact.

Under propitious circumstances, the school opened in September, 1860, in charge of the new management. The old Franklin College buildings had been repaired and renovated to accommodate the large number of students enrolled for the opening session. The student body consisted of bright and enthusiastic young men from all the Southern States, except Florida and Maryland. There were a few enrolled from Illinois.

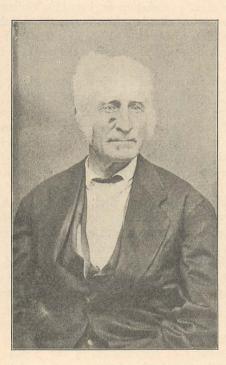
The presidential election of 1860 was attended with great excitement. Tennessee was a close State, with

Nashville a focal point of political influence. Some of the most eminent men of that generation were among the speakers who addressed the vast multitudes attending the political rallies of the Bell, Breckinridge, and Douglas parties. Among these were Stephen A. Douglas, William L. Yancey, and John J. Crittenden. President Carnes used his best efforts to keep politics out of the college, but the spirit of unrest crept into the hearts of the young men, as they heard the booming of the campaign cannon and read in the papers the reports of the exciting events that were taking place. During the winter, as one after another of the seven "Cotton States" seceded, many of the students from those States left the college and returned to their homes to prepare for whatever might come, most of them believing that war was inevitable.

When Lincoln issued his proclamation calling for troops to coerce the seceded States, the students left in squads and companies, and at the end of the annual term in June, 1861, only a few were left. The war caused suspension of all educational activity, the one thought in the minds of the people being its probable outcome.

With his sons in the army, President Carnes moved his family to Pikeville, leaving his library, his apparatus, and his fine collection of scientific specimens, including a fine herbarium, at Franklin College. The buildings were occupied by Northern troops, and were subsequently burned, his personal property sharing the same fate. His library contained many books that were invaluable, as it contained many rare works which it was impossible to replace.

Franklin College profited by the introduction of many new features during the administration of President Carnes. He was progressive and practical in his meth-



PRESIDENT W. D. CARNES.

ods, and the college influences were such as to appeal to the nobler aspirations of youth, that lead to the formation of strong and useful characters. He encouraged athletic sports among the students, and established the first gymnasium at Franklin College. One of the features of the daily routine at the college was a Bible lesson every morning before breakfast and a moral lecture by the president preceding the work of the class rooms.

Professor Carnes was married a second time in 1865 to Mrs. Morgan, of White County, Tenn. Shortly afterwards he went to Manchester, serving as president of Manchester College for seven years. During his residence in Manchester he established a church, doing evangelistic work among the people. The effects of his preaching and Bible teaching were far-reaching, and the church grew steadily. He was a preacher of great power. His religion was vital, and the faith wherewith he was strengthened to meet the trials of an unusually active and strenuous life was as unwavering as that of a little child. Notwithstanding the fact that his energies were so largely given to educational lines, his pulpit influence was greatly felt, and the good effect of his holy example can only be measured in eternity.

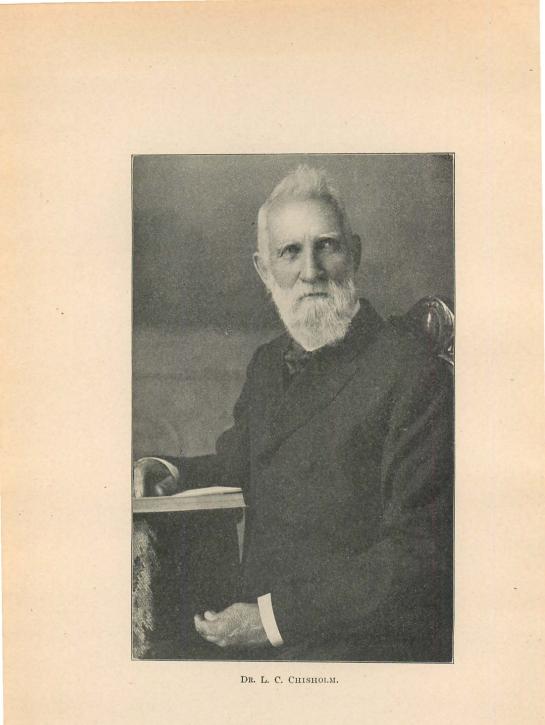
In 1874 he was called to the presidency of Burritt College a second time, remaining there five years. In this connection it may be said that President Carnes was the pioneer of coeducation in the South, Burritt College at the time of his first connection with it being the only institution of advanced learning in the South attended by both sexes. The earnest solicitation of his children that he give up teaching at this period of his life was of no avail, as he felt that his duty to the Master lay in active service so long as the gifts of strength and opportunity were accorded him. His high moral

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standards especially qualified him for association with young men. In addition to this and his scholarship, he was conceded to be one of the best disciplinarians of his age.

After about half a century of labor for education and the good of humanity, the end came rapidly. He was president of Waters and Walling College, at Mc-Minnville, but resigned on account of ill health and retired to the quietude of his home at Spencer. Here, with characteristic calmness, he awaited the summons to enjoy that reward which God has promised the faithful. He died on November 20, 1879, and is buried at Spencer, in the shadow of the college to which he gave much of the vigor and strength of his noble life. His grave is marked by a handsome marble monument, erected in loving remembrance by the pupils who from time to time reposed under his guidance.

IVY CARNES.



CHAPTER X.

"Elm Crag" and Tolbert Fanning.

It is with timidity and a becoming degree of reverence that I attempt to write anything in regard to this remarkable man; but at the request of Prof. James E. Scobey, who is collecting data for a book whose object is to put to record in permanent form as much of his life work as can be gathered at this late day, I have consented to give what I can call to mind during my intercourse with him at various times up to his death.

If I ever came in touch with a broad-minded man, it was Tolbert Fanning. But by this I do not mean he was "broad" in the popular use of that term, which is conservatism and a compromising attitude on all subjects, with antagonism to none. He was as far from that as the east is from the west. His views were as broad as the realm of creation, yet as circumscribed as the immutable laws of Jehovah. His field of thought embraced the mineral, the vegetable, and the animal kingdom; and his aim in life was to develop all these to the highest degree, to fulfill the sphere assigned to each by their Creator. In his broad conception, every creature had its own mission to fulfill to bless man and honor God. He viewed man as the executive power under God to develop, utilize, and appropriate all according to the divine will. Hence the education of man gave strength to the mainspring of the machinery of creation. Therefore his mind dwelt chiefly upon developing the powers of man. His close observations of the animal creation was marvelous. His judgment,

from the domestic fowl, the dog, the pig, the sheep, and the cow to the horse, was not surpassed, if equaled, by any of his day. But as man was the crown piece of creation, his highest interest centered upon his development. Therefore man must be brought into daily contact with vegetable and animal life to learn by experience the best methods of growing and utilizing them for the good of mankind. To this end he bought a tract of land five miles east of Nashville, Tenn., where he established a "manual labor school" for training boys to meet the responsibilities of life. He named the school "Elm Crag," from a craggy bluff near the dwelling, from which flowed a good supply of cool water, shaded around with large red elm trees at that time. His conception of a training school was grand, could his ideas have been practically carried out; but he failed to take in the condition of society. His original plans were for the boys to work part of the time and pay only half the usual expenses, thus enabling many poor boys to obtain an education. But desiring a large patronage, he took boys who paid full expenses without working. This made an unfortunate distinction of pupils. Besides, those boys who worked two or three hours per day felt more like sleep than study on going to the recitation room. It imposed too much upon the working boys to keep up in the same classes with those having all their time for study. He saw his mistake, and admitted it. All should have worked or none. Mrs. C. Fanning profited by this, and very wisely required that all pupils of the Fanning Orphan School should be placed upon a level, so far as domestic work is concerned.

My first acquaintance with Mr. Fanning was in 1842 at a big meeting he held in the little town of Russellville, Ala., at which time he had two hundred additions, I being one of the number.

In 1843 I went to his Elm Crag School, but remained only a short time. I was not pleased with Elm Crag as suited to my wants at the time, and set in with John M. Barnes, who was teaching at Old Lasea, Maury County, Tenn., and remained with him three years.

When Elm Crag merged into Franklin College, I visited it occasionally. During one vacation the students of Franklin College were sent out on excursions. President Fanning, with one lot, went into West Tennessee; Prof. A. J. Fanning, with a party, went to the Mammoth Cave, in Kentucky; while a third party made a geological tour South. My teacher, John M. Barnes, and I went with the latter crowd of about twenty students under the control of Professor Fall, of languages; Professor Loomis, of natural science; and Professor Cook, of music. Among the young men were the pick of the musicians at the college, who gave a free concert at every town or village we passed. The people were so carried away with the music that they gave us an abundance of supplies all along our route (for we camped under a good tent every night).

When we reached Huntsville, Ala., we pitched our tent hard by the city, and announced a free concert in the courthouse that night (Friday). We had a fair audience, and the young men did full justice to the occasion. The next morning a committee of gentlemen came to our tent and notified us that the city authorities had arranged with the two hotels for our accommodations free of charge while we remained there. The professors gladly accepted. Our camp equipage was taken in charge, and we were all assigned rooms in the two hotels.

Announcement was made at once for a free concert

at night. In the meantime the professors, who were all young men, began to be introduced to the young ladies of the city; and the boys followed their example, till the city was all aglow with promenades, flowers, and bouquets. The boys seemed to be on stilts, and at night the courthouse was jammed, while flowers showered like meteors upon the musicians.

On Sunday, Professor Barnes preached a big discourse, and all the afternoon and night was spent by the young men in gallanting his lovely Huntsville girl.

On Monday morning we were to move on, according to our programme; but another committee waited upon the professors, J. F. Demoville being the speaker, insisting upon a concert for the special benefit of the old people, in which an anthem, "The Earth is the Lord's, and the Fullness Thereof," must be rendered. It took but little suasion to carry the point. On Monday night the old people of Huntsville had the front seats, and two courthouses could not have seated the crowd. Professor Cook, with all his boys, felt the magnitude of the occasion, and surpassed themselves on all former occasions, to the delight of all present.

On Tuesday morning we had to leave early to reach a barbecue which we had been notified would be given us at Savanah, Ala. When the time came, nearly every student and professor had a sweetheart that he must tell good-by. Huntsville girls did not rise in those days in time for calls from young men and give them a very early start; but there was no use in grumbling, for that call had to be made by the professors especially, if it consumed half the day. For a time the boys had no leader, till young Carmack, of Mississippi, assumed the rôle of leader and sent messengers all over the city to find the professors. Finally he got them "rounded up," and we all had to "double-quick" to make the barbecue.

From that time on the interest in geology seemed to fag.

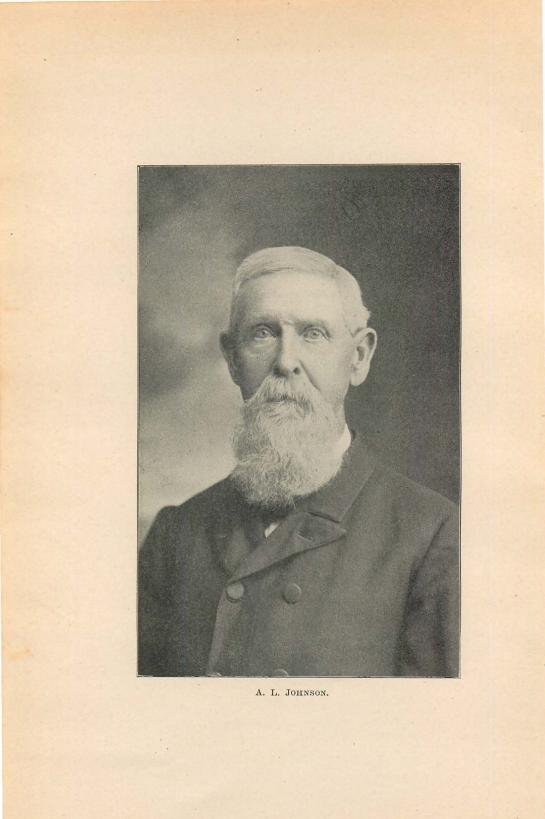
But to return. My acquaintance with Mr. and Mrs. Fanning had impressed me that they both were the most trustworthy educators in the Southern States. At the close of the war we entered some of our children in their schools. In 1867 we moved to Franklin College, mainly for school advantages, and settled near the school, placing all our children under their instruction.

I lived a near neighbor to Mr. Fanning and worshiped in the same congregation with him to the close of his eventful life. With this long and intimate acquaintance, I can truly say that Tolbert Fanning had but few, if any, equals in his day. He was a strong man from every standpoint. As an educator, he had no peer in Tennessee. His work along that line gives ample proof of the fact. As a public speaker, his style was simply inimitable. His voice was strong, and his articulation was distinct. As a preacher, he was always logical and scriptural. He appealed to the common understanding of his audience, holding it spellbound to his subject. As a neighbor, he was kind and generous. He was energetic and pushing in all his business. In worship he was humble and fervent in spirit. But, like all Adam's race, he had his likes and dislikes, and made no pretensions to perfection. He loved the dog and the horse, and delighted in seeing them brought up to their highest capacity. For this he was often criticised, even by his brethren, and often maligned and misrepresented by religious enemies; but he was as indifferent to all these charges as the limestone rocks of Elm Crag.

Mr. Fanning's death was premature, and resulted from his strong will. He died from internal hemor-

rhage from the following cause: He went out to the lot, as usual, to see the stock. He ordered Frank Manier to lead out of his stall a fine bull. Frank hesitated, saving, "I am afraid of the animal," which rather vexed Mr. Fanning; and he stepped in to do the work. The bull made a lunge at him, and came near killing him upon the spot; but he was carried to the house, and doctors were called in, and in a week or two he was able to walk around some. One morning soon afterwards he concluded to walk to the lot. On returning, he made some exertion getting over the steps, and felt some internal viscera break or tear loose, from which he suffered great agony from Thursday morning till Sunday at 11:30 A.M., when death came to his relief. I was with him night and day till he died. On that Sunday morning it was evident to him that the end was rapidly approaching, and he requested the brethren to hold services in his room. Though it was clear to all present that he was rapidly sinking, he directed the entire service. After the communion, the brethren seemed to forget to sing and dismiss the audience; but he said: "Sing, brethren, and dismiss the audience." They did so, with much emotion. A few minutes later two of his neighbor gentlemen called in. He called each by name and asked them to be seated. In less than five minutes he breathed his last, as if dropping off into a restful sleep. Thus passed away one of Tennessee's greatest benefactors.

His work in agriculture, horticulture, and stock raising went far toward building up the State along these lines. The influence of his writing and preaching cannot be estimated. He and his wife leave behind them a fitting monument of praise to their life's work in the Fanning Orphan School. L. C. CHISHOLM.



CHAPTER XI.

Letter-A. L. Johnson.

FORT WORTH, TEXAS, January 31, 1905.

DEAR BROTHER SCOBEY: In recent issues of the Gospel Advocate notice is given of your intention to write a history of our old Alma Mater, Franklin College, with a biography of President T. Fanning and his wife, Mrs. Charlotte Fanning.

As some of my happiest days were spent as a student there-1846 and 1847-I shall try, at your request, to mention some of the historic events that occurred while I was in my twentieth and twenty-first years. With pleasure I recall the names of some of my most intinate friends, most of whom entered the school at its beginning, in 1845-N. B. Smith, of Kentucky; Samuel R. Hay, of Carmi, Ill., who married both of Dr. B. F. Hall's twin daughters, Mary and Martha, who had been students in Sister Fanning's school; Charles N. Anderson, of Lexington, Ky., who worked his way as a cabinet workman, and E. W. Carmack, of Tishomingo County, Miss., who were both roommates, and did not give up their Methodist faith, though both graduated from the college; A. J. Wyatt, afterwards my brother-in-law; A. J. Fanning, Pollard R. Runnels, Joe Nelson, and Allen Gooch. While I mention these as intimate friends, I am sure that of the one hundred and fifty students, a majority of them were young men of fine character.

The industrial feature, with the fidelity of the president and faculty with their teaching and lectures, inspired a desire for improvement that produced most gratifying results.

A. J. Fanning alone graduated in 1846. James Embry (valedictorian), Pollard R. Runnels, John King, — Parsons, and A. L. Johnson got our degree of A.B. in 1847. The faculty was as follows: President, T. Fanning; professor of languages, John Eichbaum (1846), James S. Fall (1847); professor of mathematics, Joe Smith Fowler; professor of natural science, I. N. Loomis; professor of music, T. J. Cook. One of the finest mathematical students I ever knew— S. R. Hay—stood at the head. He imbibed his knowledge without apparent effort. He slept much of the time with his book in his hand, but was always ready as a forlorn hope to solve problems over which others might fail.

We had a splendid lot of students and some very lazy fellows. I call to mind two brothers who came after I did and convinced me and all the boys that it will not do to judge students at college by their first appearance. I saw William and David Lipscomb, fresh from the mountains, first in our old dining hall of precious memory. Some fifty or sixty boys were there, and we had learned to make all the noise we could as we took our seats at the table. We all stood till thanks were offered, and then every fellow drew back his stool chair on the naked floor; and as we got ourselves ready for business, it was like a clap of thunder. Just at that juncture I first saw our two new recruits, and their appearance of consternation has been a memory not to be forgotten in all these years. The boys in blue jeans, however, soon caught on to the situation, went to the front, and reversed the decision of those critics who thought they were at first a little "green."

The faculty-each in his turn, you know-lectured

on Sunday evening to the students. Once when Professor Fowler's turn came, he delivered a very metaphysical talk on a theme he had learned at the college in Ohio where he graduated—" Man is Essentially Corrupt." As he was very popular with the students and expressed his convictions on the subject of total hereditary depravity, it made some impression. President Fanning, seeing the subject in a light so different and being unwilling that such a tenet should enter into our conception of the plan of salvation, had an interview with Fowler; and it was arranged that on the next Sunday at 11 A.M. the President should speak on a subject that would cover the case and show what he thought was the teaching of God's word on the subject. When the hour came, the old chapel was filled with students and others. The grand man came in with his stately tread, a flush on his cheek, and, with the appearance of a giant, filled with his theme. Of all the discourses I ever listened to, in my estimation, that was the ablest. Could it have been taken down as delivered, I am sure it would rank as his best, and would, if in print, now stand, under the severest criticism, in clearness, elegance of diction, strength, power, and pathos, unexcelled by any pulpit effort of the nineteenth century. We were all, young and old, held spellbound from 11 A.M. till 2 P.M. We took no note of time. Boys of fifteen years took in with deepest interest every word. He concluded with an invitation. Prof. J. S. Fowler, who had begun to take notes close to me, and who soon dropped his pencil, pale and trembling, arose and went forward. I. N. Loomis, Professor Fowler, and S. R. Hay, all confessed their faith and were baptized that afternoon.

These incidents that I hold fresh in memory after fifty-eight years I send, with the wish that your coming

book may be the means of reviving happy memories and may bring before us afresh the persons, scenes, and experiences of our early manhood.

Your brother in Christ, A. L. JOHNSON.

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CHAPTER XII.

Minerva College and Sandy E. Jones.

Through the kindness and assistance of W. A. C. Jones, of Livingston, Ala., a graduate of Franklin College, class of 1848, and his brother, A. B. C. Jones, of Liberty, Mo., also a graduate of the college, class of 1852 —sons of Sandy E. Jones, the founder of Minerva College—together with my own knowledge of the matter, I am able to present the following brief notice of Minerva College:

Franklin College had been in operation a few years, when Sandy E. Jones, who lived near the college, was encouraged by the brethren to open a school for girls, which it was hoped would be a source of as much good for them as Franklin College had been and promised to be for boys and young men.

Sandy E. Jones was a pioneer preacher in the reformation begun by Alexander Campbell and Barton W. Stone. He was reared in Casey County, Ky. His father was a Baptist preacher, but went with the Campbells in their reformatory movement. Sandy E. Jones became a preacher, moving from Kentucky to Missouri in 1831. In 1836 his wife died. He then returned to Kentucky with his children, and gave himself wholly to preaching the gospel. He evangelized in the States of Kentucky, Tennessee, Alabama, Mississippi, etc. He did a great deal of aggressive and successful preaching in Middle Tennessee. He was a popular preacher, especially with his brethren. He was strongly opposed by those who did not believe as he did, and, by his aggressiveness, made enemies, who sometimes became vindictive. He was a fearless preacher of the gospel, and preached it pure and simple as the power of God unto salvation.

In 1847 he married Mrs. Catherine (Stewart) Briggs, sister of Gen. A. P. Stewart, of Confederate fame. She was a highly educated and refined woman, who was a splendid teacher.

Encouraged by the brethren, as has been said, Sandy E. Jones constructed, or had built, a splendid (splendid for those days) brick building, located where Elm Crag, Mr. Fanning's school, had been before Franklin College was built, about one-quarter of a mile from the Franklin College building.

Minerva College opened its doors for the reception of pupils in 1848, under the superintendence of Sandy E. Jones, with his wife, Mrs. Catherine Jones, as principal. W. A. C. Jones, son of the manager, who had graduated at Franklin College, was professor of mathematics. Professor J. G. Giers was teacher of music. There were other teachers and tutors employed. Mrs. Jones was a fine principal and a magnificent teacher.

These colleges were the outgrowth of the desire of the Christian people to have their own schools, and they were willing and anxious for their establishment, lending their assistance both morally and substantially in their establishment.

Minerva College was a success from the beginning. It became the leading female school in all the South belonging to and patronized by people who belonged to the church of Christ, and they looked upon it as their school. The patronage, however, was not confined by any means to those who belonged to the church. Most of the Southern States were represented by young ladies or girls as students of the college. The school had a prosperous career from its opening till its exercises were interrupted by the Civil War in 1861. Quite a number of young women were graduated from it. Among these may be mentioned Miss Anna Fulgham, of Fayetteville, Tenn., who afterwards became the wife of Prof. William Lipscomb, who was the teacher of ancient languages in Franklin College, and Miss Kate Holding, who became the wife of Professor Carmack, another teacher of Franklin College. One of their sons, E. W. Carmack, is now Senator in Congress from Ten-These are mentioned because they became wives nessee. of Franklin College professors. There are others whose names could be mentioned who, by their cultivation and refinement, made their impress on society for good, fulfilling the duties devolving on Christian women so as to reflect honor upon their Alma Mater and credit upon themselves.

After the war, Sandy E. Jones sold Minerva College to President Tolbert Fanning, moved back to Kentucky, opened a school, still taught and preached, and died in the harness.

His wife, who for so many years had been engaged with him in school work, subsequently went to Memphis, engaging still in teaching a part of, if not all, the time till her death, with her son, Prof. Wharton Jones, who is now one of the members of the State Board of Education for Tennessee.

Franklin College had been burned down. Mr. Fanning had subsequently purchased the Minerva College property. He, in conjunction with his wife, Mrs. Charlotte Fanning, opened the doors and began a school, calling it "Hope Institute." The country had been overrun and partially devastated by the war. Franklin <u>College had accidentally been burned</u>. Things without and within looked dark. The gloom of despondency seemed to hang as a pall over the fortunes and prospects of the country. Especially did Mr. Fanning feel that this was so. Schools had been broken up and abandoned. Scarcely a school in all the South had held any exercises during the war; and few of them, if any, were open. During the period from 1861 to 1866-67 ignorance had increased, crime had multiplied, and poverty had become general. Well, then, might he have thought that there was some *hope* of doing something to better the condition of the country every way by beginning again to teach school. Therefore he would change the name of Minerva College to Hope Institute, which has a record worthy of study and emulation.

JAMES E. SCOBEY.



CHAPTER XIII.

Letter-Mrs. Mary E. Hundley.

HUNTSVILLE, ALA.

DEAR BROTHER SCOBEY: It is a source of pleasure to me to learn that there is to be a book published giving historical sketches of Franklin and Minerva Colleges, together with biographical sketches of the men and women who were active in establishing them and carrying forward their grand work in the world.

I was a student at Minerva College in the days of my girlhood. Well do I remember the pleasures and joys of those days, as well as some hard work we had to do. I shall never forget Mr. and Mrs. Jones—their kindness and consideration for the comfort and welfare of their pupils.

Minerva College was a great and good school. My school days there were delightfully spent. I remember how every Sunday morning we went to the Franklin College chapel to attend church. How often I have heard that grand man, Tolbert Fanning, preach there!

It was my happy privilege last May to be present at the reunion of the old students of the schools at the closing exercises of the Fanning Orphan School. As the memory of my school days will never fade away, so the memory of that day will remain with me. There I saw the old Minerva College building standing alone in its glory, unoccupied and going to decay. Hard by a beautiful, much larger building has been provided for the accommodation of the Fanning Orphan School. As I walked around upon those grounds, hallowed by

a thousand sweet memories of school days long past, I thought of our beloved president, Sandy E. Jones, and his queenly wife, and numerous and lovely schoolmates we had at one time under that roof. There we had not only learned something from the books we daily had in our hands, but our kind teachers gave us many valuable lessons calculated to better prepare us for the duties and responsibilities of life, preparing us for noble women, valuable and useful members of society. They entered heartily into our joys and sorrows, if possible increasing those and lessening these. How well I remember their devotion to their duties! Ah, those, indeed, were bright, happy days. It seemed as if I could not prevent myself from wishing I might be a girl again. The words of the poet were singing to me:

Backward, turn backward, O Time, in your flight.

I did enjoy that day at the reunion meeting with some old-time friends as I have seldom, if ever, done before.

The Fanning Orphan School now goes on—a worthy, Christian enterprise; and my heart's prayer is for the welfare of the girls and for the success of Brother David Lipscomb, Jr., and his dear wife, who watch over them. May this benefaction be a blessing to the age, and may the Master be glorified in its work.

MARY E. HUNDLEY.

CHAPTER XIV.

Letter-William Ramsey.

PELHAM, TENN., June 8, 1905.

James E. Scobey.

DEAR BROTHER: Sixty-two years ago the fourth day of July (on Lord's day), I, in company with David Ramsey's son, Mack Ramsey, arrived at Brother Fanning's place, known as Elm Crag. We found Brother and Sister Fanning at home alone, as none of the former students had arrived; but later in the day Brother L. N. Murfree, Brother W. C. Dill, and others came. After breakfast the next morning, Brother Fanning sized us all up and put us to work, as it was called a "manual labor school."

The bell rung promptly at four o'clock. We had fifteen minutes to dress, wash, and prepare for prayer; then thirty minutes to recite two chapters in the Old Testament. We then had breakfast, after which we donned our working suits and went to the different kinds of tillage—plowing, hoeing, raking, planting, budding, spading; making laths, boards, mortar; plastering, tending to the different kinds of stock, etc. Everything was done in an orderly way. Every tool had its place, and every one was required to put it in its place. Board, tuition, light, and washing was ten dollars a month. Cutting stove wood was to be done. Every one had his day, and was required to do his part.

After about a month, one Monday morning, after we had got ready for study, Brother Fanning said: "William, Mrs. Fanning wants to see you in her room."

"What have I done, that I am going to get a scolding?" I said. How bad I did feel, thinking I had done something that I ought not to have done! I knocked at her door. She said: "Come in." She was combing her hair. I thought it took a long time, as I was in suspense, thinking that I must have done something that she thought was unbecoming. After she had adjusted her hair, she said : "William, I know it is hard ; but I want you to cut my stove wood. You are the only one that cuts enough, the only one that brings it in. We have so much trouble pulling splinters and picking up chips. We have no trouble when you get the stove wood." O, how good I did feel when I was complimented instead of rebuked! So I did my best to please her. On Wednesday Brother Fanning let the boys go to Nashville (five miles). Sister Fanning said: "William, are you going to Nashville to-day?" "Yes, ma'am," I answered. "Then go and catch Jake," she said. "I have no money to pay the tollage," I said. "The tollage is paid by the year," she said. I then said: "I have no money to pay the liveryman." She told me to take Jake to a certain place, and it would be all right. So I caught Jake, saddled him, mounted him, and away I went. I overtook about a dozen of the boys at Dog Town, and passed them with exalted feelings, with feet stretched out and erect as a cavalryman. So I was dubbed as Mrs. Fanning's "pet."

One afternoon during the last of July, when the school was harmonious and getting along nicely, Brother Dr. Wharton and some other brother came, apparently in great haste, and called Brother Fanning, who left the schoolroom and went into his room, had a short conference, came back in for a minute, and said he was called to Nashville, but would be back that night. He left us in A. J. Fanning's charge. The next morning after prayer he told us that he had agreed to meet Nathan L. Rice in debate, and said: "You can all come if you wish, and I will see that you are all cared for." Several of the young men went the first day. A young man from Alabama and I went the next day. We went to Dr. Wharton's, where Brother Fanning was staying. He seemed glad that we came, and told us that we could stay at Dr. McCall's, whose son, James, was a pupil at Elm Crag.

The hour arrived for the discussion to commence. Mr. Rice was in the lead that day. He was a wirv little fellow. He said: "If the gentleman is right, the world Vox populi, vox Dei." The first time I ever is lost. heard that maxim. It caused a titter. Brother Fanning had had a debate with a Presbyterian named Mc-Millin in Moulton, Ala., in June of the same year. During the debate and afterwards he baptized a great number of people. Mr. Rice alluded to that debate, saying that a Durham had whipped all of the scrubs; that he got upon the railroad when a train was coming, squared himself, puffing and blowing, and stood until the locomotive knocked him off. A passenger, looking on, said: "I glory in your spunk, but d-n your judgment." This caused another titter. Mr. Rice told the audience it was a new thing, and to beware of it. He dwelt upon the newness of the sect, saying that it was too young, and that it taught that there was no salvation without baptism. He said it reminded him of the Dutchman that was moving through Arkansas. He saw a beautiful spring down in the hollow a quarter of a mile from the road. He took his flagon, went down to the spring, and found it so hot that he concluded that he was too near hell to remain there. So he ran back to the wagon and said to his son: "Jake,

dhrive on, dhrive on! Hell is in a quarter of a mile of this place! Dhrive on, dhrive on!"

When Mr. Rice's time was up, Brother Fanning arose, with Bible in hand and open toward the audience, and said: "My countrymen and fellow-citizens, if this book is true, unfortunately for the world, the majority have always been wrong. The flood destroyed all but eight persons. Sodom, Gomorrah, and the cities of the plain were all destroyed but three persons. Four could have been saved, but one violated a positive command and became a pillar of salt." He spoke of Jeroboam's idolatry and of Judea's and Jerusalem's wickedness. He said that Elijah thought he was the only true worshiper, but the Lord told him that seven thousand had not bowed the knee to Baal. He said that was quite a minority compared to the millions who were wrong.

I was proud of Brother Fanning. His first debate, I think, was in his young days with a Presbyterian named MacKnight. He traveled with a young man named Wilkes. A few years ago I saw an aged Methodist lady who told me that Fanning and Wilkes put up with her father, a Presbyterian named Wildman. She said: "Father said he liked them. They were smart in the Bible, and preached where they could get an opportunity." They also put up with old Brother John Daws, in Warren County, Tenn. Brother Daws told me they were very plain in dress. He said they would sometimes stay a week at his father's house; and when they went to work, Fanning and Wilkes would go, too. He said Brother Fanning was stout and willing to work.

Brother Fanning is the only man I ever saw that could succeed in every calling. He was a preacher that had few equals, a teacher among the best, a good doctor, a fine judge of law, a lover of all kinds of stock, dogs, and fowls, as well as a good nurseryman and a

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splendid farmer. Everything he did prospered, being a good financier; and all that he and his good wife did was for the betterment of humanity. May we all imitate them in their good works. W. RAMSEY.

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SUE ANTHONY JOYNER.

CHAPTER XV.

Letter-Sue Anthony Joyner.

HARTSVILLE, TENN., March 2, 1905. Prof. James E. Scobey, Mount Pleasant, Tenn.

DEAR BROTHER SCOBEY: Ever since the death of Sister Fanning I have entertained a hope that a history of the noble life work of her and Brother Fanning would be written, and no one rejoices more in the fact that it is being done than I; but never for a moment did I ever entertain a thought of contributing a line to it in any way. I felt that my lot would be to bid the work Godspeed and enjoy it when others had completed it. No pupil who ever entered their school feels a deeper sense of obligation or has greater admiration for their labor of love than I have, for I feel that to them and my sainted mother I owe all that I am and have been in life; still, I feel so deeply my utter inability to speak of their worth that it is with great reluctance that I attempt to comply with your request.

I first entered Mrs. Fanning's school in the spring term of 1856—a mere child, not old enough to care for or realize the value of an education. Old Brother Huffman, of loved memory, knowing the earnest, dying prayer of my dear mother that her children might be brought up "in the nurture and admonition of the Lord," unmixed with human wisdom, induced my guardian to send me there, which he did promptly. He reached the school with me quite late on a bitter cold winter night, after an all-day's ride in a stagecoach. Being an excessively timid child, I was unutterably homesick, being left so suddenly among entire strangers; but Mrs. Fanning's kindness and patience with my tears and the genuine sympathy and kindness of the girls after a time dispelled my homesickness.

Bettie Barnes and Sue Richardson were the first to win my love and confidence by their kindness in many ways, but especially in helping me with my first composition.

Clay Ryan and I were about the only small girls in the school. We finally became quite chummy and happy. We regarded the larger girls much as children regard older sisters.

I think I enjoyed the singing in the chapel more than anything that came up. It was, indeed, to me wonderful. We also found great pleasure in the long walks that Mrs. Fanning insisted on the girls taking every day, and it was a delight to help her with her chickens and flowers. It was there that I learned to really love flowers and their culture, which has been an untold pleasure to me, as the seasons have come and gone, in all the years since then.

I had great admiration for all the teachers, especially the universally loved and lamented Carmack. I cannot remember that I learned very much from my books; but it was a happy, never-to-be-forgotten school term, and I felt almost as bad at the thought of leaving as when I first came.

When I came home, my guardian concluded that my sisters and I were too young to be separated, fearing it might lead to an alienation that should not exist between sisters; so I did not go back till the fall of 1858. In that length of time I had grown old enough to properly appreciate my opportunities, and entered school with an earnest desire to learn; and though I had been in a school that was considered first-class, I do not think any poor girl ever more fully realized how little she knew. The school was on so much higher plane than any I had known and the influences were so purifying and elevating that it was all a revelation to me. I applied myself with diligence. My progress was slow, owing to my native obtuseness; but the kindness, patience, and forbearance of the teachers led me over many difficulties that I could have never otherwise surmounted.

Miss Ella Hill's knowledge of mathematics was wonderful to me, and she was the first teacher who ever really gave me anything like a proper conception of the science.

We all stood somewhat in awe of Mr. Fanninghad a dread of approaching him, at least I had, though he was ever ready to commend one's efforts to do right; but his rebukes were rather pointed at times. I was at one time a member of a very large grammar class of his. It was so large that we were compelled to recite in the chapel. He required a composition of each pupil one day, and the next day we were required to criticise each other's essays. He kept it up for the whole term; and as time wore on, it became quite a tax on us. So some of the more fearless boys and girls commenced to read their old essays over. He did not seem to recognize them, and it became quite common. I finally ventured to try it. I had one on "Contentment," which seemed to be a favorite subject those days. Ι felt considerable misgiving while reading it; and when I had finished, he looked at me with a rather amused expression and said he thought I was rather too well contented. I do not think I ever felt more humiliated in my life. I felt for a moment that I would be almost willing to suffer the fate of the company of Korah. It gave me a new meaning of the word, and I often

think of the incident when I meet so many self-contented people.

No one ever manifested more patience and forbearance toward my shortcomings than did Prof. William Lipscomb. Never in all the time I was there did I ever see him when his patience seemed to be taxed. I can never forget his gentle, loving wife, "Miss Anna," as she loved to have us call her—always the embodiment of neatness and grace.

Professor Smith and wife, too, were there, with their gentle words of cheer, and "Old Pap Carnes," who was, indeed, a father to us all.

I think I loved every girl there, though the loved and lamented Sallie Northcross and Annie Lipscomb were my most intimate friends. At this distant day, however, it is hard for me to make any distinctions. I love to tell school children of my school days there; and in teaching them history in my own home, I sometimes tell them if the world had a true idea of greatness, the name of Tolbert Fanning would head the list of the names of the great men of our State, that of Charlotte Fanning would be a star of the first magnitude, and old Franklin College would be pointed to with a pride unsurpassed.

I think there were very few pupils there who failed to bless the day that brought them under the benign influences of the school. It was the happiest home my orphaned girlhood ever knew. I know the influence of the noble lives spent in service there will grow and expand as the ages roll by, till eternity alone can tell the wonderfully grand story of their sacrifice.

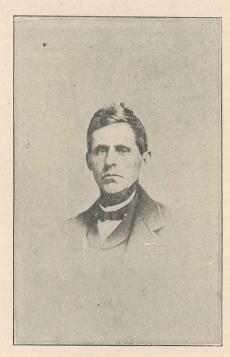
The Fanning Orphan School should be the special delight and care of every pupil who still lingers this side of the celestial home that awaits the faithful. There is but a small remnant left, and the shadows are

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lengthening. Many of us can give but little except our prayers, but let them be daily and earnestly given. May our merciful Father help us to keep in mind and cling to our teaching of long ago. May we cast not away our confidence, which has great recompense of reward, that we may at last meet all the loved and lost of long ago in the bright mansions prepared for all the faithful. Very truly yours,

SUE ANTHONY JOYNER.



PROF. A. J. FANNING.

CHAPTER XVI.

Biographical Sketch of Prof. A. J. Fanning.

Andrew Jackson Fanning was born in Jackson County, Ala., on August 24, 1824. His boyhood surroundings in that sparsely settled country were not very favorable to mental and moral culture compared to conditions enjoyed to-day. Advantages for intellectual development were, indeed, meager. The Roman idea that the first ten years of a child's life decides his destiny did not hold good in the case of young Jackson, as the sequel will show. His father, William Fanning, while yet a young man, came from Virginia and settled among the hills of Warren County, in Middle Tennessee. Being poor, so far as this world's goods are concerned, but possessed of untiring energy and determination to care for himself, which properties were, to an almost unlimited extent, transmitted to the son, he made several moves in Tennessee. In 1816 he moved to Lauderdale County, Ala., where, by his own labors, he became the owner of a considerable landed estate. One of his farms was located in Jackson County, where the subject of this sketch was born. Feeling that the goal of his ambition had not been reached, and perhaps could not be reached in his present surroundings, in 1832 he disposed of his property in Alabama and moved to the State of Mississippi, settling in the wilderness which was afterwards included in Tallahatchie County. He thought he had found the spot that filled the requirements of an ideal home in his esteem. This was true so far as the fertility of the soil and beauty of surroundings were concerned. Finding that healthfulness was lacking, he, twelve years later, resumed his march toward the great West.

Prior to his settlement in Tennessee, in 1807, he was married to Miss Nancy Bromley, the mother of Andrew Jackson Fanning, who shared in the trials, labors, and privations of his pioneer life. Mrs. Fanning is said to have been a woman of good natural abilities, distinguished for the kindness and gentleness of her disposition. This union was blessed with eight children, all of whom were reared into useful manhood and womanhood, save a son that died in infancy.

The Fannings were said to be a plain people; energetic, independent livers, securing by their own labors what of this world's goods they needed. They were possessed of that indomitable will and energy that overcomes difficulties and never yields to misfortune.

When Jackson was ten years old, his mother died, leaving him to grow up into the trials of life without the training of a mother. In 1836, two years after the death of his mother, Tolbert Fanning visited his father, who still lived in Mississippi; and upon his return, Jackson, then a boy of twelve years, was sent with him to Nashville, Tenn., where he remained at school until the removal of his brother, Tolbert, to Franklin, Tenn. From Franklin he accompanied his brother to Elm Crag, and was one of a number of boys who received instruction from Tolbert and Mrs. Fanning. An effort was made there to develop young people physically as well as mentally and morally. So they were taught to labor with their hands.

About this time the plan for erecting more extensive buildings materialized, and work was immediately begun. These young men became efficient helpers in erecting these buildings; and the subject of this sketch

was never ashamed of the part he performed in the work, but always remembered it with pride. Upon the opening of the school in the new buildings-no longer Elm Crag, but now Franklin College-A. J. Fanning was among the first to enter as a student, and he was also the first to receive a degree from its faculty, graduating in 1846. After leaving school, he spent a few years in traveling over the great West. With a party of adventurers who were going to California in search of gold, he crossed the Rocky Mountains on foot. He never forgot these travels, nor the impression made upon his mind when he first beheld these mountains in their grandeur. Years afterwards he was wont to lecture his pupils, calling their attention to the majesty. the power, and the goodness of God. He had seen God's mountains in their grandeur and God's ocean in its glory. Nothing so impressed him with the majesty of God as the sight of these towering mountains; nothing so impressed him with the weakness and helplessness of man as did a storm at sea, when the vessel upon which he was traveling was threatened with instant destruction: nothing ever filled his heart with so much gratitude as did the safe arrival at San Francisco, notwithstanding he had but one dollar and the apparel he wore. All this have I heard him relate in the long ago.

He visited Mexico and South America, finally reaching Texas, where he spent a few years teaching. His first school was taught at Galveston, and he was afterwards at the head of a large school at Austin before returning to Tennessee. During this journey his means would become exhausted. He would immediately seek some work at which he could honestly and honorably replenish his purse, and thus be enabled to continue his course. The powers of his manhood having been developed by practical teachers, he could turn his hand

to anything. He could teach, if need be, or do any labor that offered an opening to him. Upon one occasion, having used all his money and finding nothing to labor at, he went to the dockyard looking for a job. When asked what he could do, his reply was: "I can learn to do anything." This answer introduced him and commended him to the respect of the workmen in charge, and he was at once furnished with work. His mathematical skill was soon recognized, and he was soon . given the work of measuring timbers and laying off work for the crew at a good salary. Being a quick calculator and a fine geometrician, he was enabled to do his work well and with dispatch. He left with the position still open to him at a growing salary. He was thrown among Mexicans, Spaniards, and Indians, all of whom showed him no little kindness. He attributed his good fortune, notwithstanding he had some narrow escapes, to his kindness and frankness toward them, and especially to the fact that he never carried any carnal weapons. He thought it cowardly to carry weapons, and always advised the boys never to do it.

In 1852 he returned to Tennessee. Shortly after this he and Miss Susan Temperance Blackman, of Rutherford County, to whom he had been long and devotedly attached, were united in marriage. They began housekeeping in the vicinity of Murfreesboro, where he taught a day school. His wife's sad death twenty-two months afterwards, leaving him to care for an infant son, terminated a happy union. Instead of discouraging him, this bereavement had a sanctifying influence upon his life. Referring to it, he wrote to a friend: "Then I realized the frailties of earth—how uncertain and unstable are all things in life; then I grew a better man; and from that time I have looked to the Giver of all blessings for help, for relief, and for comfort."

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At this time he was offered the chair of mathematics in Franklin College, which position he accepted and filled until 1857. He then moved to Lavergne, Tenn., where he taught until the school buildings were destroyed by the Federal soldiers. From there he went to Clarksville, Tenn., and on to Princeton, Ky., at each of which places he taught a flourishing school. At the close of the Civil War he was offered the management of a female college in Southern Kentucky. This was declined that he might return to Franklin College and resume his work as teacher of mathematics—a place which he was so well qualified to fill. The ravages of war had broken up the school-the institution from whose faculty he had received his diploma, the school around which clustered so many happy and fond recollections of school life. The thought of this urged him to return and lend his influence toward reinstating his Alma Mater to the position she was wont to occupy among the colleges of the land. Professor Fanning entered upon his work with his characteristic energy, and I am sure no one could have been found to fill the place more thoroughly and satisfactorily. Shortly after the opening of the school the main building was destroyed This necessitated a change, and a classical and by fire. mathematical school for young men and boys was opened and conducted by Professor Fanning in the buildings left standing upon the grounds. He and Miss Minerva Black, of Clarksville, Tenn., had been married in 1855. She died at Franklin College in the fall of 1865, just a few weeks after the burning of the college building.

Prof. A. J. Fanning was an independent thinker, a thoroughly practical man. He was the first to teach many of us—and, I am persuaded, the first to teach it to anybody—that rules are deductions from principles; that he who understands the principle has the rule. He was the first to abolish the old, dry, unprofitable task of memorizing rules and still knowing nothing of the principle. He impressed those under his care with the absolute importance of thinking. "Learn to think" was his daily advice.

On Tuesday, January 1, 1867, I entered Prof. A. J. Fanning's classical and mathematical school at old Franklin College. I thought I was fairly well up in my studies so far as I had gone. Indeed, I had taught a little school of three months' duration, and felt sure I was master of the situation. While he paid due respect to my pretensions, he had a way of expressing himself that thoroughly convinced me that I "knew nothing vet as I ought to know it," and caused me to have very little respect for what I had already learned. In a little while I was thoroughly prepared to sit at his feet and learn the practical lessons he was wont to impart in that practically impressive way peculiarly his own. He had a way of putting things that always gave satisfaction to the student. Indeed, his decision was always accepted by us as the *ne plus ultra* on any subject.

His teaching was decidedly thorough, as well as eminently practical. The boy that did not improve under his instruction either would not or was incapacitated. He had a perfect contempt for half-hearted, pretentious ways of doing things. The motto, "Do your best," was kept constantly before us. I am sure no one could esteem promptness of more importance, and he accepted every opportunity to impress it.

It was his custom to go to the city on Saturdays. Occasionally one, two, and sometimes three, of the boys would accompany him. He usually hitched at Watson's stable. Upon one occasion, after driving into the stable, he said to the boys, three in number: "At 1:30 P.M. we will leave the stable. All of you be here." The time came. He and one of the boys were in the wagon promptly at 1:30. He looked at his watch, and, seeing the time was up, drove out. While he could have waited for them, he thought the doing so would injure them far more than walking five miles. The boys, of course, had the lesson so forcibly impressed and in such a practical way they could hardly forget its importance.

His life was the exponent of self-reliance, promptness, energy, perseverance, and simple, childlike faith to a degree rarely, if ever, surpassed by mortals of earth.

In my estimation, Professor Fanning was a man, take him all in all, we do not see his like as often as the world needs. To show the estimate of the man formed by those who knew him well in his everyday life, we deem it not out of order to insert a few extracts from letters written by those who learned to appreciate his worth from association with him in his work.

Dr. L. C. Chisholm, of Anniston, Ala., says: "The first time I met Brother Fanning was at Russellville, Ala., in company with Tolbert Fanning and a party of students en route to Columbus, Miss., about 1844 or 1845. Brother Jack then was quite a gallant with the girls at Russellville—good-looking, dressy, and popular." Referring to him in after life, the Doctor adds: "He was a man of strictly business habits, and seldom talked of much else, save on religious topics."

Prof. James E. Scobey, a graduate of Franklin College in later years, who knew him as a teacher of mathematics, and who knew him intimately to the close of his earthly career, makes this statement: "He was liked by his students. He was a man who was much respected for his integrity and moral worth by all who knew him."

Hon. H. R. Moore, of Huntland, Tenn., who was intimately associated with Professor Fanning in the antebellum days, has this to say: "I studied mathematics under Mr. Fanning. He was a distinguished mathematician. Indeed, his mathematical attainments were remarkable. As a teacher, he was kind, patient, and potent. The students were partial to him, and all admired his methods of teaching."

E. A. Elam, first-page editor of the Gospel Advocate, a preacher of no mean ability, a scholar, and a gentleman, who was a member of Professor Fanning's classical and mathematical school during the early seventies, in a letter written to Mrs. A. J. Fanning and dated August 14, 1901, gladly makes these statements: "I appreciate this opportunity of offering some tribute of respect to him whom I ever regarded as a true friend and faithful preceptor, and with pleasure shall endeavor to comply with your request. One most interesting item is the nice and homelike way in which you treated us all. Mr. Fanning was always kind to the boys. I never asked a favor of him which he did not grant. This takes me back over thirty years; yet the happy recollections of my pleasant and profitable stay in your agreeable family of merry schoolboys are now as fresh and sweet as flowers in May. Pictures of the old rooms and the boys who occupied them, together with the old recitation hall, hang on the walls of memory like things of life. I entered the school at Franklin College in the fall of 1872, when I was seventeen years of age. I had gone to school much to those who were regarded, in the country where they taught, as good teachers, and from whom I had learned many things; but, with all due respect to them, I consider Mr. Fanning the first real teacher I ever had. He was the first who really caused me to know things, to understand principles, and to have confidence in my knowledge of facts. Under him it soon became a pleasure to study, because I began to

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learn how to reason. He taught pupils how to think and to solve problems for themselves. All who keep school are not teachers. Mr. Fanning was a teacher indeed. I have frequently said he was surpassed by none and equaled by few in discovering just what every one in a class knew about a lesson and in causing every one to understand it before leaving it. Mr. Fanning was an original teacher, as all good teachers are. He did not run in grooves or try to fit one set of rules or a certain method to every pupil. He used the means and opportunities before him. If one method did not reach a certain pupil, he applied another. His was not called a 'normal school,' but it was strictly such. I have frequently said that I do not know what would have become of my education-or my lack of it, ratherif it had not been my good fortune to be placed under his training. In ten months under Mr. Fanning this was a new world to me, from an educational point of view. He lifted me out of the fog into the light. He taught me how to look for the reason of things and to go from cause to effect. I soon learned in preparing my lessons to anticipate his questions, which, I now see, was thinking for myself. A certain young man, on entering school, stated certain studies he wished to pursue, among which was philosophy. Mr. Fanning reached back on the table, picked up a mental arithmetic, handed it to him, and said: 'This is the best philosophy I have ever seen for one of your age.' I have never seen the school that gave the pupils that thorough drilling in mental and practical arithmetic and the whole course of mathematics which he did. Mr. Fanning said when he graduated he knew little of the principle of mathematics. When asked how he learned them, he said he concluded what another had learned, he could; and he began at the beginning and studied the

whole course for himself. While mathematics was his special line, he was a fine teacher of English, Latin, or whatever he undertook to teach. I had begun the study of Latin before I went to him; but, as in mathematics, I received my first insight into Latin from him. We all looked upon Mr. Fanning as a Christian gentleman. We respected him for his frank, honest, and impartial dealing with all. He had a high regard for a good student, and encouraged all who would study at all, and helped them in every way to make good and useful men."

I am sure these statements voice the sentiments of every one who received instruction from Prof. A. J. Fanning. No doubt a hearty "Amen" wells up from the heart of every old student of Franklin College during his connection with the institution. After his health had declined and he was forced to give up the schoolroom, he said to me: "Just as I had learned how to teach, I had to give it up. I am sure I could do more and better work in less time than I ever did if I had the strength."

As a teacher of mathematics, I regarded Professor Fanning, in 1867-1869, while under his instruction, as superior to any man I had ever known. I am sure I had never known his equal. Over thirty years have passed since then. Many have come and gone. I have had some experience in the field of teaching, have met and listened to various methods of teaching, have mingled with those who were striving to keep pace with the improvements in methods of teaching, solving problems, and demonstrating theorems, etc., and I do not hesitate to say I have never found his equal in all respects. I have said, and I still think, that he was at least a half century ahead of his age, and in many respects his methods will never be improved upon. He had a way peculiarly his own of putting things that made them impressive. He could say more in fewer words than any one with whom I have had to do. He called a spade a "spade," and insisted that all must do the same. He frequently told us that to express thoughts in the plainest, simplest, most modest language was the most sublime eloquence.

Well do I remember when hearing the boys read their speeches they were preparing for the closing exercises of the school. The boys would, as a rule, undertake some hits at what they regarded eloquence. We have all heard and felt his reproof. It seems I can hear him say: "See here! Do you mean thus and so?" Upon receiving the answer, "Yes, sir," he would reply: "Just say that." Instead of saying, "Curtail the superfluity of the nocturnal luminary," he would say: "Snuff the candle." His manner of teaching was wonderfully successful. Being exceedingly fond of it himself, he usually excited a love for it on the part of his pupils that caused them to take such interest they could almost feel themselves grow.

The following expressions, used by Mr. Fanning himself, reveal something of the true man: "I wish for more experience in everything pertaining to the duties of life—the duties I owe to my Maker." "We are all frail, and need the help of each other—forbearance one toward another."

On August 19, 1867, Mr. Fanning and Miss Ella R. Hill were married at the home of her father, the late John Hill, near Lavergne, Tenn. Miss Ella had assisted him when he taught at Lavergne, and had studied mathematics under him at Franklin College. Expressing the idea in her own words: "This union, founded on congeniality of tastes, mutual respect, confidence, and affection, was most happy throughout the nineteen years it remained unbroken." Their domestic happiness was largely due to the husband's watchful care; his gentle, loving thoughtfulness of others; and his firm adherence to duty. If all husbands were as considerate as Mr. Fanning was, fewer wives would pass anxious days and sleepless nights.

After the death of his brother, Tolbert Fanning, which occurred on the first Lord's day in May, 1874, business cares were so greatly increased that Mr. Fanning was frequently called upon to exert himself beyond his strength. About this time he gave up teaching, hoping that a more active outdoor life would serve to build up his impaired physical manhood. Notwithstanding this, young men were continually pressing upon him to give them just a few hours' attention each day. It was so in harmony with his feelings and his life work to give every aid in his power to those seeking self-improvement that he could not forego this pleasure.

The time came to establish the Fanning Orphan School, thus carrying out the will of his deceased brother as well as the wishes of his sister-in-law, Mrs. C. Fanning. Mr. Fanning took quite an active part in establishing this institution, and filled the position of superintendent till the trustees could procure the services of another to take his place. At the close of the first session of this school a paper was written by Mrs. C. Fanning, entitled "Suggestions to Our Girls," which also appeared in the Gospel Advocate, in which she uses this language: "Your principal, Mr. A. J. Fanning, has often exerted himself beyond his strength, that you might have the advantages of a school of the character he has been laboring to establish. Without his efforts it is probable we would scarcely have made a beginning." This gives her estimate of the part he performed in starting the work that has blessed so many orphan girls.

For many years he had suffered from a bronchial trouble, but he nor his friends regarded it of a serious character. It continued to prey upon him until the beginning of 1886, when he began to realize that his condition was growing serious. He lingered until the fall of that year, when he quietly passed away. Mrs. A. J. Fanning writes of his last moments thus: "His mind remained clear until the last. A few hours before his death he called for his physician and another gentleman and expressed his wishes in reference to worldly affairs. The same morning, noticing a look of anxiety on his wife's face, he remarked, gently: 'I am getting on.' He had often spoken of dying, and his family knew he was not afraid. Calmly he awaited the summons which was to release him from pain; and about nine o'clock on the morning of November 11, 1886, his eyes were closed in 'the sleep that knows no waking' here on earth. His grave is in the old Roulhac burying ground, near Lavergne, Tenn., beside the graves of three baby boys, children of his last wife. He had selected the place when the eldest of these little ones was called from earth."

Thus ended the earthly career of a great and good man; an earnest, industrious man; one who had firm convictions and was possessed of the courage to be true to them; fearless in the discharge of every duty as it arose in his pathway; faithful and true to every trust reposed in him; always scrupulously honest in his dealings with his fellow-men; and, above all, he was humble, reverent, and true to his God. He truly rests from his labors, and his works do follow him. Though dead, he yet speaks in the lives of those who were trained by him in the way they should go.

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We sincerely thank those who have contributed information, and especially are we grateful to Mrs. Ella R. Fanning, to whom we are largely indebted for facts and dates in the writing of this sketch. It is to be hoped that the reading of this memoir, though the work is suggestive of a feeble effort, may prove an inspiration upon the part of others to greater and nobler deeds.

> Lives of such men should remind us We may make our lives sublime.

> > WILLIAM ANDERSON.

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CHAPTER XVII.

Letter-Dr. J. S. Poynor.

BARTLETT, TEXAS, March 2, 1905.

DEAR BROTHER SCOBEY: Yours concerning the contemplated book about Franklin College came a week or ten days ago.

I have, at spare times, ruminated over the deceased institution and regretted that it is not still alive and vigorous and a place where all might, when opportunity offered, visit, walk the old paths, and recall the faces and forms of the old boys and incidents of the long ago.

Why not you and others get together, revive the old school, and make it carry out the original plans of its great founder—an industrial and technical college, etc.?

I do not know whether you desire a brief sketch of the alumni. Supposing that you possibly may, I state that I was born three or four miles east of Franklin, Williamson County, Tenn., on October 18, 1833; grew to manhood there; entered Franklin College in 1856-1857; graduated on June 7, 1859. My classmates were: E. G. Sewell, George M. Adkerson, R. H. Powell, and J. W. Powell. The last two years of my studentship there I taught mathematics in Mrs. Fanning's School. Upon graduation, I was elected adjunct professor of mathematics in Franklin College, and served in that capacity one session.

Leaving Franklin College, I taught at Stewart Academy, in Rutherford County, Tenn., three years, and read medicine with Dr. John W. Richardson; graduated in medicine at the University of Nashville; moved to Texas in 1874, and became professor of natural science and college physician in Add-Ran College, at Thorp Spring.

Since 1886 I have been practicing, and continue to practice, medicine in and about Bartlett, Texas. I owe much to my connection as a student and teacher with Franklin College.

Tolbert Fanning was a great man. He was the best speaker of pure and simple English that I have ever heard. His original conception of what Franklin College should be was a half century or more ahead of the times. Were he alive to-day and vigorous as at the opening of Franklin College, he would be the foremost educator of the nation. He was kind to me, and I have ever admired and loved him. I have a son named Tolbert Fanning Poynor.

An abler or clearer teacher of pure mathematics than A. J. Fanning I have never seen. He was not an enthusiast in mixed or applied mathematics—mainly, I have thought, for the reason that the problems do not generally admit of exact and certain answers, as do abstract propositions.

William Lipscomb I thought the best all-round scholar I knew at the college. I never saw him stalled in rendering a difficult passage of Latin or Greek. I do not think I ever saw him have to refer to a dictionary for the root or meaning of a word. He was really a bookman—good in mathematics and everywhere else that I saw him tried.

F. M. Carmack was really a poet as well as an allround scholar. I do not mean that he was a literal poet, but that he had the "poetic fancy" or mental and emotional combination of which poets are made—a pure and generous heart. A more lovable man I think I have never known—a good scholar and teacher, a man of "infinite fancy" and a heart without guile.

N. B. Smith was a man as gentle and refined as a woman; not as able a scholar as the others mentioned, perhaps, but substantial—a good, pure man.

As a teacher in her school for two or three years, I became intimately acquainted with Mrs. Charlotte Fanning. She was a liberally and accurately educated woman and accomplished teacher. Many times we had under discussion the conduct of students and others their faults, etc. I never heard her speak an unkind word of one of God's creatures. Invariably, if she spoke at all, she would express sorrow for their shortcomings, and, if possible, would say a good word for some redeeming quality. I have mentioned this fact many times in my life.

So far as the students, etc., are concerned, I know of nothing sufficiently interesting to merit detail in a book. Of course memory brings to me many persons, things, and incidents—some pathetic, some humorous, etc.—but nothing that I could dress up in garments fit for the pages of the character of book I presume you are engaged in writing. J. S. POYNOR.



MOLLIE E. WATKINS.

CHAPTER XVIII.

Letter-Mollie E. Watkins.

GALLATIN, TENN., February 21, 1905.

Mr. Scobey.

DEAR SIR: Your letter is received. I am glad to reply.

I entered Mrs. Fanning's school in September, 1853. I consider the time I spent at that school among the most delightful years of my life, as well as the most profitable. It was there I confessed my faith in my Savior and was baptized. I have always considered Mrs. Fanning the truest type of a woman. Her piety and Christian example have been a benediction to me. She was gifted in heart and mind—so gentle, so conscientious, and so good.

Mr. Fanning equaled Mrs. Fanning in his kindness to the young ladies who were intrusted to their care. I think he was the most intellectual man I ever knew. He certainly exerted a wonderful influence for the cause of Christianity. I shall always remember them with love and gratitude. Your friend,

MOLLIE E. WATKINS.

CHAPTER XIX.

Letter-P. R. Runnels.

CHRISTIANA, TENN., November 16, 1904. Elder James E. Scobey, Mount Pleasant, Tenn.

DEAR FRIEND AND BROTHER: Your letter requesting me, as a student of Franklin College, to give my recollection of the college, of its founder, and of Mrs. Fanning, is received; and in reply I would say that I am rejoiced to learn that what I have thought for years ought to be done will, I hope, soon be done, and I may yet see the work.

The merits of Franklin College are known by the numbers who graduated there and have made their mark in the world. But a few years ago I heard A. J. Caldwell, of Nashville, say: "I never knew a graduate of Franklin College that did not make his mark."

Believe me, my dear friend, I fear to retrospect to call up my young manhood days at Franklin College, for fear the pleasures of those days will come in such clusters it would make me murmur that I have to leave so soon. I regret, too, at my age—eighty years never well, too nervous to write with a pen, I can only pencil a few items.

I had a better opportunity to know Mr. Fanning than any of the other students, from the fact that he selected me to travel with him. I was with him when he met Fountain E. Pitts, who had appointed the time and place to "preach the funeral of Campbellism." I traveled hundreds of miles in the South, he setting forth the merits of the future Franklin College. I was with him when he met Gurley, the great Universalist preacher, of Cincinnati, O.

Mr. Fanning was a strong man physically and intellectually. He resembled Martin Luther—no compromise with wrong or the wrongdoer. Mrs. Fanning was to Tolbert what Melancthon was to Martin— "Suaviter in modo, Brother Martin." He had but few equals as a debater. As a preacher, I never heard his superior. I have heard him hold his hearers for three hours, and then they were loath to leave. He was not equal to Mr. Campbell as an orator. He made no effort at the sublime. With plain truths he convinced his hearers. Mr. Fanning was a man of all work never idle—at work with his fine stock, in his garden, writing for publication, reading his Bible, or preparing for his sermons.

I am eighty years old. I have never seen as good a woman as Mrs. Fanning. I was with her for four years. I never heard her say anything wrong. I never saw her do anything wrong or that looked like wrong. It is a pleasure to-day to call up her memory.

P. R. RUNNELS.

CHAPTER XX.

Baccalaureate Address Delivered by T. Fanning to the Class of 1847.

To the Graduating Class of Franklin College.

Young GENTLEMEN OF THE SENIOR CLASS: From time immemorial it has been the custom in institutions of learning for the presiding officer to deliver a parting address to such students as had completed the course of study prescribed. In the universities and colleges of Europe and America successful candidates are awarded with the honorable designation of *baccalaureus*, or Bachelor of Arts; and the discussions, suggestions, and advice given on such occasions constitute baccalaureate addresses. It may be apposite to remark that the term *baccalaureate* is derived from *bacca*, a berry, and *laurea*, a laurel, and was introduced among the ancients from the practice of those who were successful at games and in bold achievements wearing a garland of berries.

The title *Bachelor* of Arts is the first mark of distinction granted to students in literature and science; and, without discussing the propriety of conferring the degree, it may be well to inquire if there is really honor attached to the designation in the present age. It must be admitted that there are instances in which the very title is a reproach. Wise and good men universally regret that trustees and faculties of colleges, from excessive levity, ofttimes graduate youths who are by no means qualified and who never sufficiently improve to do credit to their station. But what is there in church or State that is not liable to as much abuse? While

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the brightest offices in the gift of the people are often filled by men of indifferent qualifications, it should not be considered remarkable that one should occasionally be passed in college who will not honor his position. Such abuses of privileges, however, are not necessary; for competent faculties are most cautious to see that graduates possess acquirements which will command respect. In answer to the main question we are free to say that we consider the attainments of the good stud_nts and a faculty's tokens of their existence much higher than riches or the ephemeral honors awarded by an uncultivated or infatuated multitude.

The youth conscious of having conquered, by dint of labor, the difficulties of the classics, mathematics, and science, experiences inexpressibly more happiness than he who has reached the highest station by a casual wind or a sudden turn of fortune. The latter feels no confidence in retaining his unmerited renown, while the former is proud in the belief that squalid poverty and the adverse winds of heaven cannot rob him of his treasure. He who relies upon his dollars for support and respectability of twastes sleepless nights in devising plans to retain the paltry things he has gained and to accumulate money, while the man of wisdom and knowledge possesses a treasure infinitely superior. The youth with good health and a well-trained mind, without the second coat or a penny in his pocket, is rich above what the world can give. The scholar enjoys the sweet consolation arising from ample stores within, which others feel not. Moreover, he is better prepared to succeed in the popular professions than such as possess not these advantages; while his knowledge, instead of disgualifying him, enables him to succeed much better in the more arduous, but not less honorable, pursuits of agriculture and the mechanic arts. These things being admitted, blind indeed must be the individual who would intimate that the treasures of knowledge are imaginary.

But it is needless to further enumerate the honors and advantages of colleges. We are more desirous, young gentlemen, to call your attention to a true knowledge of your present position before the world and to make such suggestions as may be of service to you in after life.

To present the first point clearly, permit us to ask: Why is it that good and devoted parents often see no adequate reason for giving their sons a collegiate education? May it not be from false views of the subject from mistakes in reference to the true meanings of education? Many object to a regular college course because they see no utility in Greek, Latin, and Mathematics to make farmers, mechanics, etc. Others, again, fear colleges upon the ground that not a few, while attending them, acquire habits of idleness and dissipation. We pretend not to say that injurious habits are not contracted in colleges, but this may be as much owing to the bias given by parents as to the bad management of the colleges. We conceal not the fact that there are crying evils in our systems of education and management; and we know that while there are evil communications in the world, good manners will be corrupted. Still, we contend that good habits can be formed in schools of learning. The bare idea of vice is degrading to education.

Instead of education disqualifying the young for business pursuits, as is supposed, it is the only thing which suitably prepares men for acting well their part in society. The notion that any of our studies are useless is most pernicious. There is nothing under the sun in vain. All science is practical and well calcu-

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lated to develop and discipline the mere acquisition of knowledge. Some of the most useful branches we may not be able to exhibit to any considerable extent in practice; yet the training they afford is invaluable. Again, it is not surprising to find men with remarkable knowledge possessing a very moderate share of wisdom or common sense. It is not the student who has the most words or most science or has read the most books who is best educated. Too much reading is said to be a dangerous thing. The true plan to make a scholar is to master everything that is undertaken. The educated man is one whose powers of soul and body are fully developed and who is capable of endurance, self-denial, investigating truth, and, above all, has complete government of himself.

Think not, then, that every one or any one who has just received a diploma has finished his education. Those who know best are fully aware that college graduation implies barely that the fortunate youths have only given evidence that they are capable of studying. Trustees and faculties who find students prepared to study refuse not to confer the distinction of Bachelor of Arts.

Presuming, young gentlemen, that you have at least qualified yourselves to *begin* the study, you will permit us respectfully to submit for your consideration a few thoughts in reference to your future course in life. In a country so vast as ours and affording so many avenues to wealth and fame, the young too oft mistake their own powers and pursue delusive dreams and perplexing phantoms. Eldorados and enchanted grounds dazzle the mass of mankind, and hence it is that there is so morbid a desire for roaming and restivity in youth. In the estimation of most youths it is too sentimental, after finishing a college course, to content themselves

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at once in some steady business. New countries too often present bewitching charms, which seldom fail to reward with disappointment and poverty, and not infrequently with immoral habits, beggared fortunes, and ruinous discontent. It is impolitic and unwise for men of ability to seek the wilds of the West and the unpeopled regions of the bleak North as arenas of action. A thousand channels to wealth, honor, usefulness, and happiness are found in densely populated countries, and particularly those advanced in civilization, where one can be found in new and sparingly settled portions of earth. It is a desperate conclusion for a man of ability to gain his consent to spend the vigor of youth and prime of manhood in the toils of frontiers, where he will barely qualify himself for the refinements of life when his snowy locks begin to admonish him that his days on earth are well-nigh numbered. Our sincere advice, then, is to select at once the city or country most advanced in intelligence and improvement, and make a permanent settlement, with a determination to form a character which you may deem best suited to the objects of your existence. No one need fear that merit will go unrewarded. Make your mark high, and strive to reach it; and be assured that nothing is impossible to the man of worth and proper aspirations. It is a sad reflection that so few of our graduates are disposed to devote themselves to the acquisition of knowledge and the amelioration of man. We maintain that the rewards of learning and merit, rightly directed, are the richest the world can give.

In the selection of a profession too much cautiousness cannot be used. Should one be mistaken in this point, blunders and disappointments may make up the sum of his bitter portion. Every man is better suited by nature and education for some one pursuit than any

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other, and it is a matter of no inconsiderable moment that the bent and bearing of the mind should be fully known at an early date. It is true there are remarkable individuals who succeed at everything they undertake in life; but, to say the least, universal geniuses are very rare. Men seldom, if ever, excel in many pursuits; and the grand reason that we do not have so eminent scholars in America as are to be found in Europe is that our knowledge is too general, diffuse, and, of course, imperfect. With regard to professions, our judgment is that the differences consist more in those devoted to them than in the pursuits themselves. After the maturest deliberation, let the ambitious youth select a safe course, let him commence no more than he can accomplish, and let his motto be, "Onward," and success is certain.

A comparison of the divers vocations is a delicate subject, but in the present circumstances we feel ourselves urged by a sense of duty to examine the usual callings with some degree of care. At the present crisis we presume there is no stage so attractive in worldly honors as the field of blood. War has peculiar and almost irresistible attractions; and its honors eclipse. perhaps, all others with the mass of mankind. While we deny not genuine merit to the noble war chief, and that it is Heaven's appointment to correct, chastise, and exterminate degraded nations, we are as free to assert that the honors of war are not the highest awarded by an intelligent community, and that it is hazardous in a moral people to choose rulers from the The whirlwind of strife, the cannon's battlefield. thunder tones, and the sanguinary conflict are not friendly to the reigning genius of a people whose highest interest is to be at peace with God and man. Well satisfied are we that the rewards of peaceful pursuits

are transcendently superior to those of war, and that he who wishes to serve his God, as well as his country, can accomplish his purposes only by the cultivation of moral sentiments. The emotion of love to man because he is man and the Creator's finest workmanship is a feeling seldom experienced by him who thirsts for blood; and the refinements and enjoyments of universal benevolence or true charity are not only more ennobling, but incalculably superior in all their bearings to other pursuits.

In very plain words, we give it as our decided judgment that war is detrimental to all truly moral people. While there is vice upon earth, it may be Heaven's will that war shall exist; but we are persuaded that his agents and sword in this work of death and destruction are not men of piety, and we think it clear, as long as no man can serve two masters, that it is a fearful thing for one of cultivation and moral feeling to give his countenance to war. To be schooled for the skies, another course is required.

But as our object is not discussion, so much as friendly advice to youths who this day step upon the stage of active life, we call attention to another subject. In the profession of law there is, indeed, an inviting field for learning, talent, and genius of the finest mold. The course of study required for a lawyer is well calculated to call forth all the latent powers and energies of the soul, and he who succeeds enjoys an enviable fame. It is, however, a vain thing for any one who possesses not a high order of talent and deep thought to expose his ignorance to the gaze of the world by attempting to make himself a lawyer. On this point we desire to be distinctly understood. We have often seen youths with moderate ability, very little learning, and less ambition—only to be a lawyer by profession—com-

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mence the study; but we have never known such a one to succeed or become even respectable, and nine times out of ten such give themselves to dissipation and fall into an early and ignoble grave. The age is fast passing for ignoramuses to become lawyers; and the idea of one who fails in his education, after having had an opportunity, attempting law, is ludicrous in the extreme. He that begins to study law who is not a hard and self-sacrificing and flesh-mortifying student will deceive himself and his friends, and in ninety-nine cases out of a hundred the failure makes a miserable wretch for life.

While the profession of law is honorable, it offers good facilities for acquiring wealth; and if riches and a fair worldly honor, young gentlemen, be your wish, no vocation should be preferred to this. But even to this profession weighty objections might be urged. The study itself is not the most favorable to general science or the highest moral culture. He who knows least of the world's trickery is best qualified to devote himself to virtue and the good of man. While we freely admit the charge that "lawyers cannot be good men" is a vulgar prejudice, we presume it will not be contended that, as a class, they are at all distinguished as scholars or men of remarkable moral worth.

We would dislike to believe that a profession supported exclusively by the vices of the world had more and greater advantages than all others. The profession of medicine is honorable, and offers quite as many facilities for acquiring wealth as law; but we are not sure it affords as many advantages in an intellectual point of view. We are persuaded, however, that it enables its advocates to exert a much wider and deeper moral influence. The lawyer has to deal mainly with crime, but the physician has it in his power in an eminent degree to apply the balm of consolation to the hearts of his suffering fellow-creatures while he is relieving the body from pain. But, in common with the professions, it might be reasonably expected that there are objections to the calling. There are but few men in the profession possessing the requisite qualifications to attain distinction, and these are too often the veriest slaves of an ungrateful public. It is a profession of too many anxieties and too much disagreeable service to permit the practitioner to give much attention to general science or those domestic habits so important to earthly bliss. Yet, with all the objections that can be urged, we regard it as a very good profession.

Divinity is by far the most responsible and important profession of earth. The messenger of glad tidings carries deliverance and peace to the lost; and it is his joyful province to pour the oil of gladness into the broken heart, to raise the poor from the dust and place them among the kings and priests of God. Yet to theology, as a profession merely to gain a support, powerful objections might be urged. We presume it will not be denied that some adopt the preacher's calling not so much from a sincere desire to save souls as from a love of ease and luxury. When this is the case, no vocation is so degrading; and it is from this consideration that many preachers are contemned and preaching is despised by good men.

No one is qualified to embark in so holy an enterprise who is not ready to sacrifice this world, with all its alluring charms, for the good of man and a mansion in the heavens. It is ordained that the minister of the word should be content here with food and raiment and the consciousness of serving the human race. The sacrifice of all things must be endured for the good of others. We heartily commend young men capable of

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doing right and qualified to teach righteousness to give themselves to this sacred profession; but wealth, ease, and worldly honor lie not along the pathway of the steward of divine things.

The most popular profession we have not yet mentioned. It is the speculator's calling. Mercantile pursuits are both necessary and honorable, but in their present state there are many snares and temptations for virtuous youth. We are more inclined to call attention to the subject from the fact that a large number of persons of partial education and who are ambitious to make gain devote themselves to traffic. We intimate not that a merchant cannot be an honest man, a philanthropist, and a Christian; but we suppose the temptations to infringe the laws of justice and mercy are very great. He who deceives the ignorant for a few shillings robs the poor and has no place in the affections of a just Judge. Our earnest advice to the youth of our charge is to beware of speculation as a pursuit for life. To say the least, there are callings quite as favorable for intellectual culture and moral refinement and which promise as great a reward for honest industry.

With these suggestions, we are the better prepared to approach the professions of our choice. One other remark, however, may be in place. As before intimated, the differences are not so much in the professions as in the men who adopt them. In all trades men become rich and respectable as well as poor and despised. The secret of success depends upon a calling suited to the qualifications of each, contentment therewith, and an unyielding perseverance in whatever is undertaken. For numerous reasons our prejudices are in favor of the laboring pursuits, although we own it is possible they are not in so high repute as others. It is true that the

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farmers and mechanics are compelled to inure themselves to hardships and fatigue, but even these are valuable sorts of an education. They are also favorable to the best morals and the acquisition of those qualities most essential to contentment and happiness. is a gross error of the age to conclude that agriculture and the mechanic arts contribute not so much to the highest state of intellectual culture as other professions. For scientific research, the field, the workshop, and heaven's broad expanse offer facilities not to be found elsewhere. More men of genuine learning are now engaged in the profound and soul-captivating investigation in agricultural chemistry and natural history than in all other departments of knowledge. There is, indeed, something in the study of nature so Godlike and ennobling that no comparison can possibly be drawn between it and devotion to the self-styled popular and speculative professions of the age. But if there were no other arguments in favor of agriculture and the mechanic arts but that of being most friendly to social and moral culture, we should give them our preference in our advice to such of the youths of the country as it has been or may be our honor to instruct. In this we are not recommending educated young men to give all their energies to the labor of the cornfield and workshop; very far from it. We desire to make the impression strong that for the acquisition of knowledge-for honor, profit, wealth, morals, and happiness-we consider the laboring pursuits not only equal, but superior, to most others. In connection with these, however, young gentlemen, there are employments upon which we place a much higher regard.

We esteem it as the indispensable duty of good men, and particularly Christians, to devote their energies, their fortunes, and their all to genuine goodness. Education, in its true meaning, we consider more than a blessing of earth; it is a heavenly gift. We call it a "gift," because, from unfavorable organizations and bad habits contracted in early life, few, indeed, are able to become educated. To be an eminent scholar, one must be blessed of Heaven with a constitution to bear toil, a temper capable of endurance and self-denial, the power to investigate and acquire, and, above all, a contented disposition. Such alone can become scholars, and such powers are God's richest gifts. Taking into consideration the natural and acquired advantages to make **a** scholar, the idea of an educated man's devoting himself exclusively to money-making and honor-seeking pursuits seems to us a prostration of the Creator's best workmanship to the very dust.

We have intimated that we wish to see the graduates of Franklin College on missions of love and benevolence to mankind; and that our views may be better understood, we take this opportunity to explain more fully what we mean by "moral good." We are aware it is supposed by the unthinking that if they use industry and frugality in this life, honesty toward their fellows, confer as many favors as they receive, join some respectable church, and do not act profanely, the life will be sufficiently moral. In the strict sense there is neither morality nor Christianity in such a course. Worldly policy may prompt it all, and it is often the very quintessence of selfishness. The idea of acting with the view of receiving a full reward in chattels and honors is not only selfish, but it completely precludes morals from our sphere. Moral science directs the mind much higher. In our present use of terms we make no difference between "morality," " Christianity," and "absolute goodness." One idea is that of goodness in itself. Selfishness prompts us to do good to others from

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a hope of reward; but goodness itself induces us to give our aid, expecting not a remuneration. The true doctrine of morality is to do more for man than man can do for himself, to regard the happiness of our race as the supreme object of our existence, and to labor for such as we know cannot repay us. This we denominate goodness in itself; and when properly examined, it is the very essence of Christianity, though philosophers have failed to attribute it to the proper Author. The doctrine of the Bible is to do your alms in secret, not letting the left hand know what the right does. We are to lend, not hoping to receive, and to overcome evil by doing good. But the controlling and grand distinguishing feature of Christianity is the exercise of charity, or universal love, to man because he is man. For illustration of this principle you will permit us to say there are two professions which repay not man in worldly goods for services rendered. There are few professions whose claims upon the educated are equal to that of training youth, and yet he who gives himself to this noble work must anticipate but an imperfect reward for his pains. The watchfulness, the care, the deep anxiety, the mortification, and the disappointment of the teacher are too arduous to be rewarded. True. many a noble youth considers his faithful preceptor, who has warned him of danger and advised him with affection, as his greatest benefactor, and the pleasure of seeking such is in itself an incomparable blessing; but he who has to deal with coarse, uncultivated youths, who confide in no one as a friend and who consider it an important achievement to deceive and injure the teacher, must drink the bitter dregs of unrequited labor where such things can exert an influence.

But, with all the difficulties attendant upon the management of the young, the labor of the teacher who knows and does his duty is heavenly and divine. The thought of training the needy for usefulness is well calculated to induce the teacher to make many sacrifices for the sake of others. Should he succeed in assisting a few to become useful men in the labor of a long life, in old age and at the threshold of the grave the inward consolation would cheer and console him.

We would not, however, young gentlemen, have you conclude from these suggestions that the teacher is to have no pecuniary reward. The labor of those who are truly worthy will sooner or later be properly regarded by the wise and good, and they will, doubtless, gain as handsome a support as it is safe to receive.

One of the best arguments in favor of teaching is drawn from the fact that there is no profession offering the same advantages in point of science and literature, and it is evidently a moral work of a very high order.

The profession which we would recommend above all others to men capable of appreciating the advice is that of instructing a lost world in eternal things. But, as before premised, the rewards are in the next world. Denials and sacrifices are its accompaniments; and the minister of the gospel, though poor in the things of the world, is rich in faith.

Time and want of ability would prevent us from doing justice to this subject. Suffice for the present to say that we most heartily recommend to the youths of our charge who are worthy the teacher's and minister's profession in preference to others. Wishing, however, not to be misunderstood, we would repeat that if wealth and honor be the ambition of youth, law, medicine, war, and merchandise are greatly to be preferred. For a continuation of the advantages of intellectual culture, moral improvement, genuine happiness, respectability, and a reasonable worldly remuneration, we would recommend the farm and workshop in connection with the instruction of youth and the ministration of holy things.

With a heart overflowing with anxiety, young gentlemen, we must soon bid you a long adieu. The reflection that we, perhaps, have been of some service to you fills our bosom with inexpressible emotions. You may rest assured that when we shall be far separated you will retain the best wishes of your teachers, and our humble prayers will oft ascend to heaven that you may honor your Alma Mater and prove a lasting blessing to your friends and your country. Though the thought of parting is sad and the chilling word "farewell" is hard to utter, your devoted teachers fondly hope you will oft visit these halls, and that time, with all its changes, will not extinguish that good and heavenly feeling which this day fills your hearts. Farewell, and may a kind Providence protect you.

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CHAPTER XXI.

Letter-R. R. Caldwell.

NASHVILLE, TENN., March 11, 1905. Prof. James E. Scobey.

DEAR FRIEND: Yours of a late date received; and I cheerfully reply, though I am conscious that after so many years have gone by, my recollection of names and events will fail me.

I entered Franklin College in the spring of 1847. when, in the zenith of its prosperity and usefulness, it was being run as a literary, educational, and manuallabor school or college, when I was fourteen years old. I entered the primary department. There were students there from all the Southern States-about one hundred and fifty. Each and every student was required to engage in some kind of manual labor. The majority of them worked vegetable gardens. About one acre of land was assigned to each one. All the mechanical branches, however, were followed. Tolbert Fanning was president, and taught botany, chemistry, ancient and modern history, and ethics. William Fall was professor of ancient languages; J. Smith Fowler, of mathematics; A. J. Fanning, of the preparatory department; and — McQuiddy, of the juvenile department. Professors Fall and Fowler resigned, as I now remember, in 1849; and William Fall was selected as professor of languages, and N. B. Smith, of mathematics. Both were graduates of this college.

I have always regarded Franklin College as one of the best-managed and most thorough educational institutions our country has ever had. I am inclined to believe that during the time it was maintained as an educational, literary, and manual-labor college, the benefits derived were much greater than after the labor department was discontinued.

Minerva College, for young ladies, was much on the order of Franklin College. It was first under the direction of Elder Sandy Jones and Mrs. Tolbert Fanning, and was a most excellent school for young ladies. President Fanning had no superior and few equals as an educator and as director of such institutions. Mrs. Fanning was a model instructor of young ladies, and won the hearts of every one who knew her.

The members of my class were: William Richardson, Tennessee; Steven D. Lafitte, South Carolina; Eugene Herndon, Kentucky; A. B. Jones, Tennessee; —— Hodges, Alabama. Hodges' given name I have forgotten.

It was a decided loss to the cause of education when this college ceased operations.

With highest regards, I am, yours truly,

R. R. CALDWELL.



R. H. GARDNER. (Died at Odessa, Mo., April 11, 1906.)

CHAPTER XXII.

Letter-R. Hannibal Gardner.

PARAGOULD, ARK., February 4, 1905. James E. Scobey, Franklin, Tenn.

DEAR BROTHER: Possibly I may be able to give you some "ancient" events that will be of use to you in your work of getting up your biography of Mr. and Mrs. Fanning. You may look over the following and cull, selecting the items that may seem useful.

I first saw Mr. Fanning at my father's-I think about the spring or summer of 1841. He was on a preaching tour. While there he noticed my father seemed to have too many boys. He had us all to stand in line, the oldest at the head and according to age, down to the babe. He made this remark: "They make a pretty nice stairsteps." He induced my father to give him one of us. He did so, and by some means I was taken. I arrived at his place, then called "Elm Crag," on Nubbin Ridge, I think, in the fall of 1841. I found him living in a two-story house built on the "ell" fashion, one room of the lower story being for the dining room, the upper one for the schoolroom, which held, I would guess, about thirty or forty students. I remember but few of their names. Among them were: Allen Gooch, Joe H. Roulhac, the "Brannon Boys" (two brothers), A. J. Fanning, and, I believe, Frank Carmack.

Mr. Fanning's father visited him once. They had a religious talk, in which I was impressed. I found they disagreed very widely in their religious faith.

Mr. and Mrs. Fanning received me so very kindly

that I soon felt at home. While he was the perfection of energy, self-will, and promptness, and taught others to be so, he was kind and forbearing to all his students. His motto was, "Obedience to the Letter;" and I can remember he often told his boys: "If I can get a boy to obey, I have him safe." Obedience first, last, and all the time. To illustrate: I was sent to Nashville to convey a lady who lived in the city. My instruction was to go and come back without any delay. When we got to her house, dinner was just ready. She persuaded me to eat with them. I did so, and got a flogging from Mr. Fanning for disobedience, which has done me good all my life. I have always thought he did right. He had system in all his affairs, and always came up to his plans. Punctuality and obedience were his hobbies. He was a great admirer of fine stock of all kinds, and dealt in fine imported hogs, cattle, and horses. He was one among the best judges of horses, I suppose, in Middle Tennessee. He had a training track on his farm to train his horses to harness and the saddle. He was a great advocate of agricultural fairs, and always had the finest, or among the finest, of cattle and horses exhibited in the State fair. And right here I will state (as he has been much misrepresented, though, I believe, by his enemies) that as to raising and training horses for the race track, I feel perfectly safe in saying that he never had such a thought. His object was to improve the breed; that it was cheaper to raise fine stock than poor; that "if we could make two blades of grass grow where only one had grown, we were benefactors." He was so even with the seeds he put in the ground. His idea was to have and make everything the best. His ambition was to instill in his students not to stop at well enough, but to go on to perfection

or die in climbing the road to it, to fall with their faces toward it.

I believe I knew Mr. Fanning's inner, everyday life as well as any student he ever had. I was with him on his farm, among his stock, in the raising and breaking and managing of them. He was always kind and considerate, giving me good advice and encouraging me. I believe his object and whole aim in life was to do *all* the good possible in every way that was due from a true Christian, and I believe his first and highest object was to obey God. He constantly impressed his students that without a knowledge of God's word impressed on their hearts, an education was a failure; and I have no doubt that the Bible colleges that are now springing up came from his teaching. He always opposed all kinds of societies, except the *church*.

Mrs. Fanning was perhaps the best woman I ever saw. She treated all the girls as her own children, and they soon learned to look to her as their mother. They loved to follow her from the kitchen to the dining room, bedroom, and garden, helping her do all her work. In fact, they could hardly help it. She was always in a good humor, with a smile upon her lips and a good word for them all. They were most happy in her presence. She taught by example, impressing them that the greatest happiness comes from helping others, and in doing this our own lives were made better. Often she has called me to her room and given me so many good, motherly talks. I always left feeling better. She certainly spent her life for others.

R. HANNIBAL GARDNER.

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CHAPTER XXIII.

Sermon Delivered by T. Fanning at Ebenezer Church, October, 1857.

CORRESPONDENCE.

LAVERGNE, TENN., October 27, 1857. DEAR BROTHER FANNING: We are so well satisfied that your discourse at Ebenezer on Lord's day, the 25th instant, is well calculated to do much good, that we sincerely request a copy for publication. If possible, we would be pleased to have it just as you delivered it. Your brethren in Christ,

> Joshua K. Speer, John W. Richardson, David Lipscomb, John Hill, Nathan W: Carter.

FRANKLIN COLLEGE, November 18, 1857.

DEAR BRETHREN SPEER, RICHARDSON, LIPSCOMB, HILL, AND CARTER: Your favor of October 27, requesting a copy of the discourse delivered at Ebenezer on the fourth Lord's day of October, 1857, has been received, and I herewith furnish the desired copy. I can but feel gratitude to God, my brethren, for your favorable conclusions regarding my humble effort to preach the "ancient" gospel, and sincerely hope the discourse may be of service to candid inquirers disposed to examine its contents. Sincerely and fraternally,

T. FANNING.

RESPECTED FRIENDS AND BELOVED BRETHREN: We appear before you this morning for the purpose of reannouncing the gospel, and we beg leave to read the only commission given for the salvation of a sin-defiled and ruined race, as recorded by Mark 15: 15, 16: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The sincerity of our purpose must serve as an apology for the absence of novelty in our subject. Human beings are as anxious "to hear and tell new things" today as they were in the days of Paul; hence the necessity of endeavoring to direct public attention from speculation, visions, and dreams to the great source of spiritual light. It will be our chief purpose to ascertain, if possible, in *what* the power of God that brings salvation consists. We wish to examine our subject somewhat systematically, and with this view we will endeavor to group our thoughts under such distinct heads as we trust cannot fail to excite attention and interest.

1. Why is it, we respectfully ask, that preaching seems to have little or no effect and that both preachers and people seem to have lost confidence in the gospel to convert men to God?

While we cannot doubt the truth of the intimation that most of our preaching is powerless for good, it may be well to call attention to a few very startling developments connected with the subject. When the gos-

pel was first announced by Peter, "about three thousand" were pierced to the soul and became converts to the new religion the same day; five thousand submitted from a short and simple sermon from Solomon's porch; multitudes of the common people, and even great "companies of the priests," daily yielded their hearts to God; and in every city, village, and hamlet the first preachers visited, scores of the people of both sexes and all kinds of religious prejudices became rejoicing believers in the Messiah. But such results are not now witnessed. Men preach for years without seeing any great move in society. God is the same Almighty Father, who is willing always to save to the utmost such as come to him by his Son; the church is still "the pillar and ground of the truth;" and we imagine the gospel in its facts is precisely the same it was eighteen hundred years ago. Has it lost its power, or are the people more ignorant, depraved, and deeply sunk into the mire of sin? Has the church fled from the earth?

We may be told that the cause of the failure of the gospel lies in the fact that the people generally have lost all fear of danger, and hence they *feel* not the necessity of listening to the voice of inspiration. We are free to admit that persons must be in a proper frame of mind in order to hear profitably. It is agreed that our kind Father was four thousand years educating our race for the reception of the gospel, and "natural men" then were not able to hear the word of God. Civilization has always been an indispensable prerequisite for receiving Christian instruction, and all classes not versed in the arts of industry are beyond the reach of the gospel of Christ. They are "wayside" hearers who understand not the word. From the fact that Cornelius and relatives were "all ready before God, to hear

whatsoever was commanded of God," it was an easy labor for the men with the keys to open the door of faith to the Gentiles.

But it is clear to all observers that the people frequently attend meeting not with the fear of God before the mind. Business engrosses their thoughts, and really they *heed* nothing. They possess no religious feeling, because they have no religious faith. Their thoughts, their hearts, and their feelings are not actuated by religious influences.

Analogous to this state of mind, we find thousands in seasons of epidemics and malignant diseases in the very jaws of death without feeling the least danger. They call not a physician, because they feel that there is nothing to fear till it is too late to employ remedies.

It is, indeed, distressing beyond measure to witness the exceeding indifference of our contemporaries regarding a spiritual life. Moral death hangs over the world, while we seem to regard it not; but we eat, drink, marry, and are given in marriage in the midst of sorrow, affliction, and death, temporal and eternal.

But there is a question beyond all this, of still higher moment—viz., the causes of this general and almost universal indifference with reference to religion. There are doubtless many, but there are a few which lie on the very surface that are the chief hindrances to the gospel of the grace of God.

Among the indolent, dissipated, and degraded classes of society there is not elevation of mind to appreciate the things of the spirit: Persons in ignorance and vice must be elevated by training in practical agriculture, the mechanic arts, and commerce. They should be instructed in the primary branches of a common-school education, and must have at least a partial knowledge of the laws of right; they must know ordinary proprieties of society and must be taught to look up to God as the giver of all we enjoy before they can hear the life-giving word.

Many, we deny not, have been educated to a very considerable extent; but their fleshly appetites prevail to such a degree over all their moral powers that the gospel can scarcely reach them. They cannot restrain their passions; and frequently when from unusual excitement they profess faith, there is "no foundation in them," and they soon fall away.

Many of the poor, we admit, are too degraded to be reached by the gospel of Christ; and most of the rich are too much under the influence of the flesh to open their hearts for the entrance of the word. In the parable of the Savior but one class in four could hear with profit the word of God. There are two, and but two, conditions for the reception of truth-viz., "an honest," a "good" and "an understanding heart." Persons with such prerequisites fail not to believe and bring forth fruit—some thirty, some sixty, and some a hundredfold. The greatest obstruction to the progress of the truth possibly is the manner in which men write, speak, and preach ABOUT religion. Most of the papers and books written on the subject of religion are not addressed to the people or at all adapted to their wants. They are dead as they issue from the press, and never inspire the least spiritual emotion. What proportion of religious writers make deep and lasting impressions on any subject? The people fall into the soundest sleep in attempting to read, and the papers and books are thrown aside to be trampled under foot. But is the preaching much better? The mere timeserver proceeds with measured steps, timidly and fearfully, dreading to reprove sin in high or low places. The ambitious preacher soars aloft in swelling strains,

employs great, high-sounding words of vanity; and while he fills an ignorant and admiring crowd with surprise, the great heart of humanity is untouched. Few preachers speak as if they had any confidence in what they utter; and, indeed, they have no well-matured and *positive* belief, and, of course, they are dead while they live. If men preach with the *humility*, *sincerity*, *independence*, and *confidence* in the word of God felt by the first preachers, the people will be just as ready to hear now as they were in the days of the apostles.

With these suggestions, beloved friends, we feel encouraged to attempt a reannouncement of the gospel of God to-day. Timothy, though not inspired, was commanded to "preach the word" as he had learned it and been taught of Paul. No opinions in regard to it and no expositions or eulogies upon the sacred oracles were to employ his mind. If we mistake not, the great moral labor of this age should be to turn the thoughts of the teachers of religion from what they are pleased to call the "meaning or explanations of the divine truth"—by which craft myriads make their bread doling out moonshine—to simple statements of the Spirit adapted to the wants of all classes in the reach of God's moral influence.

But this leads us to gravely ask the question:

2. What is the gospel?

Etymologically, it denotes "good news." It was prospectively preached to Abraham as gospel, but not the gospel of Christ. Isaiah said: "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace."

An angel from heaven first announced the glad tidings to the humble shepherds of Bethlehem while watching their flocks by night. He came from the courts above, crying in sweet accents: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

None but the sinful sons and daughters of earth can appreciate tidings so divine. Yet it is to be deeply regretted that so few are prepared to hear it. If the heart of the condemned criminal leaps for joy at the sound of a *reprieve*, we who are condemned to an eternal death should cease not to shout the praises of God and the Lamb for good news whose effects will be realized in the ages of eternity. The Lord of glory came to release prisoners in iron chains, to pour into the soul the oil of joy and gladness, and to take the unfortunate home with him to heaven.

Thus we are led to inquire:

3. Is the gospel of Jesus Christ God's converting power?

Paul (Rom. 1: 16) said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." The question is not whether the gospel is a power unto salvation, for this would imply that there are others powers; nor that it alone is the power of God in redemption; for if we find the doctrine set forth that the gospel is the power of God to salvation to each believer, the language precludes all other powers; and should we look to other sources, we would repudiate this. Even David, in Ps.

19, said, "The law of the Lord is perfect, converting the soul;" and the Heavenly Father asks (Jer. 23: 29): "Is not my word like as a fire? . . and like a hammer that breaketh the rock in pieces?" It is both becoming and respectful to say that fire is fire, and it would be ludicrous above comparison to seek to employ measures to give fire efficiency or to admit that fire can exist without all its constituents. No one would think of heat being absent from fire or pray for heat to attend the fire; and when we are told that the word of the Lord is "as a fire" and "a hammer that breaketh the rock," we feel assured that the power is in the truth, and without this power it would not be the word of the Lord. A powerless truth of God would be an anomaly, an impossibility.

The Savior speaks of the gospel as the "good seed" that, sown in suitable soil, fails not to bring forth thirty, sixty, and a hundredfold. In this we have reference to the *indescribable* vital principle in the seed that God has made, and without which seed would not be seed, but mere husks; and the word of God without the quickening influence-vital power, as before intimated-is not the word of God. "Where the word of a king is, there is power;" and every officer, by human authority, bears his authority and official power in his name alone. Jehovah inscribed his name upon the mercy seat in the Jewish economy; and Israel ever after, to insure answers to prayers, was compelled to look to Jerusalem. The name, authority, and power of God were not elsewhere; and so long as we have evidence that there is no other name by which men can be saved than that of Jesus, we are satisfied that God is in him of a truth.

It is surprising, however, that in most books and papers devoted to religion the word of God is represented as "the mere letter of religion," but the vital power of spiritual principle is thought to be beyond; and hence we are taught that men may hear all God has said and believe all he has written, and still be destitute of the power of godliness. In at least one periodical among the disciples we have noticed the doctrine we are opposing boldly advocated.

But we are asked if the word of God is not, of itself, really and truly nothing more than "the letter that killeth." Is it not a spirit that acts without forms and words to which we must look? Philosophically speaking, the word of God can have no power; its life cannot be detected; and all philosophers are, in the true sense, infidels, and only infidels. Let us consult Paul as to the spirit and letter of religion, with a determination to abide by his record.

He wrote (2 Cor. 3: 5, 6): "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us [the apostles] able ministers of the new testament; not of the letter [the letter was the law of Moses, which had waxed old and was ready to vanish away], but of the spirit; for the letter [the law] killeth, but the spirit giveth life." This "letter" was the ministration of death written and engraven on stone, which was to be done away; but the ministration of the spirit—the new testament, the gospel of the grace of God—was to remain. Let no one, then, who respects God, his word, or even regards himself, say that the word of eternal life is the mere letter of religion.

But we are fully aware it is our duty to attempt-

4. To examine some of the objections to this teaching.

We frequently hear religionists speak of the word of God as destitute of all life till the Almighty is disposed to superadd his Spirit. Hence the prayer: "Lord, send

down thy Spirit to quicken the hearts of sinners, and give thy word force and power." This is a plain admission that God is not in his appointments; that the word is as a sounding brass and a tinkling cymbal till "energized" by the Spirit. Hence men preach with no confidence in the truth, and the people are unmoved, dreaming that all the power is beyond words and ideas, and in this condition thousands and millions of our frail denizens of earth are stumbling into eternity. Any form of words which conveys the impression that the Scriptures of truth are a verbal directory merely, neutralizes the word of life and renders it inefficient for good. This is the grand sin of the age. The gospel is no longer God's power to salvation. It is effete and destitute of all life. In our opposition to this infidel teaching it is our purpose to show that the word of God is not dead, but living and quickening, and will abide forever. We regard it as out of place to employ our time in telling what Jehovah will or must do to give his appointments force or how he must aid us to believe and do his will. God addresses man as he is, capable in all respects of hearing his Father's living word, and when he speaks, he is in his word, in his appointments; and it is this confidence which makes his worship spiritual. We pretend not to explain this matter, no more than we can comprehend how the life is in the blood or vitality is in the seed and is not superadded to it. We know the facts, and are satisfied. God did it all. and it is marvelous in our eyes. In like manner we profess not to comprehend how "the Spirit is ministered by the hearing of faith," but so it is written, and we believe it; or the secret of the Almighty's appearing to Moses in the burning bush that was not consumed, vet we doubt it not. Neither can we tell the secret of the saps circulating to the utmost organ of the delicate

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plant; but it is the Lord's work, and not man's. We are also ignorant as to the manner the Spirit really and truly reaches our hearts by our union with Christ's body, or how the spirit that is in us will "quicken" our mortal bodies in the resurrection. True, we believe not from logical or philosophical deductions, but from report; but still our confidence is unshaken in the statements. Unbelievers scoff at the positive appointments of the Lord. They ask: "How is there life or advantage in the church? What fitness or intrinsic value is there in baptism, the Lord's Supper, prayer, or giving a cup of cold water in the name of a disciple?" Thus they make void the means of salvation by their ignorance and skepticism.

We have never been able to comprehend philosophical fitness in a red heifer or a scapegoat to take away sin, no more than to understand the peculiar fitness of the New Testament religion to purify the heart and qualify men for life, death, and eternity. Still, we believe he has spoken *living words* to the world; that these words are "*spirit and life*;" that God is in his words and in his appointments. Heaven has ordained a power in arsenic, inexplicable by chemists, to produce death; power in bread to strengthen the human body; and we see no reason why he could not give specific appointments to quicken the soul and qualify it for immortality.

In answer to the philosophical dogma of man's possessing *native energy*—spiritual power, or divinity within—to enable him to work his passage through this world of disappointment and sorrow without extraneous means, we simply state that there is no fact in history which authorizes such a conclusion. Man, left to himself, in all ages and countries, has affiliated to the beasts of the field, and still, unassisted by the power of God, is animal in his ways. In the language of the prophet:

"It is not in man that walketh to direct his steps." The doctrine taught by German neologists, French metaphysicians, English deists, and American spiritualists, speculatists, and religious atheists, completely annuls and blots from existence everything like written revelation, the gospel of Christ, or the ordinances of the New Testament. It is the death of all churches in which it is countenanced but for a day or an hour.

We need not ask: Why may not the Lord put forth his moral power enshrined in words and ordinances? But has he not done so? We would inquire: Where is man's moral power for good and for evil? We never could understand the rationale of angry words exciting in the human breast the bitterest feelings, but we have all witnessed the fact. Are we deceived when we say that in our words and example we exert all the good or bad influence in our power? When a friend whom we know writes to us that dear ones of earth are dead. although we see no particular influence in the ink, paper, etc., to move our souls, in spite of resolution our hearts sink within us and the scalding tears flow freely. This is *moral* force. We think we are prepared to conclude on this point by stating that we know of no spiritual or moral influence which acts chemically or directly on the organs of body or soul; but God approaches man through his mind, his understanding, his thinking self, and in this manner only does he control the world spirit-Hence his employment of words, ideas, and ually. ordinances easily understood and believed.

Thus he addresses the gospel to man in a state of death. But he is man, and not a beast. Therefore he is capable of hearing; and as certainly as he hearkens to the voice of his Father, salvation will be his. True, we do not say that the word is the Spirit of God. The word of God is denominated "the sword of the Spirit;" it is the voice of God, the voice of the Spirit, and the medium of spiritual light, life, and influence. Consequently where the word of God has not gone, the world has not given the slightest evidence of spiritual light and life.

Through the truth the Spirit reproves men, enables them to see the light and loveliness of God's countenance, to believe unto righteousness and enter the spiritual body in obedience. "Because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father." As to the manner in which the Spirit dwells in the truth, operates through it, takes up his abode in our hearts, or will awake the sleeping dead, we have admitted we are profoundly ignorant; and we add that we entertain not the most distant idea that men in the present state are competent to investigate such matters. The facts, however, we believe upon proper testimony; and in this belief we rejoice. But we do not deem it important to notice further objections to the doctrine that the gospel as it is, with a fair translation, is perfectly adapted to man as he is and is God's power to salvation to every one that believes. When the mind is prepared to hear the word, the details of the gospel-the birth, life, death, resurrection, and ascension of the Messiah to the right hand of the Father-are matters easily preached and easily believed. We are happy, moreover, in the conviction that the simple statements of the Lord's word need no learned expounder, no change of forms, no apologies, and no eulogiums. They are always effectual in all believers. We rejoice, though, most of all in the confidence that all who believe on the Lord "through the words" of the apostles are as truly one as God and his Son are one; and it is by this union, through a belief of the facts, that the world is to be saved.

5. It is important to consider the influence of the gospel in the first age of the church.

It is written (Mark 1: 14, 15): "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Notice, it was no theory of the gospel, no philosophical or orthodox view, but simply to believe the gospel.

Simon Peter and Andrew, at the first hearing, "straightway forsook their nets, and followed him." Next, "James the son of Zebedee, and John his brother, left their father, and went after him." But wherever the Lord or his plain, honest, and confiding disciples preached, multitudes were constrained to admit that they had never heard the like. Their hearts yielded, and they went after the Savior.

Under the commission, "Go, . . . teach all nations; "Go ye into all the world, and preach the gospel to every creature," three thousand, we have noticed, were saved at the first announcement, and it was but a few years that forty thousand persons were found rejoicing in the truth at Jerusalem. Afterwards Judea. Samaria, and then Galilee heard the word of the Lord and rejoiced; and, last of all, the light reached the Gentiles at the house of Cornelius. The apostles bore the glad tidings into all the world, "to the uttermost part of the earth," before the destruction of the temple, in the year 71; and it is most extraordinary that it was effectual in every place it was preached in turning men "from darkness to light, and from the power of Satan unto God." Also in the revolutions of subsequent ages, whenever and wherever the unadulterated word has been preached, sinners have rejoiced in its light and in its many exceedingly great and precious promises. And

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now, even to-day, in the midst of conflicting systems, finely spun theories, and infidel speculations, the gospel of Jesus Christ, the old-fashioned gospel, affords the only sure ground of hope regarding the future. Where it is not, death, the king of terrors, reigns triumphant. Regarding this gospel, Paul says: "The Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; . . . when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (2 Thess. 1: 7-10.) Thus it seems the belief of the truth will secure the everlasting rest which the Lord is preparing for his saints. It will be borne in mind that every religious act is but an act of faith.

6. We may next inquire as to the condemnation that rests upon the world.

The Savior said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Again: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." In another discourse our Lord said, "If ye believe not that I am he, ye shall die in your sins;" and no marvel that he should have said: "He that believeth not shall be damned."

7. Last of all, we ask: Why is the gospel powerful to salvation?

Our reply is short. It is in consequence of believing with all the heart. We have heard men speak of "a cold, indifferent, and lifeless faith." A cold and lifeless faith is an impossibility. No man ever believed

God and remained cold-hearted or indifferent. Even Felix trembled and said to Paul: "Go thy way for this time; and when I have a convenient season, I will call for thee." His belief was but momentary. "The cares of this world, . . . and the lusts of other things" choked the word out of his soul; but while it was operating upon his mind, his body was convulsed, and his very heart of hearts was deeply moved.

Upon hearing and believing for the moment the word of life, King Agrippa exclaimed in agony: "Almost thou persuadest me to be a Christian!" And man never believed the gospel without feeling the mighty power of God "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," and it is always "a discerner of the thoughts and intents of the heart." But we ask: What is the condition of this influence of the gospel upon the human heart? We answer, promptly: Belief of the truth, simple belief "that God is, and that he is a rewarder of them that diligently seek him." Are we told there is a dead faith which possesses no power over the soul? This is equivalent to saying there is no faith in the heart. If devils could not believe without trembling, are we to conclude belief in a man's heart leads him to seek the favor of his Savior? While the word dwells in the heart, the soul is fully alive to responsibility; but the moment it is rooted out, faith dies and all feeling and religious interest cease. A single example we consider quite sufficient to impress upon the mind the truth of all our teaching. Abraham was styled "the father of the faithful" because he never permitted himself to "stagger at the word of God," although he had better reasons for doubting, hesitating, and an obstinate refusal of credence than can be found in the records of the world. He was told to believe and to do things most unreasonable

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in all our philosophy, unfit in themselves, every way inappropriate, and in every point of view, save one, revolting and disgusting. Who could philosophically bear the idea of serving God by slaying an innocent child?

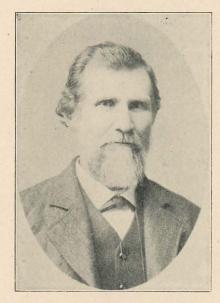
Yet Abraham was told: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering." Who ever heard of a command so perfectly adverse to all our views of propriety? Men generally find excuses for disbelieving the Almighty, but surely mortal man never saw so ample room for hesitating as did Abraham. He might have said: "Lord, I have long been faithful to you. Now I am old; have one only, dear, and beloved child; and-O Father!--if I slay him, I destroy the stay and comfort of my declining years, and I will soon go down in sorrow to the grave." He might have urged that Sarah, the beloved Isaac's mother, whose heart leaped with joy at his birth, would have all her brightest hopes crushed, and a sudden death would remove her from earth. He might have said: "Lord, my neighbors have sons enough, and to spare; take one of them." But no. Abraham suffered not himself to pause, to advise with friends. The Lord had spoken; his duty was clearly defined; and most humbly, confidingly, and cheerfully he lifted his heart and face to heaven and said: "I will go, Lord." He took his son, Isaac, and the wood, and on the third day he saw rise in the distance the mountains of Moriah; but his believing heart failed not. He said to the young men: "Abide ye here with the ass; and I and the lad will go yonder and worship." They ascended the mountain together. They stopped silently, though not in sadness; the altar rose; the innocent and unsuspecting child was bound upon the fatal wood; without pausing, Abraham took the knife, and as he lifted his hand

before the face of God and his child, the swift-winged messenger from the court above cried: "Hold, Abraham! For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." As Abraham looked around, he saw a victim entangled in the vines; and he took the ram and sacrificed him before the Lord. Thus did Abraham have the first glimpse of a resurrection. "Accounting that God was able to raise him [his son] up, even from the dead; from which also he received him in a figure."

This is the meaning, dear brethren and fellow-pilgrims in the flesh, of faith in the promises. This is the faith of God that purifies the heart, consecrates us to our benevolent Father, qualifies us for useful and happy lives, enables us to triumph in death, and will bring us off more than conquerors through Him that loved us and gave himself for us. In the belief of the sure word of testimony—the gospel of God's Son—we have all the promises to strengthen our sinking hearts, and to this faith alone can our friends of the world look for power to save and overcome the world.

Finally, the belief of the gospel as it is written will bring the alien nigh to God and will enable Christians to triumph gloriously beyond the boundary of sin and death. Thanks to God for such a treasure. Who present will refuse to hear the gospel?

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T. T. BAUDOUIN.

CHAPTER XXIV.

Letter-T. T. Baudouin.

HAHNVILLE, LA., March 12, 1905. James E. Scobey, Mount Pleasant, Tenn.

MY DEAR BROTHER: Yours of the 20th ultimo has been received and read with pleasure, coming from the pen of a friend and brother who was always very friendly and kind toward me as a schoolmate, a boon companion, always in good humor and making all around him feel cheerful.

I do not believe I can answer all your questions satisfactorily to you, but I will endeavor to give such a sketch as my memory will permit. I was not blessed with a good memory, and age has considerably weakened it. I was in my fifteenth year when I left home to enter college, and am now in my sixty-eighth year. I matriculated in Franklin College in September, 1852. My father being informed by an old friend, who was acquainted with Frank and Louis Taney, of the city of New Orleans, students of Franklin College, that the institution was both a literary and industrial school, and being desirous that I should have a practical education and learn a trade, he decided to send me to Tennessee.

I was very much pleased with the country, its geographical surface being very different from that of my native State. I was quite favorably impressed with the commanding appearance of Mr. Fanning—tall, having a noble face and a well-developed head. From the day I laid my eyes on him I have entertained a very high respect for him, and always esteemed him a true friend and a teacher of the highest qualifications. His portrait is now hanging in my parlor close to my father's picture.

The four years I remained as a student at Franklin College, I must say, were the happiest and most pleasant part of my life, with no cares and always surrounded by good friends and jolly companions. My teachers were all always good, kind, and attentive. I graduated in 1856, and at the beginning of the session of 1857-8 was appointed assistant teacher of mathematics, Mr. A. J. Fanning being then the professor of this branch. My connection as a teacher in the institution was not long, only during one and one-half sessions, being compelled to give up my position on account of bad health.

I must not omit to state that it was through the scriptural teaching of President Fanning that I obeyed the commands of the gospel and became a follower of our Savior.

I was married in 1858 in the chapel of the old college, Mr. Fanning pronouncing the words of the union which has always been happy and made strong by true love. Of this union ten children were born, of whom seven are now living.

My "old lady" sends love to you and yours, and says you must excuse her in regard to writing her recollections of school days. She often speaks of her late schoolmate, Alice Harris, your first wife.

With these few words, I will close, hoping the work you have undertaken will be crowned with success.

Your brother and friend,

T. T. BAUDOUIN.

CHAPTER XXV.

Letter-P. W. Harsh.

NASHVILLE, TENN., April 3, 1905. Prof. James E. Scobey, Hay Long College, Mount Pleasant, Tenn.

DEAR BROTHER: Yours of recent date was received. Inclosed please find a short article, which expresses briefly some thoughts of mine in reference to our lamented Brother Fanning and some of the current events of those who claim to be in sympathy with his purposes. As to the reunion, I shall be glad to be present and to do anything that I can in the way of contributing to the comfort of those who may be there. My family wish me to say that we are all at your service. Please allow me to contribute my part of the expenses incident to the gathering.

In compliance with your request, I address these lines through you to those who may be interested in the life and work of Tolbert Fanning.

I entered the primary department of Franklin College when I was only eight years of age. Shortly after this the main building was burned. The question, "Why was this building not replaced?" naturally presents itself. The answer, to my mind, is clear. Tolbert Fanning had commenced to doubt the owning of church property and the running of denominational schools. I remember having heard him more than once allude to the troubles of Kentucky University by asking: "Who is to determine what is the Christian church?" His idea was that the church is a spiritual body, without visible organic union. He hooted at the thought of such a thing. Years ago W. T. Moore, who was preaching in London, said: "It is time we were taking on organic union." Mr. Fanning showed that this was foreign and antagonistic to the attempt to restore the primitive church.

It is my humble opinion that Tolbert Fanning is misrepresented when it is claimed that the Fanning Orphan School and the Nashville Bible School are the outgrowth of his ideas and purposes. He wanted to see industrial schools, and he would have been glad to have set one in motion if he had known how without helping to build another sect. Is it not significant that he individually owned the house in which he worshiped and in which he taught school?

Trusting that these remarks will be received in the spirit in which they are made, I am,

Your brother,

P. W. HARSH.



CHAPTER XXVI.

Letter-Kate M. Lacy.

DENTON, TEXAS, March 4, 1905.

DEAR BROTHER SCOBEY: I have thought for the longest time that I would write you. I have never gotten entirely over the disappointment felt in not seeing you on my visit to Tennessee some years ago. I was glad to see your article in the last Gospel Advocate on "A New Book Proposed." I have long wished just such a book could be gotten up, and I know of no one better fitted for the task (though it may be a somewhat arduous one) than yourself. A good writer has said: "I think I would rather write a good biography than a great book of any other sort."

In thinking of Mrs. Fanning—dear, honored teacher—I have so often wished I could write with ease, so as to tell others of her beautiful, unselfish life, and the influence she exerted upon those associated with her. Even now, old woman as I am, I take pride in telling: "I was once a pupil of Mrs. Fanning."

I would enjoy so much meeting with the old friends and classmates in one of your reunions, though so many changes have taken place in our lives, so many memories of the past would be recalled, I doubt whether there would be more joy than sorrow.

I have been looking over some old letters to-day. Is there anything (unless it be an old picture) that can bring back the past so vividly as a bundle of old letters? I send you two letters written me by Mrs. Fanning. Maybe you can get a few extracts from them. One was written after my first year in school. My sister, Lu, was not expected to live until I could reach home, and I left Mrs. Fanning greatly distressed. The letter shows the solicitude and the sympathy she felt for her girls. The other letter was in answer to my letter written upon hearing of Mr. Fanning's death. See how she was touched by sympathy extended to her in time of sorrow.

The inclosed clipping, "Do Your Duty," has been pasted in the back of my Bible for many years. I cut it from the Historian. It sounded so much like one of Mr. Fanning's good Sunday-evening talks I wanted to preserve it. I have read and reread it many times. How well I have lived up to its teaching, God alone knows.

I think the book you propose will be highly interesting, particularly to all who have been connected with either of the schools. I hope to hear from all the boys and girls now living who were there in the years 1857-9. You will, no doubt, smile at my thinking of them still as boys and girls. Ah, well,

> "Hearts change but little after all. We're only boys or girls grown tall."

I put aside my writing just here to look after the dinner, while Mr. Lacy walked up town for the morning's mail. In a very short time he came in and handed me your letter, forwarded from Hutchins. It is needless for me to say I was glad to see your "old fist" again. There are few things that give me more pleasure than a letter from a friend, and particularly one I have ever esteemed so highly as yourself.

While looking over the old letters to-day, I read one from you, written in 1862, just after you and Sallie left our home in East Tennessee. You were at Anderson's, foot of the mountain, twenty-one miles north of Chattanooga.

I expect you are ready to cry, "Enough;" but I must say a few words in regard to your request that I write something for publication. Now, Brother Scobey, I hope you will not think me *contrary* in this matter; but I cannot help you out in that way. Don't you know I never wrote a composition in my life that was fit to read? I know there are others that can write well. Where is my dear old Ella (Fanning), Mollie Allen, and others? Bright girls they used to be. So please don't feel hurt with me, for I won't enjoy reading the book if you do. Good-by. As ever,

"Your old sister," KATE M. LACY.

CHAPTER XXVII.

A Loving Letter Written by Mrs. C. Fanning.

The following is one of the letters written by Mrs. Fanning to Sister Lacy, referred to in the preceding chapter:

"HOPE INSTITUTE, June 16, 1874.

"DEAR KATE: Your sweet letter came to hand some days ago. I have commenced an answer several times, and have as often been prevented from finishing. I am thankful to you for your words of tenderness. Such expressions have always touched me. Now they make me weep. When I shed tears freely, I do not suffer so much.

"Mr. Fanning's death was so sudden and unexpected it almost bewildered me. Still, the pain is so sharp, the suffering so intense, I hardly know how to bear it; but I beg to be more resigned, more submissive, to the will of Him who has so sorely afflicted me. It was so hard to connect the idea of death with Mr. Fanning always so busy, so much to do in the present and so much laid off for the future. I thought of dying myself, but could not realize that I would survive him. Persons seemed as much astonished to hear of his death as if they had never considered him subject to it. I wish to feel that the Lord knows best, and I desire cheerfully to submit to his will.

"I have received many kind letters expressing regret at Mr. Fanning's death and sympathy with me in my loneliness. My friends, too, have been very thoughtful of me. I thought at first of breaking up my school,

but was glad I did not. I should have been so restless without constant employment. Miss Fanny Cole came over, with her cousins, who have been with us, and begged so earnestly to assist me till the close of the session. I accepted her assistance, and most lovingly did she fulfill the duties that devolved upon her. Miss Pattie Hill did the same. Both studied to relieve me in every way they could. I ought to be cheerful if kindness would make me so; but—O, Kate!—the idea that Mr. Fanning is in his quiet grave and I am left alone presses upon me, and I am weary and sad—more so than I ought to be. But I struggle against the feeling. I needed chastisement to bring me nearer to God. I am striving to live at his feet and seeking that peace the world cannot give or take away.

"I have not concluded yet what I will do during the next session, should I be spared. Remember me most kindly to your parents. I should be very glad to see them. I am glad Brother Lacy is so busy. I hope he will continue to succeed.

"I am ashamed to send you this scrawl, but never mind. I hope the next time to do better. May God bless and protect you, is the prayer of your friend and sister, C. FANNING."

CHAPTER XXVIII.

Reunion of Old Students.

Time and again it had been suggested by some of the old Franklin College students that a reunion would be a source of pleasure, and possibly an inspiration.

In the summer of 1902, by mutual agreement, J. O. Blaine, W. F. Fulgham, and the writer met at the home of H. R. Moore, at Huntland, Franklin County, Tenn., spending two days there. One day was spent in visiting John Lipscomb, near by, at Bean's Creek. The hospitality of these two homes of old Franklin College boys was all that heart could wish. Sister Moore was one of Mrs. Fanning's schoolgirls, and those who knew Mrs. Fanning and the reputation of her girls know what it means to have been one of them. The time there was spent in recalling incidents of school life, discussing the characters of the teachers, some of their idiosyncrasies, and also of many of the students. It was, indeed, a happy meeting and a really enjoyable stay together. Before parting we all agreed to meet the next year; and I invited them to meet at my home, at Mount Pleasant, Tenn., where I then lived. In August, 1903, H. R. Moore, W. F. Fulgham, and W. G. Loyd, upon the day appointed, came to Mount Pleasant. Accompanying them were Misses Lexie Moore and Bessie Loyd. J. O. Blaine was, by providential hindrance, prevented from being with the party. It was a source of the greatest pleasure to my family and to me as well to be thus permitted to entertain these friends of my youth and students of the same school.

How pleasantly and swiftly the hours passed away! Indeed, it seemed that two nights and a day were not more than as many hours. We parted again, with a determination to meet again the next summer.

In the spring of 1904 Brother David Lipscomb wrote in the Gospel Advocate, suggesting a meeting of the old students of Franklin College, naming the Fanning Orphan School as the place and the day of its closing exercises as the time. The suggestion was very heartily seconded, and arrangements were fully made for the "reunion."

A few of us met in the Advocate office, at Nashville, Tenn.; and it was agreed that H. R. Moore be requested to deliver an address on the life and character of Tolbert Fanning. I had already been invited by the superintendent of the Fanning Orphan School to deliver an address at the closing exercises of that school, and had prepared my address. It was suggested that, instead of the address already prepared, I deliver an address on the life and labor of Mrs. Charlotte Fanning. To this I agreed. So at the same time and at the same place the two addresses—one in reference to Mrs. Fanning and the other in reference to Mr. Fanning—were delivered.

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CHAPTER XXIX.

List of Names of the Alumni of Franklin College.

Class of 1846—A. J. Fanning, Tennessee.

Class of 1847—J. H. Embry, Kentucky; A. L. Johnson, Kentucky; John King, Kentucky; S. H. Parsons, Louisiana; P. R. Runnels, Tennessee.

Class of 1848—C. N. Anderson, Kentucky; E. W. Carmack, Mississippi; S. S. Bush, Tennessee; A. G. Gooch, Tennessee; S. R. Hay, Illinois; W. A. C. Jones, Alabama; W. Lipscomb, Tennessee; Joseph Nelson, Tennessee; H. B. Rives, Alabama; J. P. Smith, Louisiana; N. B. Smith, Kentucky; J. S. Williams, Texas.

Class of 1849—J. E. Campbell, Texas; D. Lipscomb, Tennessee; A. J. Swepston, Mississippi; A. J. Wyatt, Kentucky.

Class of 1850—S. Y. Caldwell, Tennessee; J. B. Clark, Mississippi; S. V. Clark, Mississippi; J. V. Cook, Texas; S. C. Crawford, Arkansas; W. R. Cox, Tennessee; W. Y. Houston, Texas; J. P. Houston, Alabama; L. S. Lavender, Alabama; J. L. McCutcheon, California; P. G. Rives, Arkansas; J. C. Roberts, Tennessee; M. A. Smith, Georgia; D. J. Towson, Tennessee; F. D. Wright, Mississippi.

Class of 1851—Benjamin Abbott, Arkansas; Isaac Bush, South Carolina; F. M. Carmack, Mississippi; D. Galbreath, Texas; J. G. Hester, Kentucky; O. S. Laws, Ohio; T. G. B. Sanders, Alabama; F. L. Taney, Louisiana.

Class of 1852—R. R. Caldwell, Tennessee; E. W. Herndon, Missouri; L. Hodges, Mississippi; A. B. C.

Jones, Missouri; S. S. Laffitte, South Carolina; W. T. Richardson, Tennessee.

Class of 1853—A. H. Appleton, Kentucky; G. W. Bailey, South Carolina; C. K. Barnes, Tennessee; A. J. Caldwell, Tennessee; R. E. Fortson, Louisiana; S. L. Freeman, Tennessee; A. P. Reid, Mississippi; E. D. Warder, Kentucky; J. P. Warder, Kentucky.

Class of 1854—H. G. Davis, Alabama; T. W. Watkins, Tennessee; K. M. Vanzandt, Texas.

Class of 1855—W. C. Hubbard, Tennessee; W. I. Lipscomb, Tennessee; T. K. Powell, Tennessee; G. B. Lipscomb, Tennessee; J. E. Scobey, Tennessee.

Class of 1856—T. T. Baudouin, Louisiana; W. C. Bromly, Mississippi; J. J. Jolly, Alabama; M. A. Jolly, Alabama; W. L. Collins, Tennessee; J. T. Settle, Mississippi; W. M. T. Thompson, Tennessee.

Class of 1857—H. R. Moore, Mississippi; W. F. Fulgham, Tennessee; I. L. Vanzandt, Texas; A. L. Anderson.

Class of 1859—John Smith Poyner, Robert H. Powell, Wallace Powell, E. G. Sewell, G. M. Atkerson, Eleanor R. Hill, Sarah A. Harris.

Class of 1860—Thomas A. Head, James Alexander, J. S. McCorkle, L. P. Swain, Thomas W. Davis, J. J. Scott.

Class of 1861—C. C. Braden, Joseph E. Carnes, Zack Wilson, — Whitfield, Turner Goodall.

CHAPTER XXX.

Names of Living Graduates, as Far as Known.

So far as known to us, the following are the names of the survivors of the Franklin College graduates, with their present addresses:

Class of 1846—1; none living.

Class of 1847-5; 3 living:

J. H. Embry, Washington, D. C.

A. L. Johnson, Fort Worth, Texas.

P. R. Runnels, Christiana, Tenn.

Class of 1848—12; 2 living: W. A. C. Jones, Livingston, Ala. William Lipscomb, Nashville, Tenn.

Class of 1849-4; 2 living:

J. E. Campbell, Austin, Texas. D. Lipscomb, Nashville, Tenn.

Class of 1850-15; 2 living:

J. B. Clark, —, Miss.

W. R. Cox, Raleigh, N. C.

Class of 1851-8; 2 living:

J. G. Hester, Chicago, Ill.

F. L. Taney, New Orleans, La.

Class of 1852-6; 2 living:

A. B. C. Jones, Liberty, Mo.

R. R. Caldwell, Nashville, Tenn.

Class of 1853-9; 1 living:

A. J. Caldwell, Nashville, Tenn.

Class of 1854—3; 3 living:

T. W. Watkins, Washington, D. C.

K. M. Vanzandt, Fort Worth, Texas.

H. G. Davis, —, Ala.

Class of 1855-5; 1 living:

James E. Scobey, Franklin, Tenn.

Class of 1856-7; 2 living:

T. T. Baudouin, Hahnville, La.

W. M. T. Thompson, Austin, Texas.

Class of 1857-4; 3 living:

H. R. Moore, Huntland, Tenn.

W. F. Fulgham, Huntsville, Ala.

I. L. Vanzandt, Fort Worth, Texas.

Class of 1858-0.

Class of 1859—6; 4 living:

John Smith Poyner, Bartlett, Texas.

E. G. Sewell, Nashville, Tenn.

—, Powell, —, Texas.

Eleanor R. Hill, R. F. D. 7, Nashville, Tenn.

Class of 1860-6; 1 living:

Thomas W. Davis, Brentwood, Tenn.

Class of 1861-5; 1 living:

Joseph E. Carnes, —, Texas.

The total number of graduates for the fifteen years of the school's existence and active work was ninety-five. Of these, two were women—Eleanor R. Hill, who subsequently became the wife of Prof. A. J. Fanning, and Sarah Alice Harris, who became the wife of James E. Scobey. Of these ninety-five graduates, twenty-nine are known to be living. There may be others; but if so, after diligent inquiry, we have failed to locate them. Twenty-odd of them at the beginning of the Civil War entered the Confederate service.

CHAPTER XXXI.

Names of Those Who Are Known to Have Entered the Service of the Southern Confederacy.

Those of the alumni of Franklin College who entered the service of the Southern Confederacy were:

Class of 1846-None.

Class of 1847—P. R. Runnels.

Class of 1848-W. A. C. Jones.

Class of 1849-None known.

Class of 1850—S. Y. Caldwell, W. R. Cox, — Houston.

Class of 1851-None known.

Class of 1852—R. R. Caldwell, E. W. Herndon, W. T. Richardson.

Class of 1853—A. H. Appleton, A. J. Caldwell, S. L. Freeman, E. D. Warder.

Class of 1854-T. W. Watkins, K. M. Vanzandt.

Class of 1855—W. I. Lipscomb, G. B. Lipscomb, James E. Scobey.

Class of 1856—W. C. Bromly, J. J. Jolly, M. A. Jolly, W. M. T. Thompson.

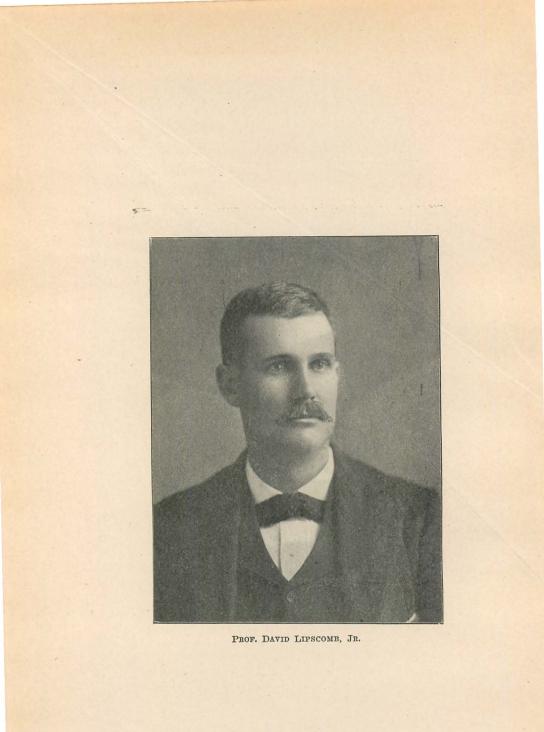
Class of 1857-H. R. Moore, I. L. Vanzandt.

Class of 1859-Wallace Powell.

Class of 1860-None known.

Class of 1861-Turner Goodall.

Of those who were either killed or died in the service, there were: W. T. Richardson died soon after his enlistment in the army; A. H. Appleton was killed in battle; S. L. Freeman was killed; E. D. Warder died a prisoner of war in Fort Delaware; W. I. Lipscomb was killed in battle near the close of the war; Turner Goodall was killed in battle; — Houston was killed. There may have been others of the graduates who entered the Confederate service, besides a great many undergraduates who are known to have done so. Of the graduates whose names are mentioned, I believe every one of them became commissioned officers, serving the South with fidelity and distinction. Besides, numbers of undergraduates rendered quite as good service as the graduates, and very greatly distinguished themselves by their faithful, intelligent service, reaching positions of honor and distinction.



CHAPTER XXXII.

Closing Exercises of the Fanning Orphan School. May 25, 1904.

The Class of 1903 was composed of five girls and one boy. Four of the young ladies almost immediately found positions as teachers. Two, Misses Oliphant and Marsh, are filling places at the Tennessee Industrial School; one, Miss Jones, taught first in West Tennessee and later in Arkansas; one, Miss Spence, taught in this county, and is now at Garfield, in Southeast Georgia. The fifth young lady, Miss Robeson, entered the classes in Peabody College for Teachers; and the young man, Mr. Bowers, is taking a civil engineering course at Vanderbilt University, both Miss Robeson and he having entered the classes at their respective schools without difficulty in passing examinations.

Fanning Orphan School has finished its twentieth year, with the largest enrollment since its beginning, in 1884. At the close on Wednesday, May 25, the largest crowd that has assembled since the "palmy days" of Franklin College filled the chapel of the new building and overflowed into the yard and lawn. After listening with pleasure to an interesting programme, the crowd met around tables spread under the beautiful trees and enjoyed a bountiful dinner. The following is the programme:

Opening Prayer-E. A. Elam.

Chorus—"Onward, Christian Soldiers" (Flagler), Class Young Ladies. Vocal Solo—"If You Won't Play with Me My Way,

Vocal Solo—"If You Won't Play with Me My Way, I Won't Play" (Morse), Miss Eddie May Jackson.

Recitation-" Mis' Smith," Miss Bessie Brown.

Chorus-"This Letter is for My Papa" (Westendorf), Class Little Girls.

Vocal Solo-"If the World Belonged to Me" (Gabriel), Miss Marcia Lipscomb.

Recitation-"Gradatim" (J. G. Holland), Miss Kathleen Parsons.

Chorus-"Rolling to de Sea" (Birch), Class Young Ladies.

Vocal Solo-" My Pa's Richer than Your Pa" (Bray), Miss Hettie May Hasty.

Recitation-"Sara Fixes Up Things," Miss Alma Carneal. Chorus-"What the Wind Says" (Tourjee), Class Little Girls.

Recitation-"The Well of St. Keyne" (Southey), Miss Nola Taylor.

Vocal Duet-"Little Black Me" (Chattaway), Misses Eddie May Jackson and Hettie May Hasty. Chorus—"In the Valley of Tennessee" (Dumas), Class

Young Ladies.

Recitation-"Tragedy of an Apple" (Douglas), Miss Alberta Douglas.

Chorus-"The Man in the Moon" (Murray), Class Little Girls.

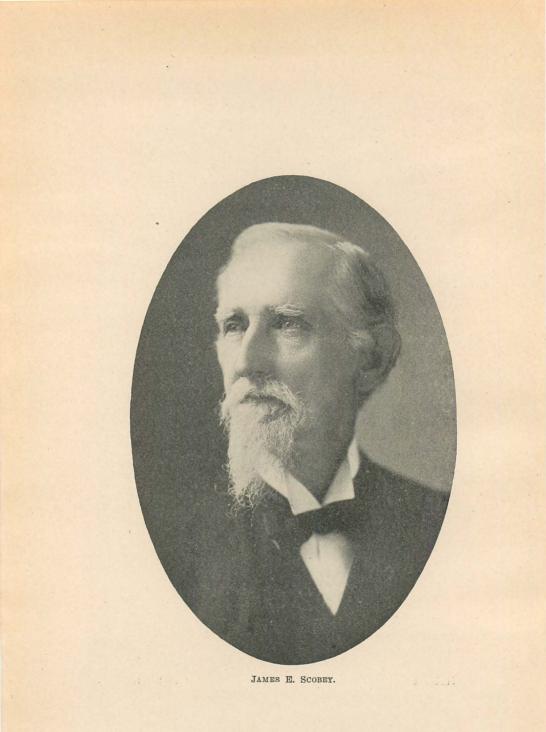
Recitation-"Rebel or Loyalist" (American Magazine), Miss Minnie Dodd.

Vocal Solo-"Bessie, the Maid of Dundee" (Gilbert), Miss Jennie Dabney.

Presentation of Diploma to Miss Otha Lowe-By David Lipscomb, Sr.

Chorus-"The Old Front Door" (Palmer), Class Young Ladies.

Address-" Mrs. Charlotte Fanning," Prof. James E. Scobey.



CHAPTER XXXIII.

Mrs. Charlotte Fanning.

(Address delivered at the closing exercises of the Fanning Orphan School, May 25, 1904. by Prof. James E. Scobev.)

It is a most pleasing experience to be here to-day. The circumstances are suggestive, and our minds are carried back to scenes of former days—days of our youth and young manhood, days filled with pleasing pictures of the future as well as with real enjoyments of the then passing moments.

Memory pictures the old college—long and wide with its four stories; its dormitories, chapel, recitation rooms, laboratory, etc.; its long hall and its shorter transverse hall. There, just a few paces north, is the dining room, where we take our meals; the kitchen adjoining, in which "old George" Hall prepares the meals and from which Aunt Charlotte and others bring them to the table to serve to us. We always get our biscuits on Wednesday night at supper and our pie on Sunday without fail.

It is the morning of July 4, 1853. The day is beautifully bright; the air is balmy, and not too hot for comfort. Nature is smiling propitiously in her beauty upon the interesting events which are passing at old Franklin College. Carriages are coming and going; throngs of citizens and strangers from a distance are filling the halls, rooms, corridors, and chapel. Hark! The bell is sounding! The exercises in the chapel are now to begin. Ah, yes! Do you see the Minerva College

girls-little angels, we think-and the teachers marching up to the college? They pass in and up to the chapel. And here come Mrs. Fanning and her "sweeties" tripping along; they pass in and up. Now we will enter the hall and go up to the chapel, too. What a throng fills the ample space! Everything is beautiful, everybody is cheerful, and an air of expectation is manifest in every countenance. A hushed stillness prevails, save the flutter of fans in the hands of pretty, smiling young girls and more sober maids. Soon relief to the tension comes. It is Commencement Day. The faculty and Senior Class, in procession, come and take the places assigned them, and the exercises begin. "Old Boss" is seated in his usual place (in the center of the pulpit rostrum), flanked on either side by a part of the remaining faculty-W. Lipscomb, A. J. Fanning, and F. M. Carmack. In front of them are seated the Senior Class-A. H. Appleton, Kentucky; G. W. Bailev, South Carolina; C. K. Barnes, Tennessee; A. J. Caldwell, Tennessee; R. E. Fortson, Louisiana; S. L. Freeman, Tennessee; A. P. Reid, Mississippi; E. D. Warder and John P. Warder, Kentucky. The invocation is made by "Old Boss," and then the musicsweet music-begins. "Jugs" Carmack, on the violin; E. D. Warder and John Warder, on flutes; and others, on guitars and the bass viol, captivate the hearts of all. We listen now to the speeches of the boys, interspersed with music. The last one now comes; it is Appleton. He has the valedictory, and now he bids all good-by. The diplomas are awarded, the young men receiving them from the hand of "Old Boss." What throbbing of hearts all now feel, especially the graduating class! Do hearts ever beat with higher hopes? Do greater expectations ever rise in mind than those which now well up in the bosoms of our dear graduate fellows? An anthem, in which a hundred voices fill the hall with music sublime, is sung; the benediction is pronounced; and the session of 1852-1853 is ended.

The congregation slowly disperses; the class is receiving the congratulations of friends and loved ones. Some few of the student boys are hastening to leave for their homes, glad to be free from the exactions which student life imposes; the great majority will remain to enjoy the festive occasion of an entertainment provided by the students of the college. The boys are anxious to meet the girls—some of them, perhaps, for the last time; but others are hoping to meet them not only on this joyous occasion, but often again.

In the afternoon the chapel is filled again to listen to the alumni address, delivered by Prof. F. M. Carmack. The subject is: "The Curse of Yonder Sun." The remainder of the afternoon is spent in social intercourse.

Now the evening shades bring us again to the chapel, where, in a gay throng of girls and boys and women and men, the hours speed away; and the boys and girls seem never to have been happier than now. "Old Boss," Mrs. Fanning, Professor Lipscomb and wife, and others vie with each other in their efforts to see that each "greeny" is properly introduced and broken into the harness as a ladies' man. Now, at last, the midnight bell is tolling; good-byes must be said; and to-morrow's sun will find us all leaving the dear old college, with all the hallowed associations connected with it. We are leaving now, and some of us will never return. Sad thought, but—O!—how true!

> O, were you ne'er a student there, And did you never train With "Old Boss" and a pretty girl You wished to call your own?

Didst never march with her away To the fields and woody glen, Where, on the bright and sweet May day, We went to crown the queen?

What did you say while on the way? What did she say, I beg, That bright May day? Did she say: "Can you play mumble peg?"*

Where now are the boys and girls of those good old days? Where is the faculty, and where are the students all? The great majority of them have passed over the river; a few remain on time's side of eternity. Of the faculty, only one remains—Prof. William Lipscomb. Of fourteen graduating classes, numbering ninety-five (of which two were females), there are known to me to be twenty-nine men and one woman alive. Of these twenty-nine, some few are here to-day. We are glad to grasp their hands once again and to mingle with them in sweet companionship as of yore.

While our minds are filled with pictures of the past and sweet recollections of sunny hours of youthful labor and loving companionship spent in schoolboy days give us the most pleasurable emotions, still there is a tinge of melancholy because we can see no more the faces of some of those whom we loved so well and who we know loved us. They have passed over the river, and upon the other side we shall sooner or later see them again.

It will not be long-it cannot be long, in the nature

^{*}During the student life of H. R. Moore at Franklin College there was a May-day celebration—picnic—and the young men of the college were allowed to accompany the girls of Mrs. Fanning's school. Moore went with Lavisa Harris. He says they never spoke a word on the way; but after arriving on the grounds, she said to him: "Can you play mumble peg?"

of things-until the last one of the faculty and students shall have left the walks of men. The college building itself lives only in the memory of its nearest and best friends; the building perished by fire years ago. Many changes in and about the location have taken place; but, withal, the spot where it stood is hallowed in the hearts of those who have been its inmates and in the memory of their and its friends. While its founder is dead, and all those who taught in the school, save one, so far as I know, are dead, yet it and they still live. The influences wrought on and in minds and hearts at Franklin College for the good of humanity and the upbuilding of truth and righteousness have been potent, not only in this immediate vicinity, but in all the States-in the North as well as the South, from the Atlantic to the Pacific and from the great lakes on the north to the gulf on the south.

These buildings, grounds, and beautiful surroundings; this school and these excellent literary exercises here to-day-which remind us so much of the past, of our own school days-have been made possible by the life of him and her who did so much for the youth of Tennessee in their education at Franklin College, Mrs. Fanning's School, Minerva College, Hope Institute, and Prof. A. J. Fanning's Franklin College Classical School. To Tolbert Fanning we all-and you all, my young friends of this school-owe a debt of gratitude; but to her who was the sheet anchor to Mr. Fanning in the stormy scenes of life-Charlotte Fall Fanning-no less is due. Their memories will ever be green in the minds and hearts of those who knew them and came under the benign influences of their consecrated lives. Their memories should be cherished by all who may have heard of them and their work in the world; especially should the pupils of this school and their friends ever remember with heartfelt gratitude that the labor of their devoted lives made possible this institution, where home duties and Christian culture are the effort, rather than the gaudy display which pampered wealth and sensual gratification strive to secure.

The influence of Charlotte Fanning on the hearts and lives of all with whom she came in contact, whether male or female, has been of the most benign character. I well remember the first time I ever saw her and the impression she made then upon my mind. Though a stripling of a boy, that scene has continuously abode with me to this day. I see her as she sat near her husband and sung, with him and others, in melodious strains.

I have thought that I had never seen and known a woman of better impulses, one more thoroughly consecrated to the service of good, than she. In many respects she was an extraordinary woman. Intellectually, perhaps, she was not preëminent; yet in moral force she was a power. Gentle in spirit, kind and considerate, always abounding in good works, she reached and molded the heart force of her pupils, giving them some of her spirit and some of her love.

It may not be amiss on this occasion, in the presence of these young girls who have been the recipients of some of her benefactions—and who, I trust, appreciate them and in loving affection revere her name and memory—to give a few facts in her history. For what she was and did her name and fame should be cherished by us now living, and we trust it will still be revered by many yet unborn. It is a pleasing labor to recount the noble attributes of our loved and lost.

Charlotte Fall Fanning was not to the manner born; but she lived in, and devoted her life for more than half a century to the welfare of the girls of, our dear South-

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She recognized the fact that if the world became land. better, it must come through the training of the home and that the mother is the home. She was born, in England, on April 10, 1809. Her family emigrated to America when she was a child, her mother dving either on the voyage or soon after arriving in this country. Her brother, Philip S. Fall-of sacred memory, because of his long life of devotion to the good of humanity, being one of the best gospel preachers of his day-became her foster father. Besides being a preacher, he was also a teacher; and principally under his tuition Charlotte gained a liberal education. She was now prepared to enter upon her chosen life work. She was well fitted, both by natural inclination and education, for a successful, efficient teacher. The years of her life as teacher have been mainly spent in a radius of less than ten miles of this spot, and the greater part of the time almost within a stone's throw of this place. In the beginning of her career she taught in the Nashville Female Academy, then the most popular and best female school in all the South. Here, as a teacher, she won golden opinions as a trainer of girls. It was during her engagement here that she met and made the acquaintance of a then rising young preacher who had received his education and degree at the University of Nashville. He recognized the worth of the woman, Charlotte Fall; and she admired the manliness of the man, Tolbert Fanning. Feelings of interest ripened into love; love, into betrothal; and then came the marriage, on Christmas Day, 1836. She loved her husband sincerely and had the highest appreciation of his abilities, and he had no less appreciation of hers, as was manifest in their joint work during all the succeeding years of their busy lives. In less than one month from their marriage they had located in Franklin, Tenn., and opened a school. They were financially poor; but they were rich in faith, strong in courage, and willing and anxious to labor for the good of humanity and the honor of God.

Mrs. Fanning was a woman of fine common sense, of the soundest judgment, and fully appreciated and understood her circumstances. She could teach all day, and then at night do the ironing. She was always goodhumored, and she went cheerfully to all the tasks a dutiful life imposed. Whatsoever she did, her heart was in it; and all the energies of her being were laid under contribution to accomplish the purposes of her determined judgment. She worked not only with mind and tongue and pen, but also in the manual tasks of an energetic, busy housewife. Her pantry and her kitchen, her garden and her flowers, consumed the spare moments which the school and school duties did not demand. She believed in the dignity of labor. "It is an honor," she said, "to do things, and to do them well." Therefore the girls whom she trained, who were influenced by her, have seldom been found deficient in those qualities of head and heart commending them to the appreciation of a discriminating public and, maybe, to the admiration of thoughtful young men.

Whatever Tolbert Fanning might have been without Charlotte Fall, he was a great man with her. With her to supplement his work in teaching, in preaching, in farming, in gardening, and in housekeeping, his efforts were crowned with the highest success. She seemed instinctively to know her part, and faithfully she did it. He could preach, she could sing; he could argue, she could persuade.

If every mother were endowed with the characteristics of a dutiful wife and were imbued with a true Christian spirit, our land and country would feel the

impulse of a force which in the ages to come would minimize vice and exalt the race to a higher plane of manhood and womanhood.

It is well that there are still some homes where the Bible is revered, where its precepts are taught, and where the children are trained "in the nurture and admonition of the Lord;" it is well, too, that there are some schools where the object is to train boys and girls for the discharge of the highest duties and obligations of life, the highest of which is to be a Christian. These homes and schools, whether many or few, are "the salt of the earth;" educationally speaking, they are the conservative factors in the fabric of society.

Mr. and Mrs. Fanning were not blessed with children of their own, and this may be the reason why they reached out to help the helpless and to bestow the wealth of their affection upon the children of others.

Mrs. Fanning's school was always a home school. She was a mother to her girls. She took them into her confidence and companionship, and marvelously did she impress them with a desire and determination to be and to do something in the world worthy of womankind. She, in her own life, gave them an example of a refined, cultured, Christian woman.

In May, 1874, thirty long years ago, Tolbert Fanning died, leaving her in sole control of all their earthly interests—confident, no doubt, that she would push forward and carry out their well-planned and well-understood intentions in regard to its use and disposal. She proved true to the thought and purpose, and to-day this school stands a monument to their names and a true exponent of their Christian life and labor of love.

The influence of a life so consecrated to the good of man does not lose its power because one may die; it flows on and on in broadening waves toward the shores

of eternity, bearing on its bosom the highest and best interests of man.

Mrs. Fanning was accustomed to write pieces for publication, addressed to the girls, and not infrequently to young men as well, which abounded in the choicest bits of advice and the richest exhortations to virtue and goodness.

Time and space cannot be afforded me to recount the half I could say in reference to a subject so full of interest to all lovers of a good, gentle, pure, Christian woman.

Charlotte Fanning dedicated her life and all she had to the noble cause of education and to her God. Her example has led others to join her in doing a generous, Christian work; and so the school is growing, so these stately walls of a better and larger building have arisen to meet the widening demands of educational interest in this most commendable benefaction.

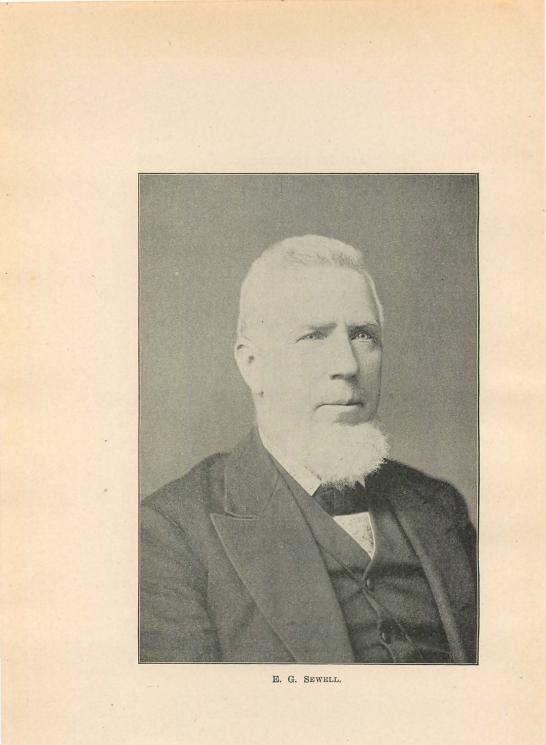
With the opening of this school Mrs. Fanning seemed to live in the conscious realization of the culmination of the hopes and aims of Mr. Fanning and herself. She entered heartily into the work of the school and proved a faithful worker in the class room as long as health and strength were vouchsafed her. When once more the building was filled with girls and the grounds resounded with the blithsome glee of happy young hearts, her own warm heart seemed to be aglow again with the fire of more youthful days. She was, indeed, happy.

But Charlotte Fanning's work on earth was drawing to a close. She had faithfully served the Master, and she could calmly await his summons to depart from earth and come up higher. Her heart was not troubled; she believed in God, and also in his Christ. She believed there was "rest for the weary" and a home

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of unfading beauty for all who have been, and shall be, faithful and true in the duties of life.

Charlotte Fanning died on August 15, 1896. Nearly eight years have passed away since her mortal remains were, at her own request, placed under the earth amid the shade of the trees of this spot. Here, side by side in the bosom of Mother Earth, amid the scenes of earlier manhood and womanhood, lie the mortal remains of that sturdy, fearless defender of the faith, that earnest worker in the cause of Christian education, Tolbert Fanning; and those of the modest, gentle, loving, warmhearted, faithful, consecrated, self-denying wife, Charlotte Fall Fanning.



CHAPTER XXXIV.

Reunion Exercises, May 25, 1904.

The hour of noon having come and the school exercises over, under the shade of the trees, in the yard of "old Hope Institute," a splendid, sumptuous dinner was spread, of which all partook and were abundantly satisfied. The citizens, neighbors, and friends manifested a spirit of hospitality and good will charming to behold.

After dinner the bell was rung as a signal for the assembly of the old students. Soon the chapel was well filled, when Professor Scobey arose and said:

"There are many of the old students present, and all may wish to say something. It occurs to me that it would be fitting, proper, and right for some one of the old contingent to preside over the meeting. I, therefore, suggest that Brother William Lipscomb, the oldest officer of Franklin College present, one who has labored with us, among us, and for us many years, take this chair and preside this afternoon over these deliberations. I believe this is right. It is due us, it is due him, it is due old Franklin College."

Prof. William Lipscomb, being conducted to the chair, said:

"It is a pleasure to me to do anything to add to the happiness of my fellow-creatures, but I wish some one else had been asked to preside over the meeting. Having been requested to do so, however, I accept the position, and will do all I can to secure expressions from those connected with the school in days gone by. I

shall make no effort to suppress the free expression of sentiment and feeling on the part of those interested in these matters."

Prof. James E. Scobey was appointed secretary.

The chairman then called for the address to be delivered by H. R. Moore, class of 1857, of Huntland, Tenn., on "The Life and Character of Tolbert Fanning."

At the close of Brother Moore's address, Prof. W. Lipscomb, chairman of the association, spoke somewhat as follows:

"I regret, my friends, that neither physically nor mentally am I in condition to speak as I would wish on an occasion like this. The effort to gather together the fragmentary reminiscences of those whose lives have left valuable lessons to the world is most commendable. The two individuals, sketches of whose lives have been offered for your consideration to-day, were in character and influence far above the ordinary mold of humanity, and their labors in behalf of our race deserve in many respects almost reverential consideration. The memory of the noble woman, a presentation of whose life and labors was so touchingly given to you this morning, is too fresh and too fondly cherished in this community and in the hearts of those from a distance who vears ago received lessons of tender counsel and loving instruction to require at my hands any further notice. What she was and what she did are still fondly cherished in the minds of those who knew and appreciated her earnest and faithful service to her Master.

"More than thirty years, however, have passed away since the almost majestic form and presence of Tolbert Fanning felt the chilling touch of death and were laid beneath the sod. A new generation has grown up, and the recollections of his busy life are fast fading from the memories of even the few of us who knew him per-

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sonally. Possibly no one living knew him more intimately or is better prepared to give a just estimate of his character in the busy affairs of daily life than myself. For sixteen years—three as a pupil and thirteen as associate teacher—I was in almost daily contact with him. Not only in the work of teaching and looking after the interests of Franklin College did I know him; I knew much of his business affairs and the harassments growing out of his relations with the world. He was strong, grand, masterful, when fully alive to his responsibilities as a leader in the great work of the moral elevation of his fellow-men through the power of the gospel. No man, not even Alexander Campbell, could surpass him in the clearness, force, and confident assurance with which he presented Heaven's message as the remedy for the diseases of ignorance, sin, and death, when his heart and soul were free from the vexations of earthly cares. An unfortunate ambition to be prominent in fostering what he believed to be for man's material good sometimes-too often, in fact-fastened its paralyzing grasp upon his gigantic powers, enervated the strength of his mighty arm; and placed him before the world in a position far below that which he ought to have occupied. The clearness with which he could state a proposition, the commanding force with which he could give expression to his convictions, and the practical, common-sense conception of the religion of Christ in its application to man's interests for time and eternity, have left us, as a priceless heritage, an example worthy the fondest admiration of our hearts and the practice of our lives. I have known but one man whose conceptions of the written word were freer from every shadow of mystic ambiguity. His interpretations of the meaning of isolated passages may have been sometimes strained; but the simple, natural, matter-of-

fact manner of looking at the 'things of the Spirit' left behind a lesson and an example which have not only already borne abundant fruit, but will continue through ages to come to yield a rich and abundant harvest of practical wisdom to those who really desire to know and spread abroad the knowledge of God's will.

"One more thought. That there has come down to us a legacy valuable in elements of useful counsel and instruction, none dare deny. How has it been transmitted? By what means has it outlived the wreck and destruction of war's devastation? Not many feet from the foundation of this imposing structure stood the humble building in which the labors of our brother and sister, as teachers at this place, began. The building is gone; the foundation could hardly be traced. The spring house, built of the compact stone of these hills, alone remains to recall the unpretentious equipment of their early efforts and to teach the lesson of how much can be done amid unpropitious surroundings. From "Elm Crag" grew Franklin College and its accompanying buildings—all useful rather than ornate. Of these, only one structure remains to revive a remembrance of the busy, stirring scenes of our schoolboy and schoolgirl days. The stalwart, energetic form of the master spirit and the well-knit, tireless body of his true helpmeet lie side by side beneath vonder modest pile of granite, rapidly dissolving into the dust of Mother Earth. As the days go by, this granite pile will waste away and the voice of these material things will cease With no witness but changing, perishing to speak. matter, however beautiful or impressive in form, the lesson of these useful lives would soon pass away and its influence be lost to the world. There is that which the wasting touch of decay is powerless to destroy, that no rapid gliding away of years can blur or obliterate.

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Thought, the master power of life, involving in itself principles of noble conduct and worthy endeavor, shaping, inspiring, and deciding every issue of existence, perishes not. Transmitted by words spoken or written, transfused by a power which finds expression in something beyond words or deeds, entering into each breath and throb of life, and springing forth with unimpaired vigor as it passes into the hearts of successive generations, it defies the touch of decay and grows more vital in the richer, deeper soil of souls more ready to receive its lessons of Heaven-born truth. Our work as heirs of this heritage of practical wisdom and truth is to so cherish its memories, reëmbody in our lives its unfailing strength, and so develop and emphasize its principles that it may pass without spot or blemish into the hearts and lives of those who follow us. Thus our labors become sharers in the grand work of spreading and strengthening the influence of that truth which will live on earth so long as there is one heart free from the taint of depravity ready to offer it a soil so 'good and honest' that the living seed may spring up and bear fruit unto life eternal, so long as one hungering, thirsty soul cries out: 'Abide with me.'"

Chairman Lipscomb then asked for expressions from any present on anything pertaining to the old schools, their teachers, etc.

Brother E. G. Sewell, an old graduate, class of 1859, being called out, said:

"I am not prepared for an occasion like this, and can say only a few things.

"My personal acquaintance with Brother Fanning began in September, 1858, at which time I entered Franklin College. In order to illustrate some thoughts that have already been presented, I mention one feature in Brother Fanning's life work that I am sure benefited

me very greatly. He made it a point in each session, especially in the first part of the session, to preach a series of discourses on the Bible and the first principles of the Christian religion. I remember some thoughts I put on paper. They were lost, but a few days ago a son of mine found one of the old books in which I had put down impressions made upon my mind in the old chapel. I used page after page to write down what I gleaned from his preaching. One of the subjects was: What evidence have we of the existence of God and the truth of the Bible? In effect, his argument amounted to this: In regard to the evidence of the existence of God he would say: 'No man can say, "I know God exists;" but he can say positively that he knows the Bible says: "In the beginning God created the heaven and the earth." We know the Bible says this, and we believe it to be true. Therefore our evidence of the existence of God is based upon our faith in statements of the Bible.' Thus he came down to the time of our Savior. 'What is the evidence that Christ ever existed upon the earth? No man can say, "I saw him in Bethlehem, saw him crucified, saw him after he arose from the dead;" but men can say this: "We know the Bible says he was born in Bethlehem, was baptized in the river Jordan, was crucified on Calvary, was buried, and arose again the third day." We believe these things to be true. Thus the whole matter is a matter of faith, not personal knowledge.'

"These things impressed me because in my early days preachers taught that we have to *know* we are children of God. I had studied the Bible earnestly and prayerfully, and had learned to trust in what it stated; but these things had never so impressed me before. He said: 'No man can say, "I *know* my sins are pardoned;" but we do know that the Bible says,

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"He that believeth and is baptized shall be saved;" and we can *know* certainly that we have done these things. Therefore the evidence of our acceptance with God is a matter of faith, not personal knowledge."

"This is simply one of unnumbered things that were impressed upon my mind through Brother Fanning's plain, simple Lord's-day sermons in that old chapel. No influence, perhaps, in all my life has had more to do with my efforts in preaching the glorious gospel of Christ than the impressions made upon my mind through his preaching. I have had to study, to make those thoughts mine and use them in my own way; but I shall never forget those discourses and the impressions they made upon me.

"I want to say a few words in regard to Sister Fan-People make their impress upon us in various ning. wavs-some by what they say, some by what they write. some by what they do. Sister Fanning's life is measured not so much by what she said or what she wrote, but what she actually did. After I graduated, having spent three years in hard study, my weight being brought down to one hundred and sixteen pounds, I commenced preaching; but by the first of September I was brought down with fever, and was not up again till after Christmas. We were stopping at Franklin College. I had one of the best physicians in the country to prescribe for me, and he did his duty; but there are often little things a sick person needs that a doctor does not always attend to. One day when I had a burning fever, my brain seeming to be on fire, Sister Fanning came into the room. My wife was busily engaged in other matters. Sister Fanning saw the effect of the fever, felt of my head tenderly, and sent immediately for a bucket of cold water from the spring. She bade me hold my head out over a basin, and she poured that cold water gradually upon my head. I have no recollection of having ever felt, from that day to this, such pleasant sensations from any treatment I have received. This is in keeping with her character; and if all who have been under her supervision and kind treatment should speak out to-day, it is impossible to estimate how many such deeds would be mentioned.

"Perhaps it would be well to tell how I came to attend school at Franklin College. Brother Fanning had proclaimed that they would accept as students, free of charge, twenty preachers who would give evidence that they meant to make preaching their vocation in life. I had been attending school at Burritt College about two years and a half, and my ambition was to graduate there under Prof. W. D. Carnes. But near the close of the session of 1858 he was burned out and left the community, and the college fell into other hands. I then began to look about for some other place to attend school, and my attention was called to the proposition made by Mr. Fanning. I went there on that proposition, and graduated on June 6, 1859.

"I feel that I owe much to both Brother and Sister Fanning, and while memory lasts I shall not forget the impressions made upon my mind at Franklin College."

Brother David Lipscomb, responding to the call of his name, said:

"I first knew Brother Fanning in 1846, I believe it was. I recollect his appearance when we entered his room. He was comparatively a young man then, and had not gained the well-rounded proportions he afterwards reached; but he had about him all the evidences of strength and vigor. He was dressed in a well-worn, but well-brushed and well-kept, suit of grayish-blue jeans, and wore a cloth cap, with the top of it pulled as far back and the brim as far down in front as possible. I remember it made a singular impression upon me. He was remarkably neat and careful as to his clothing and person.

"We came to Franklin College on horseback. The night before we reached the place we spent with a gentleman who lived six or seven miles this side of Murfreesboro. He learned where we were coming, and spoke of Mr. Fanning. He knew him, and he stated that he believed Mr. Fanning was ambitious to do all the good he could in this world. I believe that was true. Mr. Fanning had a great many faults, as you have heard to-day. His faults were strong and prominent, but I believe he was always ambitious to do all the good he could in this world. That was the impression made upon me before I saw him, and I never had cause to change that opinion through a long and intimate acquaintance with him.

"I have said this about him. I do not know that it will seem to be in harmony with some things Brother Moore has said, though I heartily approve and indorse what Brother Moore said. There was never a young man who came to him and said, 'I want to get an education,' that he turned off without first giving him a chance. Whether he was always a good judge of character or whether he could always see through a man, I am not sure; but I believe no man ever came to him and earnestly said, 'I am anxious to get an education,' that he did not try to assist that man. He was frequently deceived in character. I have known more than one to go to him and say, 'I am anxious to work,' and set in and work until dinner, and then say: 'Well, Mr. Fanning, I'll quit. I've had my dinner and I've worked enough to pay for it, and I'll quit.'

"Brother Moore has spoken of his indomitable will.

I want to call your attention to his integrity of purpose and his willingness to help all that came seeking his help, and to the extent of his influence. The Fanning Orphan School is a result of his labors and his influence. He provided the means that first established it, but his inspiring the spirit that made others desire its success has had more to do with its establishment and its being carried forward than the means he gave to it. Before his rather sudden death he wrote a will, giving everything he owned to his wife, stating that she knew his wishes and he believed she would carry them out. His wishes were that his property should be devoted and consecrated to the education of poor children.

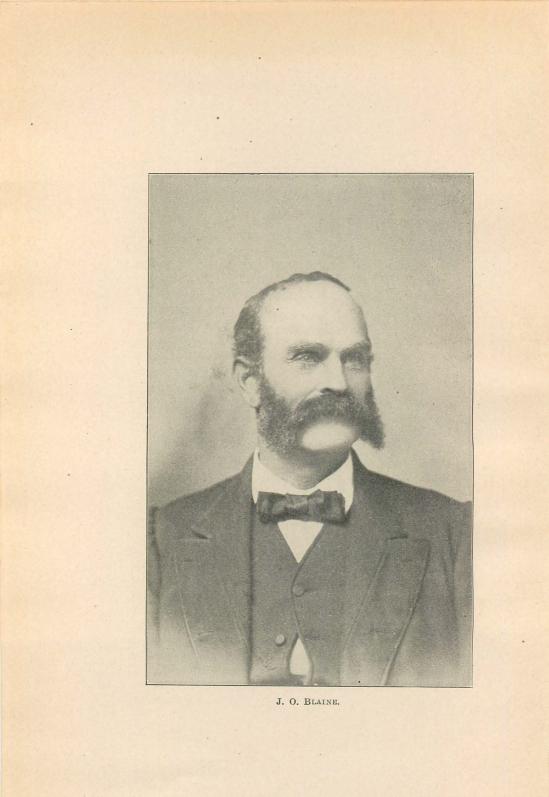
"In pursuance of this wish, his wife, very soon after his death, indicated her desire to devote her property to the establishment of a school for orphan children. Some of her friends suggested she should hold the property and not let the school be put into operation until after her death, and I want to give to Brother Jackson Fanning the credit for suggesting that it be put into operation during her life. He came to me and said: 'I think it would be much better for Sister Charlotte if the school should be put into operation now. Otherwise the property is likely to go where it will not accomplish his or her wishes.' He urged me to approach her upon the subject, and I did so. I said: 'Would you not rather see the property used during your lifetime than to see it lie here going to waste and ruin, waiting for you to die?' She said: 'Yes, David, a great deal rather.' I told her it could be done. She consulted her brother, Philip Fall. He was cautious. He was afraid she would not enjoy her life with the school in operation as she had done; that it would be an annovance and care to her. But after expressions of her wish that it be done, he agreed to it.

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"After the school opened, she wrote him and told him she was much happier than she had been before. Training girls was the only calling in which she could find pleasure. She had them around her again, the property was being used instead of going to ruin, and she was happier than she had been before the school opened. Her brother wrote that it rejoiced him to know that her happiness was increased. It was only his fear that she would be troubled with the management of the school that made him suggest a different course at first.

"Sister Fanning herself selected her burial place. Her intention was to have a simple flat stone placed above her grave, so that the girls might never feel any horror or terror of the grave's being there, but would play about it. That was her wish. I then suggested that possibly it might be better to have it slightly elevated; to have three flat stones, one above another, so as to form a seat for the girls; and she fell in with the idea. The monument was erected in accordance with her wish. She did not want the girls to feel any horror of it, as a graveyard, to be avoided, but wanted it to be a place where they could be cheerful and happy and could laugh and play over her grave.

"In accord with her wish, when she was buried the remains of her husband were moved and buried beside her. When her neighbors learned we were talking of erecting a monument to her, Judge East, who claimed to have known her longer than any of us, came to me and said: 'We want a little part in that monument. Her neighbors want to have an inscription put upon it.' I asked him what inscription he would suggest, and he replied: '"I was sick, and ye visited me."' He said: 'This is the sentiment of her neighbors.' I hoped Judge East would be here to-day. He has always taken



an interest in the affairs of the Fanning Orphan School. He was here when Sister Fanning was buried, and I asked him to speak. He made this remark, among others: 'She is the only person' I have ever known in my life that could go and wash the feet of the humblest, dirtiest negro in the land and never utter a word of reproach while doing so.' This is the impression made upon his mind by her life.

"There are many things along this line upon which I could dwell, but this is sufficient. She was a selfdenying, Christian woman. I will say, further (and it is not saying she was perfect; for I believe, as Brother William has said, perfect people do not live upon this earth), as a good, earnest, sincere Christian, molding the character of all with whom she came in contact, I have never known her superior.

"She was industrious. I like what Brother Scobey said of her in that regard, and I felt like enlarging upon what he said. Where those trees are growing in front of the house she had a little flower garden when I first came to Franklin College. She was not a robust woman, but she could take a spade and work that ground much better than I could. I have helped her to spade and work that garden before those trees were planted, and they have grown to be large trees since that time. I am getting to be an old man."

Brother J. O. Blaine, being called on, responded as follows:

"Mr. Chairman: I feel that you have made a mistake in asking me to speak. Up in my section of country, where I have lived pretty nearly all my life, I have a splendid reputation for taking a back seat upon all public occasions, but none whatever for public speaking. I am satisfied, however, that you could not have called upon any one in this assemblage who has a more

tender recollection of the founders of this institution of learning than the humble speaker who stands before you.

"Fifty years ago last September I came to Franklin College, an overgrown, sixteen-year-old boy, with little or no conception of life and its manifold duties and obligations. I had been brought up behind a pair of big mules, with a Barker plow between us, and was ·poorly prepared for the ordeal through which every boy has to pass during the first month of his college life. I had heard much of the rigid discipline of the faculty. I had often heard of the sad fate which overtook every boy or young man who dared to 'buck up' against any of the professors; and when Rufe Stevens, Ed. Weatherly, and other fun-loving boys came and told me that I would be sent home in disgrace if at any time my report in any department fell below 100. I believed every word they said. I spent days of toil and sleepless nights over my books, but was always so badly scared when I was called to recite that I could not have answered correctly if I had been inspired. If I ever saw any member of the faculty leave his room and did not think he was coming right after me, I have now forgotten the fact.

"The end of the first month soon came, however; and more than one hundred and fifty boys and young men were called together in the chapel to hear their reports. I shall never forget that day. If the ungodly are any worse scared 'when the judgment is set' than I was on that never-to-be-forgotten occasion, they will never hear the Judge of all the earth when he says: 'Depart from me, all ye workers of iniquity.' But when my report was read—which stood about 55 in reading, 60 in spelling, 58 in penmanship, 65 in arithmetic, 100 in punctuality, and 100 in deportment—

without an imperative order for me to leave *instanter*, I saw for the first time that the boys had made no mistake when they sized me up for a 'sucker.'

"However much they enjoyed the joke, it was no disadvantage to me. From that day on I always felt at home at Franklin College. Instead of looking upon the faculty as cruel tyrants, holding in one hand exorbitant demands and in the other the barbarous rod of chastisement, I learned to love each one of them more and more as the days passed by. Their constant labor of love, their watch care by day and by night over every boy and young man committed to their care, and their unstinted generosity in behalf of every poor young man who needed financial assistance in order to complete his education, made upon my boyish heart an impression that will remain with me as long as God permits me to live.

"In my wayfaring along the beach of life I have often paused and, with a miser's care, recounted the friends who spoke words of encouragement when my boyish heart was inclined to falter. I cannot say that memory's casket contains only the names of the faculty of Franklin College. I know my mother loved me with a devotion as beautiful as the stars that look upon the silent sea; I know my father's care for me was no less tender than that of Jacob for Benjamin when he gave a reluctant consent for the child of his old age to go with his other sons down into Egypt. But my mother's hopes and my father's prayers for my success in life were no more earnest than was the anxiety of each member of the faculty of Franklin College for the success of every student in our happy college home.

"During our collegiate life we learned many lessons which have been helpful to us in our efforts to buffet

the storms and breast the billows of life. 'Old Jack'* taught us mental arithmetic 'from start to finish.' 'Old Jugs'† taught us to read Cæsar and Virgil and Horace and Cicero's orations in the Roman tongue. 'Old Bill'‡ never 'let up ' on *tupto* till we had read the last sentence in the last book of the Greek course. 'Old Boss' § kept constantly before our minds the difference between the *a priori* and *a posteriori* theories of the tall sons of science, from Celsus down to the last infidel who had denied the faith or blasphemed the name of God. Old Von Weber taught us to sing:

"' My faith looks up to thee, Thou Lamb of Calvary, Savior Divine."

"But the best lesson impressed upon our young hearts was to live for the good of man and the glory of God. Hence we were pointed to no Julius Cæsar or Napoleon Bonaparte as a model, but were told of the great Nazarene, who promulgated the only philosophy that can prepare the sons and daughters of a ruined race for citizenship in 'the city which hath foundations, whose builder and maker is God.'

"Tolbert Fanning and his worthy coworkers all knew that in the minds of their students they had tablets upon which would be made impressions more durable than if carved upon marble or bronze. Hence, in the fear of God, they wrote that of which each one would not fear to say in the last great day: 'What I have written I have written.'

"The seed sown by these great and good men have already brought forth fruit—some thirty, some sixty, and some a hundredfold. I see in the audience before

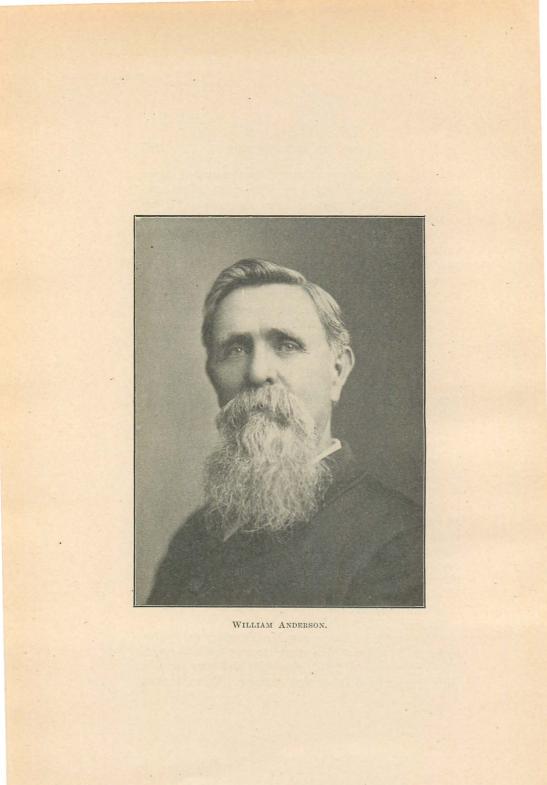
*A. J. Fanning. †F. M. Carmack. ‡William Lipscomb. & T. Fanning.

me godly men who wear above their wrinkled brows the snow flowers of many long years spent in the service of Him who 'spake as never man spake.' I see also godly women who have left their widely separated homes and have come to the home of their girlhood years, where they used to take each other by the hand and look each other in the face as they talked of the hopes and the fears of life's possibilities. These are only a small part of a noble remnant of the number of young men and young women who went out from Franklin College, Minerva College, and Hope Institute 'to spend and be spent' for the good of man and the glory of God. This beautiful Christian home for our precious orphan girls is now the object of our tenderest love and care, but we must not forget that its foundations were laid in the hopes and prayers and sacrifices. that long years ago went up to God from the hearts of Tolbert and Charlotte Fanning.

"In conclusion, I want to say that my life has been a busy, and hence a happy, life; but the days have not all been days of sunshine and happiness. I have laid the memorial wreath upon the grave of many a broken hope; I have seen the argosy of many a beautiful dream go down in darkness, wrecked upon some hidden rock in life's tempestuous sea; but I have never seen the day when I did not thank God that the best days of my boyhood years were spent at Franklin College under the influence of Tolbert Fanning, William Lipscomb, F. M. Carmack, A. J. Fanning, and that godly woman, Charlotte Fanning."

Brother T. E. Barfield then said:

"The first time I ever saw Mr. Fanning was in Atlanta, and I did not then expect to ever see him again. The pulpit was well filled, physically and intellectually, when he occupied it on that occasion. When I came



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to Nashville after the war, the first man I saw was Tolbert Fanning. He said to me: 'A man never comes to me wanting work without my finding something for him to do, if it is nothing but cleaning out the fence corners. Men frequently come to me and say: "I want a job." Do you know what that means? It means that they want to work a few days or weeks to get a little money, and then go on farther, or else they spy something they can steal, steal it, and are gone."

"As to Franklin College, I want to say to you that I was one of Mr. Fanning's married students. I took a course through the college; I do not know whether you would call it the long course or the short course. The building was 150 feet long, 50 feet wide, and four stories high. I went in at the front door and out at the back door. That is the course I took.

"I knew all about Mr. Fanning personally on the farm, and a more energetic man I never saw. I never saw a man of better judgment, so far as theory is concerned; but so far as practice is concerned, I considered him a failure. We got on best with the farming when he let me keep up the farm and he kept up the pulpit.

"I want to say for the benefit of the younger generation that I considered Franklin College headquarters for truth and loyalty to the word of God; and this I consider due, in a large measure, to Tolbert Fanning."

One of the youngest students who studied under T. and A. J. Fanning, Brother William Anderson, then said:

"I want to add this to what has been said: What little I am and what little I hope to be, so far as a correct understanding of the Bible is concerned, and what practical ideas I have as to teaching it, I owe, in a large measure, to the principles implanted in my mind by Tolbert and A. J. Fanning. They were grand men. I am sure Tennessee has never had two greater men.

"As to Sister Fanning, I believe a nobler woman never lived. I knew her intimately, and this is the impression she made upon me. When I came into this room and looked at her picture there on the wall, I thought of how she used to sing 'Sorrows.' I could almost see her again, sitting in the old chapel, leading that grand old song. She was not afraid to open her mouth, and she could sing. I never heard a sweeter voice than hers in all my life.

"When I look at the picture of Brother Fanning, I think of him as the man who had a greater influence over me, in one respect, than any other man ever had. On January 1, 1867, I came to Franklin College. I had been thinking of my duty, but was not a Christian. On the night of January 7 Brother Fanning preached a discourse in the old chapel (and I feel as if this meeting should have been held in that old chapel to-day); and when he gave an invitation, I went forward and made the good confession. He talked to me of myself and my duty, of my father, with whom he was intimately acquainted, and urged me to be true to the principles my father practiced. I have tried to be true to them. I know I have often failed; but it has always been my purpose to be true, and I attribute it largely to Mr. Fanning's influence.

"I can almost see him now as he used to stand in the old chapel on Sunday morning, with a song book in his hand, and say: 'We will sing "Dundee," on page 93:

> "'"Approach, my soul, the mercy seat, Where Jesus answers prayer; And humbly fall before his feet, For none can perish there."'

"That was a grand old song, and I have thought of it a thousand times since I heard it long ago in the chapel of old Franklin College.

"I am very anxious that the addresses we have heard here to-day shall be delivered in the presence of the young people of the Nashville Bible School. This is commencement week at the school, and I ask those who have spoken here to-day to repeat their speeches there to-morrow. We can stand it if you can. Brother Scobey and Brother Moore have consented to come, and I hope all who are here and many who failed to get here to-day will be with us to-morrow. The Nashville Bible School owes a great deal to the influence of Franklin College."

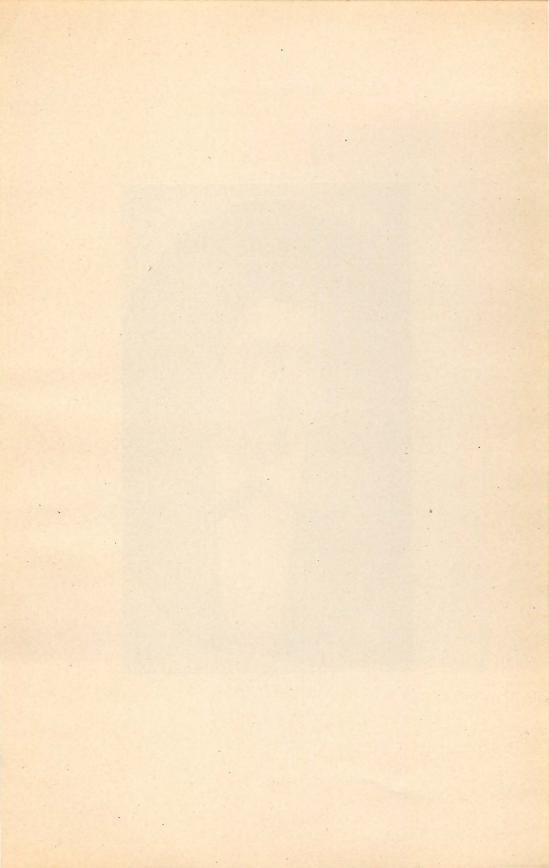
Brother David Lipscomb said:

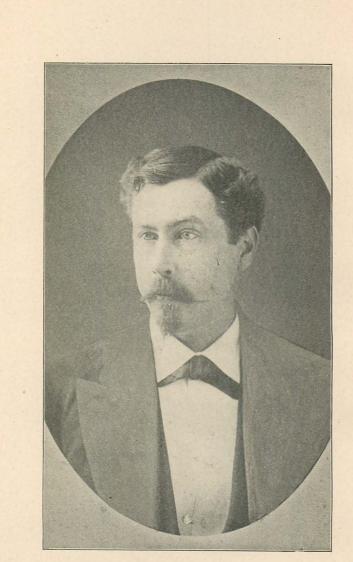
"Brother Anderson and I have talked frequently of the influence of Franklin College upon the Bible School. He and I were students of Franklin College, and two of the young professors in the school—Brother Ed. Sewell and Brother O. W. Gardner—are sons of old students of Franklin College; and they, of course, inherited some degree of its influence. Therefore there is a good deal of Franklin College in the Nashville Bible School. I join Brother Anderson in asking you to be with us there to-morrow."

Resolutions were then agreed to that another reunion be held at the same place and at the closing exercises of the school the next year—1905.

This reunion did take place, as planned, on May 24, 1905. It is thought that as many as one thousand persons attended the exercises of the school and the reunion of the old students. The entertainment offered was no less lavish and abundant for the large crowd present than it was the previous year. The crowd was entirely too large for comfort and convenience.

It was thought at the reunion planned for 1906 we should perhaps change the arrangement as to time and also as to place. This matter will be attended to in due time, and suitable and timely announcement will be made. It is hoped that every old student of any of the old schools will make an effort to attend the reunion of 1906.





ANDREW J. CALDWELL.

CHAPTER XXXV.

A Beautiful, True History of Long Ago.

Andrew J. Caldwell, of the class of 1853, was invited to deliver an address at the reunion of the old students in May, 1905, but forgot the date and was not present. Subsequently he furnished the following beautiful true picture of bygone days:

"An old bell used to give tongue and utterance to the air over these fields and woods in the bygone days. It hung in a little belfry on the roof of a plain, rectangular building, which was void of architectural pretense or pride. Commodious and massive, it was adapted to its uses.

"The bell, as it rung the hours, called no recluse to penance or to prayer. No monk sung the offices, no nun told her rosary, no acetic vow nor superstitious rite, 'no capes or miters and wretched dead mediæval monkeries' held influence there.

"Young manhood and youth, emancipated from the thrall of ecclesiastic creed and the yoke of council or synod, trod the wide plain of Learning and equipped themselves from its vast armory with every intellectual weapon of polite learning and the liberal arts. They examined the strata of the earth's crust; analyzed the elements in the crucible of chemistry; calculated the orbits of the stars; solved algebraic equations, demonstrated theorems of geometry, used the logarithms of trigonometry, knew all the problems of the vast empire of mathematics; bent over the historic page of Tacitus, listened to the orations of Cicero, heard the epic strain of Homer and the satires of Horace, sang of 'Arms and the Man' with Virgil, and drank of the well of 'English pure and undefiled' in the noble language of the Bible and the incomparable diction of Shakespeare.

"The atmosphere of the college was studious, critical, and ambitious. It was a college of students earnestly, honestly, and faithfully training and equipping themselves for life and life's duties by labor, mental and manual. No rush of football nor curve of baseball fitted athletes for the feats of the campus or the science of the prize ring.

"Its founder, having struggled up through the steep paths of difficulty to the heights of education and 'overleaped poverty's unconquerable bar' by his own effort, designed to place in the reach of the worthy the opportunity of self-help, to become educated, capable, independent men. His plan was to help those who would help themselves by putting it within their power to work out their education.

"The aspiring young mechanic could pay his way by working at his trade while he went through the curriculum. Printers, carpenters, blacksmiths, shoemakers, saddlers, farmers, attained the classics, mathematics, the sciences, and the English language, without which all accomplishments are dumb.

"For those who did not depend upon their own resources, whose lot in life was helped by riches or rich friends, the rule was *work*. *mental and manual* labor, *not athletics*. Each student, though his father might be a millionaire, must devote certain hours each day to digging the ground, raising such things as he might choose —onions or tulips, potatoes or strawberries, cabbage or violets, lettuce or hyacinths.

"Health, intellectual and physical, was the result. Industry and sobriety, not riot and debauch, were the products. Cultivation of the soil, agriculture, floriculture—the recreation and delight of poets, philosophers, and abdicated kings in all ages—became the sport of the collegians and constituted their college games.

"Such was the plan upon which this old college was projected. Soon its halls and class rooms were filled with young men from all over the Union. Rich and poor, of whatever nationality, of whatever faith, crowded these walks and drank at the Pierian spring. Those who went out from it (and they were hundreds) entered and adorned all the walks of life. Educators, presidents of colleges, principals of high schools, evangelists, preachers of the word of life, physicians eminent in medicine, leaders in business, lawyers distinguished at the bar, judges on the bench, guides of legislation, commanders of brigades and batteries, and in whatever vocation, they could speak pure English a very rare postgraduate accomplishment.

"The name of the old college was suggested by the practical career and great achievements of that patriot and philosopher of whom it was epigrammatically said, *Eripuit caelo fulmen, sceptrumque tyrannis*"—Benjamin Franklin.

"The founder of Franklin College, President Tolbert Fanning, was a disciple of the philosophical school of Bacon. He believed in the philosophy of 'fruit' the increase of human knowledge, the building of human character, 'commodis humanis inservire.' He was a reasoner of the school of John Locke, not a dreamer, a transcendentalist, a prophet, or a magus. He was a Christian reactionary who revolted against all who sought to 'lord it over God's heritage' and to substitute human wisdom or commandment for the divine word. He was a reformer of that Reformation that had emancipated the human mind from priesteraft and bound it again with dogma and creed. He had no philosophic systems, no abstruse speculations, no mysteries. Through all these things he took 'a short cut' the gospel. He was a teacher who molded the character and formed the mind of his scholars by his imperious personality, and *that*, was the impersonation of enlightened common sense.

"Walking by his side through all his masterful life was a helpmeet who sustained and adorned his career. The schools for young ladies that arose under the shadow of the college owed their form and feature principally to her, and gave culture to many who adorned their circles with every grace of manner and every charm of mind. Charlotte Fall Fanning was a refined, cultured, Christian woman, full of grace and truth.

"This was a college of the antebellum time, of the old cult. It wore no ecclesiastical shackles. No endowment bound it to teach any creed of sect. Much less did it live by grace of millionaires, which is blasting and emasculating our great universities of to-day and suborning knowledge to selfish uses, with the hope that they, dependent for capital and income upon the munificence of rich donors, will submit their teaching to be molded by the will and interests of 'tainted money,' thus introducing the political economy of 'graft,' demoralizing the national and civic life, destroying an honest and pure democracy, and inaugurating the reign of riches. The true nature of the attempted control of plutocrats over higher education is very subtle. Where gifts or bequests are subject to explicit conditions, they should be rejected, where they infringe the liberty of research or of teaching.

"Bankers, railroad presidents, oil kings, trust magnates, miners, rear huge piles for law, engineering, libraries, laboratories, museums, gymnasiums, crowding

campus, square, and street with these monuments of an interested and specious charity, which saps the life of self-reliance, energy, and free thought. 'The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.'

"When the wave of war went over this old college, its bell was hushed and its light was extinguished; the hand of malice or accident burnt up its stately building; and at last its grand old founder bowed his head in death in the hope of the resurrection of the just. The mists of time, like the gathering of the waters, have encompassed it, as they will soon encompass us."

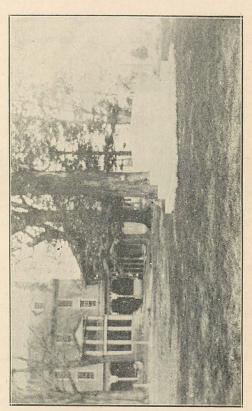


CHAPTER XXXVI.

History of the Fanning Orphan School.

The Fanning Orphan School owes its existence to the generous heart of Mrs. Charlotte Fanning, or, perhaps, I should say, to her generosity and that of her husband, Tolbert Fanning. They spent the greater part of their lives teaching and training young people, and it was the wish of both that their property should be devoted to the care and development of orphan girls. Just before his death, in 1874, Mr. Fanning made a will, giving to his wife all his property and expressing confidence that she would carry out his wishes in regard to it.

A few years after his death, Mrs. Fanning, acting upon the advice of friends, resolved to set the school in operation before she passed away, that she might witness a portion of the good she believed it was destined to accomplish. She selected, as trustees to carry out her wishes in regard to the school, thirteen brethren of the church of Christ-John G. Houston, C. W. Mc-Lester, P. S. Fall, O. T. Craig, J. C. Wharton, Thomas Herrin, S. S. Wharton, Dr. J. P. McFarland, A. J. Fanning, Dr. E. Charlton, John R. Handly, John H. Ewing, and David Lipscomb. Of the original thirteen trustees, David Lipscomb is the only one who is a member of the present board, three having resigned and nine passed away. The present board consists of: David Lipscomb, Dr. W. Boyd, Granville Lipscomb, W. H. Timmons, J. C. Martin, G. N. Tillman, A. Perry, W.



FANNING ORPHAN SCHOOL-OLD BUILDING.

AND ITS INFLUENCES.

H. Dodd, W. S. King, W. V. Davidson, J. O. Blaine, George Beasley, and E. A. Elam.

A charter for the school was obtained on October 8, 1881; and on November 30, 1883, Mrs. Fanning deeded to the trustees selected the tract of one hundred and sixty acres of land upon which the old Hope Institute buildings stand. She imposed upon the board of trustees the condition that they should raise a fund equal to the value of the farm and buildings, that the school might be put upon a firm basis. This the trustees were enabled to do by the generosity of many who made contributions-some large, some small-to the work. With the money thus obtained the trustees repaired and fitted up for occupancy the old Hope Institute buildings, furnished the farm with stock and farming implements, built a farmhouse and dairy barn, and relieved from debt another tract of land owned by Mrs. Fanning, which land she deeded to the school, thereby increasing the size of the farm to about three hundred and forty acres.

In her deed of gift to the trustees Mrs. Fanning thus states the purpose of the school she wished to establish:

"The purpose of this conveyance is to establish a school under the patronage and management of said corporation, wherein white orphan girls may be instructed in books and trained in habits of industry. I am a communicant of the church of Christ, and I wish every person officially connected with the management of this institution to be a member in good standing in said church. The trustees of said school may admit to the school so many destitute orphan girls as the means at their command will allow. They are vested with authority to adopt all needful rules for the government of the school, but I require that the Bible shall be made a regular text-book and shall form a part of the

daily study of all the pupils. The pupils must be instructed in household duties, and be required to perform service as cooks, laundresses, dairymaids, housekeepers, etc., so that they may earn in such employment, if necessary, an independent and honest living. The trustees may admit white girls, not orphans, in destitute circumstances, as pupils, on payment of tuition; but no such pupils are to be admitted if such an arrangement shall in the least interfere with the training of the destitute and orphans, who are the peculiar objects of my solicitude."

The school was permanently organized February 11, 1884, and opened for pupils the following September. It was the intention of the trustees to secure as superintendent a man who would take charge of the school and also look after the dairy, farm, etc., and whose wife would act as matron of the domestic department. Being unable to find such superintendent and matron the first year, they placed the school, for that year, under my charge, as teacher, with Miss Bettie Holiman as matron. Mrs. Charlotte Fanning was adviser in chief, and Mr. A. J. Fanning had general oversight of both farm and school.

The first days of any enterprise are trying days. Pioneers in any undertaking have many difficulties to overcome. Neither Miss Holiman nor I had had any previous experience in, or even observation of, the conducting of an industrial school. We had to "blaze out" a path through an untrodden wilderness. One object of the school being training in domestic arts, all the work connected with it was to be done by the pupils. About twenty day pupils were enrolled, but the orphan school proper numbered twelve, varying from that number to fifteen during the first session. The twelve pupils were divided into "sets" of two, and the differ-

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ent sets did, in turn, each branch of the household work—sweeping, cooking, waiting on the table, washing dishes, churning, etc. Each girl washed and ironed her own clothes and helped to do the general laundry work of the household. With a view to systematizing the work, we so arranged it that each set should begin on the second floor of the building and " work down "— . that is, do the sweeping on the second floor one day, that on the main floor the next day, and should then go to the basement, to spend one day as cooks, another as waitresses, dishwashers, milkmaids, etc., respectively, and then go back to the second story, to begin another descent through the various departments of domestic work.

Miss Holiman was an excellent housekeeper, and gave each division of the housekeeping department her close, personal attention. I looked after the literary department especially. Mrs. Fanning, by her kind counseling, gave each of us—both former students of Hope Institute—the benefit of her experience, and Mr. Jack Fanning kept everything "straight." The school moved on smoothly, without clash or confusion, and was, indeed, not so much like a school as like a large family of girls, doing cheerfully and happily the work of a household, their common home.

In the summer of 1885 the trustees elected, as superintendent and matron, Mr. and Mrs. J. S. Hammon. The school increased in numbers greatly during that term. More free pupils were admitted; and parents and guardians, realizing the superiority of such a school over ordinary boarding schools, sent their children or wards there, paying for their board and tuition. In some instances congregations of Christians sent, at their expense, orphan girls to the school, to be trained to usefulness and independence.



MRS. DAVID LIPSCOMB, JR.

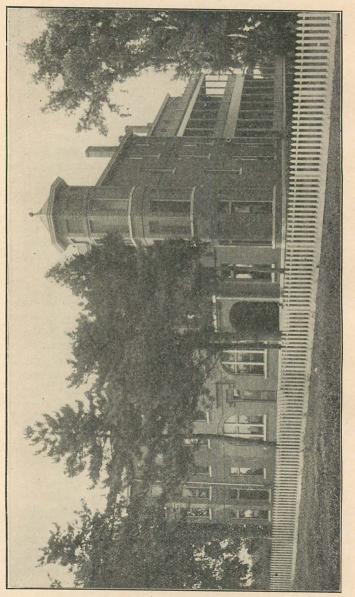
As the school increased in number, the number of girls in the various "sets" was increased; and under Mrs. Hammon's management changes in the routine of work were made weekly, instead of daily.

In the fall of 1886 David Lipscomb, Jr., and wife were elected superintendent and matron. No day pupils were allowed during that session or for many years thereafter. Under their management, changes in the routine of work were made every two weeks, and the work is still conducted upon that system.

David Lipscomb, Jr., and wife remained at the school seven years, and were succeeded in 1893 by W. L. Hill and wife. They remained two years, during which time the school continued to move on quietly and smoothly, still increasing in numbers and doing good and efficient work.

In 1895 Mr. and Mrs. Hill resigned, and H. L. Chiles and wife were elected superintendent and matron, respectively. They remained at the school four years, and during that period Mrs. Fanning passed away. I visited the school occasionally until after her death, and was always deeply impressed by the unvarying care and kindness exhibited toward her by those in charge—care as tender and thoughtful as if she had been their mother. Childless though she was, she did not lack filial love and attention in her days of sickness and helplessness.

In 1899 David Lipscomb, Jr., and wife again took charge of the school, after an absence of six years, and it is still under their efficient management. Changes and improvements have been made in the various departments from time to time as larger experience dictated, the growth of the school demanded, and increased means justified. The school increased in number greatly during the first few years of its existence, and



FANNING ORPHAN SCHOOL-NEW BUILDING.

then for a period of twelve or fifteen years the number of pupils varied little. The building could accommodate only the superintendent's family, the teachers, and about forty girls; and it was crowded, each year, to its utmost capacity.

In 1902 the trustees decided to erect a larger building. A site about two hundred feet west of the old Hope Institute building was selected, during the summer of that year work upon the new building began, and in 1904 the handsome structure now occupied by the school was completed. The old Hope Institute building still remains, but is unoccupied.

In the Christmas (1904) number of the Gospel Advocate appeared an article, written by E. A. Elam, in regard to the Fanning Orphan School. Many facts herein stated were gleaned from that article, and from it the following quotation, as to the situation of the school, its facilities, and its work generally, is made:

"The school is located on the Couchville Road, one mile from its juncture with the Murfreesboro Pike, and about five miles from Nashville. It stands, therefore, in the very shadow of the city so truly called the "Athens of the South." This school, located on its own farm of three hundred and forty acres of fertile fields and extended woodland, occupies one of the most beautiful situations in this beautiful section of Middle Tennessee. Nature, whose works are always perfect and admirable, has lavished upon this situation her best gifts. Before the buildings extends a wide lawn, richly carpeted with blue grass, adorned with shrubbery, and shaded by clusters of majestic trees 'of the forest primeval.' Just back of the buildings, and only about a stone's throw from them, from beneath the hill gushes a plenteous stream of pure water. Over this perennial fountain stands a spacious stone spring house, erected

in the long ago, but kept in good repair and made abundantly useful. Indeed, 'a thing of beauty is a joy forever.'

"But this situation is not only beautiful; it is also healthful. Pure water, balmy breezes, invigorating sunshine, wholesome food, and proper exercise of mind and body are conducive to good health. Here the student is not disturbed by the busy scenes, the struggling activity, the dissipations and evil influences of city life; and it is, therefore, an ideal place for mental and bodily development.

"The new building is of brick, is three stories high, of modern architectural design, furnished with fire escapes, thoroughly ventilated, perfectly convenient, and well adapted for the purpose for which it was erected. The kitchen and laundry are fitted up with hot and cold water pipes, sinks, etc.; and the laundry has stationary, steel, porcelain-lined washtubs. The dining hall is forty feet by forty feet, and the chapel, or main schoolroom, is forty by sixty feet. Wide halls extend on every floor throughout the building, and a long veranda on the east adds much to its comfort. The halls and stairways are covered with the best cocoa matting. The chapel is furnished with new desks and settees of approved patterns. All the bedrooms have new furniture, consisting of the most substantial plain iron bedsteads, washstands, wardrobes, dressers, and comfortable chairs; and, being heated by stoves, the house is always comfortable in winter. Everything throughout the building is as conveniently arranged as it is possible for a school to. be outside of a city. The building will accommodate about eighty girls, in addition to the superintendent's family and the teachers. It is a well-built and attractive, but not extravagant, structure, which, with its equipments, cost about eighteen thousand dollars.

"The education of the girls in attendance at this school in literature and other branches of learning is equal to that obtained at the best female schools in the land, and its pupils are also taught the practical arts of domestic life and trained in the various branches of housekeeping. They are taught to sew, wash, iron their own clothes, keep their own rooms neat and tidy, help to keep the entire house in the same condition, the healthful and proper care of milk and butter, and all do their portion of the above work under the direction of a competent matron.

"These are the practical accomplishments that are essential to orderly and happy homes. Other accomplishments are not depreciated; yet young ladies may graduate with 'first honors' and still know nothing of the preparation of wholesome food or the economies and arts of housekeeping and be utterly unable to support themselves. 'A sweet girl graduate,' just returned from college, should be prepared to take her place in the home, and should be a comfort to her father and a help to her mother, instead of being a burden.

"In the Fanning Orphan School the health of each pupil is carefully guarded, and all are taught the duty of respecting and preserving health. Besides the daily study of the Bible as a text-book, the church of the neighborhood meets, every Sunday morning, in the school chapel, to study the Bible and worship God after the order of the New Testament, in which service the girls of the school, as they are prepared, participate. Every one is required to attend this service unless excused on account of sickness. Besides this service, there is frequently a sermon on Sunday morning, in the afternoon, and at night, and sometimes services through the week.

"The place is in good repair and supplied with neces-

sary stock and implements. The harvests of the present year having been abundant, the barns are filled with provender, and the lots, here and there, are dotted with thrifty chickens, fat pigs, and sleek Jersey cows. A herd of one dozen high-grade Jerseys contribute, night and morning, their offerings to the prosperity of the school and to the health and development of the pupils. After abundantly supplying the table for the entire school, the sale of butter from this herd, for the present year, has amounted to something over six hundred dollars.

"Do not Jersey cream, Jersey butter, and Jersey buttermilk, with an otherwise well-supplied table, comfortable rooms, proper education and training, and the love and attention of superintendent, matron, and teachers, impress one with the fact that this is a good home for girls? Does not the sale of six hundred dollars' worth of butter from a dozen cows, after supplying the table, impress one with the fact that the institution is well managed?

"This new building was erected and equipped by good and generous men and women. Others should see that it is filled with girls who need the education and training which the school affords. What other individuals and congregations will undertake to sustain at least one girl in the school? Or who will contribute to the further advancement and endowment of the institution?"

The school has been in operation more than twenty years. It has increased from the original twelve pupils to eighty—its enrollment for the session just past the spring of 1905. The old, inconvenient, poorly equipped building has been superseded by a new, commodious building, with modern conveniences and comforts; and improvements in the management of the school, the farm, and the dairy have kept pace with the growth of the school.

During the twenty years of its existence more than two hundred girls have been enrolled as pupils and have received the advantages of its training. Some remained there three, four, or five years, and reaped lasting benefit from the teaching in both the school and the domestic department. Its students have gone out into the world well prepared for whatever duties life has brought to them. Many are filling, with honor to themselves and credit to the school, positions in the business world, in the various departments open to women. The great majority, however, are filling the noblest and best position a woman can fill-that of wife and mother. Nearly all, so far as known, have lived sweet, wholesome lives, reflecting in their daily walk the teaching received at the Fanning Orphan School. Their proficiency in domestic affairs forcibly demonstrates the superiority of their training over the training received in the fashionable boarding schools of the land, whose graduates, while possessing many showy accomplishments, are often sadly ignorant of the practical, useful knowledge of housekeeping and home making that every true woman should possess.

Mrs. Fanning saw the school in operation, and watched over its interests and rejoiced in its success nearly twelve years. I know what a blessed influence she exercised over it the first year of its existence. "Aunt Charlotte's room" was a haven of peace and quiet, where teachers and pupils never failed to receive kindly sympathy and helpful advice. Just at twilight every evening, at the sound of the school bell, the little band gathered in her room to read a chapter of the Bible, sing, and pray, after which she often arranged to have lit-

tle "treats" of apples or other fruit for "the girls," whom she loved to have about her.

She was the adviser, sympathizer, and helpful friend of all the superintendents and matrons who, in turn, had charge of the school while she was with them, never dictating or demanding, but always kindly sympathizing and gently counseling. Of her David Lipscomb, Jr., says:

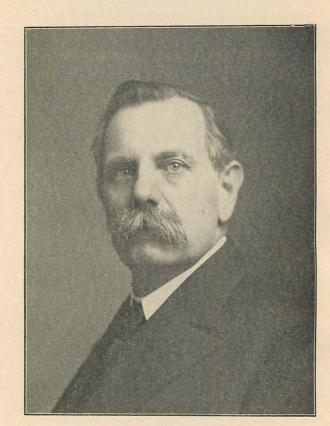
"Mrs. Fanning, with all the wisdom of her years and long life spent in the schoolroom, was never critical, but always helpful, and, during a residence of more than eleven years in the school, never, so far as I know, offered one word of complaint or interfered in the slightest degree with the management that her clear eyes must have seen was often faulty. This fact I regard as the highest test of self-denial. Many have given away property for public use, but few like to relinquish all voice in its after management."

The large plat, encircled by the driveway and shadowed by tall oak trees, in front of the house, was a favorite resort of the girls during my school days at Hope Institute. It was our playground and the limit of our liberty. We were not allowed to go, except by special permission, beyond "the circle," unless accompanied by a teacher. When I learned that the center of that plat was to be the final resting place of the bodies of Mr. and Mrs. Fanning, I felt a **pa**ng of regret. I thought "the circle," with a tall monument in its very center, perpetually suggesting the gloom of the grave, could never again be the cheerful, pleasant spot I loved so well.

When I next visited the school, however, and saw the monument above the two graves—a square pyramid of four massive stones—I rejoiced that her body had been laid to rest in the center of "the circle." There is no suggestion of sadness in that pleasant place, and it is

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still a favorite resort of the girls, who sit upon the low, broad steps formed by the pyramid of stones to read or talk or sing. Mrs. Fanning loved girls—loved to see them bright and happy—and it seems meet that her body should rest where the orphan girls for whom she has done much to provide Christian care and training should often go to make merry, as she loved to see them do. Her influence still speaks to them there, for those who gather about her tomb may read a sweet lesson of the beauty of her daily service and self-sacrifice in the inscription written, at the request of her neighbors, on the slab above her grave: "I was sick, and ye visited me." EMMA PAGE.



E. A. ELAM.

CHAPTER XXXVII.

Letter-E. A. Elam.

LEBANON, TENN., April 6, 1905.

DEAR BROTHER SCOBEY: Your kind favor of recent date, requesting something from me for the book, "History of Franklin College," came duly to hand.

While I am willing to assist in any way possible in this work, I realize that I have no facts of interest that you do not know.

I never studied under Tolbert Fanning, and I heard him preach only a few times while I was young and in school under Prof. Jack Fanning. I entertain a profound respect for Tolbert Fanning's ability and work. He was a tower of strength among men as a defender of the truth. He went behind denominational ideas, nomenclature, and machinery, and made the church of the New Testament stand out clear and mighty in its grand spiritual proportions. He sought truth, and taught others to do the same. No teacher is a true educator who does not exalt truth above everything, and no preacher is true and loyal to God who does not determine to know nothing, save "Jesus Christ, and him crucified."

Mrs. Fanning's intellect and culture, gentleness and kindness, goodness, and grace, were admired by all who knew her. In my humble judgment, as an educator of young ladies she has never had an equal in the State. Many teachers have equaled her in some things, and some may have surpassed her in a few things; but in all good qualities and virtues combined, none have

equaled her. She laid the only true foundation of true education—grace of manners, kindness of heart, and love of God and men. The preparation she gave young ladies for society proper was not superficial and conventional, but genuine and true culture springing from sincere hearts. Most schools now seem to fail to cultivate in girls and young ladies that gentleness and modesty, refinement, and dignity, which characterized those who went from her school.

No writer in the State has surpassed Mrs. Fanning in grace of style and beauty of diction or in interest in the young and kind and good advice to them, and since her death no one has arisen to take her place.

I entered Prof. Jack Fanning's classical school in the fall of 1872, and continued until the close of the fall term of 1873, with the exception of about two months. I was seventeen years of age when I entered this school. From other teachers I had learned something in different studies, but I never knew how to think and to reason matters out until Professor Fanning got hold of me. He put me back in every study spelling, reading, writing, mental arithmetic, algebra, Latin, etc.; and in a few months the fog began to clear away, my work became interesting, and I seemed to be entering a new world. I have from that time until the present considered it fortunate that Prof. Jack Fanning got hold of me just when he did.

It would afford me pleasure could I be of any assistance to you. I appreciate the work you have undertaken, and you have my best wishes for its success.

Fraternally, E. A. ELAM.

CHAPTER XXXVIII.

Selections from the Writings of Mrs. C. Fanning.

MY DEAR FRIEND.

You express an earnest desire to learn the plan of salvation as laid down in the Bible. This is a matter of the deepest importance to every human being. The question should not be: What does my father believe? What does my mother say? but: What is the will of my Father in heaven? He has made it known to man, or he has not. If he has done so, it is important that I should reverently receive it. If he has not in so many words plainly told what he requires of mortals, all is dark; there is no light to gild the gloom of this world or to shed a radiance over the fathomless abyss of eternity. The solemnity of the question, What must I do to be saved from eternal death? should free us from prejudice or prepossession. One who earnestly desires to leave the kingdom of Satan and "be translated into the kingdom of God's dear Son," should open the Bible with the thought: "God speaks to me here." With humility I will listen to his voice and do what he commands. If possessed of intelligence, he is not willing to trust to his feelings. One day he may feel he is forgiven, the next he weeps under a load of guilt. He wishes something to rest upon in joy and sorrow-a promise high as heaven and everlasting as eternity.

Persons become religious in times of excitement. When all is over, there is often great uncertainty, and many lose their reason for want of the knowledge derived from the study of God's word. I have had young

relations to awake shouting after hours of trance, in which they saw wonders; and years afterwards they confessed they knew nothing of the gospel of Christ by which Paul says men are to be saved.

Persons are told: "A true Christian never changes." He need not change, except to grow better and to come more and more under the influence of the Christian religion. Those who study know there is a church in the Bible which Jesus Christ poured out his life's blood to establish. If he is a loyal subject of this church, of this kingdom, it is all that is required. It came into existence eighteen hundred years ago, and all others have been founded since that time. There was a law given by which all might become members of this body; and, dear friend, when God gives laws, shall men dare to say: "This is essential, or that is nonessential." Thousands upon thousands submitted to the gospel when it was first preached, and obeyed the same law for the pardon of sins. No other law has since been promulgated; and is it not strange that answers differing from that of Peter should be returned to persons asking what they must do. God's book teaches all that is needed to make the man of God perfect. We take up the Old Testament, but find no Christians there. A Christian is a follower of Christ. Christ had not come, and none could follow him. The New Testament opens with his advent into the world. Matthew, Mark, Luke, and John relate his life, death, and resurrection. John tells they wrote "that the world might believe that Jesus is the Christ, and believing, they might have life through his name." We will notice some of the events they relate. Jesus, the Savior of the world, lived a life of toil, for its benefit. He was a "man of sorrows and acquainted with grief." He begged his Father that he might, if it were possible, be spared the last great suffering; but he was scourged, the

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Son of God was beaten by men. He bore his cross up Calvary's rugged side, was laid upon it, and the iron driven into his quivering flesh. It was raised from the ground, and we see the Savior hanging between heaven and earth, the blood streaming from his pierced hands and feet. A mixture of vinegar and gall was put to his parched lips. In his cruel suffering, we hear him exclaim: "Father, forgive them, for they know not what they do." O, the terrible agony that forced from him: "My God, my God, why hast thou forsaken me?" Why was it he endured all this? Only one answer can be given: It was that he might establish a kingdom, a church, in this world; it was to gather to himself a people, loving, devoted, and obedient, who should reign with him through ages of eternal bliss.

Should we not fall at his feet and weepingly ask: "Lord, what wilt thou have me to do?" This is what thousands did on the day of Pentecost. They were convinced they had murdered God's Son. Peter told them to repent and be baptized for the remission of sins. They gladly received his word, rejoicing, no doubt, that the terms were so simple and easily understood. Persons sometimes ask: "How can baptism pardon sins?" It does not pardon, but, in baptism, we submit to Christ; we lay down our arms of rebellion; and in that act, in the first act of our obedience, God promises to forgive. We then take Christ as our leader, brother, friend. We enter his kingdom by being buried with him, and rising to walk in a new life. Baptism is the answer, the seeking of a good conscience toward God, and no student of his word can have a good conscience without it.

To conclude, faith, belief in Christ, changes the heart. Change of heart produces change of life, causes us to repent of all our sins against a God who has done so much for us; and baptism changes the state. It is the line that divides the church from the world. In the kingdom of Satan we enter the baptismal wave, and rise from our burial into the kingdom of Christ. Then is the admonition given: "Pray without ceasing; in everything give thanks." It would seem that all who love the Savior would crowd to his feet, receiving with joy the "one faith, one baptism, one God, and Father of all," that the world might believe in a crucified Redeemer.

Your friend, C. FANNING.

LEARN TO BE COURTEOUS.

Courteous behavior is very beautiful in the young, and makes all feel an interest in them. Boys are often deficient in this respect. They can be respectful and polite for an hour or two when it suits them, but I have known some who were not so every day at home. They were rough, noisy, and unpleasant, and asserted their consequence in a most consequential manner. I feel sorry for young persons who cultivate such a disposi-They are laying up sorrow for future years. tion. They are storing up sad memories for the time when they would give the world to look back and say: "I have done my duty. I have been kind to my sister, respectful to my father. I have done all I could to make my mother happy, and the consciousness of duty performed is very sweet now she is lying so still and pale." Boys who are rough and overbearing at home are forming characters unfit for time or eternity. They are forming habits that will be so hard to break should they ever wish to become cultivated men. One who is impolite and passionate to his mother will be so in his association with men, and it is often the case he is murdered by some one he has angered or he himself takes the life of a fellow-being.

Most boys are pleasant in manner if a bright-eyed, rosy-faced girl makes her appearance. They would not on any account speak roughly to her. They should be more cautious never to say an unkind word to a feeble, weary mother or to a young sister who is helping to bear the burdens of life.

I would ask boys, if they wish to be happy at home and to have no sad memories in future, to be courteous every day. Study to avoid unkind actions and words. Be as polite to your mother and sisters as you are to young ladies of your acquaintance, and you will be well repaid by their tender love. Cultivate at home kind and gentle manners. Love your mother, young friend. When you do wrong, she is praying for you, and her heart is full of anguish. Be tender to her always. Observe how much she is gratified when you show her respect and affection. Let her not pine for the love it should be your greatest happiness to manifest. Do not make her feel: "How sharper than a serpent's tooth it is to have a thankless child!" Yes, love your mother. She will soon pass away, and you cannot then atone to your dead for the stinted affection you gave her, for the light answers you returned to her plaints and her pleadings. Be gentle to your sisters. They may be light and thoughtless now, may sometimes be provoking; but be courteous still. They will leave the old home and go out to bear the sorrows of earth as best they may. They will meet with unkindness, and often walk on their way with heavy hearts. Let them look back to their brothers and their early home with sweet memories-memories of soft tones, gentle deeds, and loving glances. Let the music of the vanished years be pleasant, although tones of mournfulness are mingled with it. Reflect on these matters; and if you

wish to lay up treasures that cannot be taken from you, learn while young to be courteous. C. FANNING.

PURE INFLUENCE.

Girls may command the respect and affection of the wise and good by exerting a pure influence. How desirable they should do so! Those act best who think before acting, try to act correctly, and feel that God has called them to benefit others. When I look back, I remember girls, and young men, too, who were entirely influenced by those around them. They had no fixed principles of their own, and they could so easily be led into wrong paths. It was the case, too, that they could be made better by those who were good and pure. There are many of the same disposition still, and Christian girls should remember it. They should study the character of their young friends and lend their aid when it is needed. A word of kind admonition from a gentle, Christian girl, given in proper season, may save a young friend from much that is wrong, from the wine cup, from strong drink, from crime and self-murder at the last.

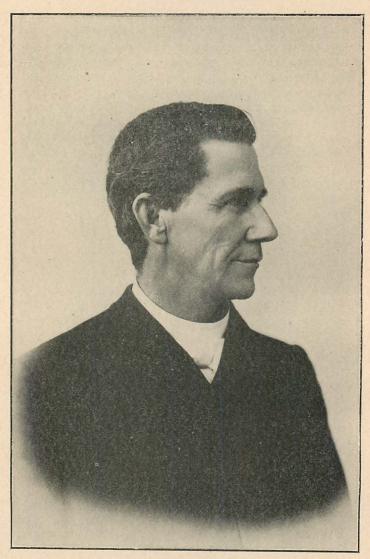
There are many with breaking hearts, caused by wrongdoing, that might have been won to goodness by the influence of women thoughtful of duty to their fellow-beings. O, that Christian girls would consider their words and actions and remember they assist in leading others to the bliss of heaven or to the torture that never ends! How pleasant to think: "I exerted a good influence with this friend; I kept that one from wrong; I led another to obey the Savior!" They can enjoy the pleasure of such reflections while youth and beauty are still theirs. A girl never appears so engaging as when she is making efforts to do good and

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to lead others in the way of virtue and goodness. Remember, dear girls, you can, when governed by the religion of Christ, exercise an influence that will shed purity and happiness over many lives. It will bring back the erring, will instill the love of God into hearts before unwarmed by its cheering influence. The effect upon your own characters will be as dew to the flowers, as rain upon the mown grass. There will be comfort in sorrow, and death at last will bear you to the rest prepared for those who have exerted a pure influence and have done good in this world. C. FANNING.

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T. B. LARIMORE.

CHAPTER XXXIX.

Letter-T. B. Larimore.

WEATHERFORD, TEXAS, June 6, 1905.

DEAR BROTHER SCOBEY: As your book must be published, notwithstanding you have solemnly vowed it shall never go to press without something from my pen—"something, long or short, much or little, chapter, page, or paragraph"—I, in this beautiful, healthful, prosperous little Texas town—city—far away from peerless Tennessee, on this bright anniversary of my valedictory at Franklin College and Hope Institute, meekly submit to the inevitable and write you a letter to which you can assign place and space in your forthcoming book, if you deem it safe, prudent, and proper to do so. If, however, you consider the letter too valuable for publication, please gain my everlasting gratitude by burning, instead of publishing, it.

When I went to Franklin College, marvelous as it may seem, my mission was to help the mighty men who taught there teach! I imagined myself to be an educated youth! If they had agreed with me on that important point, the results might have been sadly unfortunate. They readily comprehended the situation, however, and tried to make me see it, too—tried so hard that I saw it, notwithstanding my blindness, and was ashamed. My knowledge of the "course of study" I had "completed" entitled me, according to the judgment of great and good men who had taught and examined me, to a beautiful diploma—which I have never framed or "hung in the hall"—but I had relied too

much on memory, too little on thinking, reasoning, analyzing, investigating, to be a competent teacher. Instead of *stadying geometry*, for instance, I had literally and absolutely *memorized* Davies' Geometry—all the nine books—every definition, every proposition, every demonstration—*absolutely* EVERYTHING. I simply submit this as a sample of what I then, in my blissful ignorance, mistook for an education—and the entire bolt was as flimsy and unsatisfactory as the sample. I did everything by rote and rule, readily and accurately quoting mathematical, as well as grammatical, rules, as my all-sufficient and only authority—the highest, infallible, and final source of appeal.

Mathematics being my hobby, I was delighted when informed that it was necessary for me to be examined therein before being permitted to teach in that school. At the beginning of the examination I was hopeful. At the end thereof I was jubilant. But while I was congratulating myself upon having made, if possible, a few points above "perfect"—" perfect, plus," as they call it now-one of the giants who had participated in the examination so supremely satisfactory to me said: "You seem to have a moderately good memory; but you know nothing about mathematics." Another of the giants interested suggested, apparently slyly, in a subdued, but, to me, very impressive tone, so that I understood it perfectly-as he probably desired me to do: "If he didn't know so much, we might teach him something !"

That was my first real, personal, practical experience with dynamite. A stranger among strangers, convinced of my ignorance, humiliated and crushed, I was discouraged—almost in despair. I knew I knew how to plow; how to handle maul, wedge, and ax; how to load a wagon, drive an ox team, and sell wood at a dollar and a quarter a load, having had practical experience all along that delightful line, even if I *did* "know nothing about mathematics;" so I resolutely resolved to make an honest living, mathematics or no mathematics—regardless of mathematics.

But those marvelous men who had so successfully subdued my marvelous vanity—at least *temporarily*—realizing my collapsed and crushed condition, gave me a few homeopathic doses of encouragement, as a mild tonic, and persuaded me to remain there, at least during my mental convalescence. I reluctantly agreed to remain. They convinced me that, instead of teaching, I needed to be taught; hence I became a schoolboy again. Those wonderful teachers taught me, and I tried to learn. They taught me how to reason, how to talk, how to think, how to teach; but I have never, even till this good day, learned how to apply their heroic treatment for self-conceit, vanity, pride.

Having reluctantly abandoned the resolution to return to my mother, penniless and apparently friendless, I was miserable till some of the sympathetic students there, knowing a green thing when they saw it, and being "not unmindful to entertain strangers," kindly suggested a "snipe hunt," the stranger, of course, to be the hero who held the bag. They enthusiastically and minutely explained all the interesting details of that delightful entertainment, while I gratefully listened with as intense interest as possible under the pressure then upon me. Notwithstanding I was from East Tennessee, was six feet long, and weighed one hundred and eighty-one pounds, I had never heard of "hazing" or of a "snipe hunt;" hence, if not providentially protected, all that saved me from that additional humiliation was my being so utterly miserable that I knew I could not enjoy even a "snipe hunt," and might, therefore, disappoint the boys who were so thoughtful, courteous, and kind as to be willing to do so much for me, a disappointed, discouraged, disconsolate stranger in deep distress among them. I accordingly-and most sincerely-expressed my gratitude and regret, but declined to go. The boys may have imagined I "smelt a mice," but I didn't. I never even so much as thought of there being "a cat in the meal tub" till long after I had learned to love all those boys as my friends-which, indeed, they were. Nor did I, even then, think of it till they told me. They meant no harm. They were simply schoolboys-that's all. Some of them are in eternity. The others are bearing burdens they had never thought of then. May they all spend eternity where sorrow, poverty, disappointment, and distress are never known, is a fervent prayer of one who loves them.

Having learned, and fully realizing, how little I knew, I was selfish enough to study diligently-to learn as rapidly and as much as possible. I ate but little, slept but little; but studied as diligently and as nearly constantly as I could. The sun rarely, if ever, saw me in bed. In the long dining room at Franklin College I always sat at the foot of the long dining table, facing Prof. A. J. Fanning, who always sat at the head-except when he was absent. Then I occupied his seat. Many a time did I sit in silence in my accustomed seat, mentally wrestling with some difficult problem, till the signal for us all to return to our own rooms was given, without even thinking of tasting any of the tempting things before me. I weighed one hundred and eightyfour pounds the day I reached Franklin College. My average daily loss of weight during the first session I spent there was a quarter of a pound. So I had no surplus flesh to carry when vacation came, nor have I subsequently had. One hundred and fifty-one is my normal weight now.

The sun never rose before I did while I was there, I think; and on one occasion, at least, I pursued my studies successfully and recorded the results accurately while I slept. I had unsuccessfully wrestled till midnight with a problem that was too much for my limited and overburdened mental powers. At early dawn I awoke with the impression firmly fixed in my mind that I had dreamed and recorded the solution of that difficult problem between "noon of night" and dawn of day—all of which was strictly and literally true. T am absolutely sure there is no mistake about that. Whether I lighted a lamp, recorded the solution, and then extinguished the light, or recorded the solution in the dark, no mortal may ever know; but the work was done, whether in the darkness or in the light, while I slept, the solution on my slate being unquestionably in my own hand, as neatly, nicely, and accurately done as I could ever subsequently do it, even under the most favorable circumstances.

When I left Franklin College to go to Alabama to teach, the sages who had *trimmed* and taught me there handed me as complimentary a letter of commendation, as Christian, teacher, and scholar, as any youth has ever received, I presume. Indeed, it could scarcely have been made stronger or more complimentary. When we said good-by, "Ol' Boss," as many—never I—affectionately called him—Tolbert Fanning—said to me: "I have never failed to correctly read a man, when I had a good chance. You may never accumulate a fortune, but you'll never depart from the faith or bring reproach upon the cause of Christ." Many eventful years have come and gone since those encouraging words were spoken, and I have not accumulated a fortune yet. My mistakes have been many, some of them seeming marvelous to me, as I see them now; but whether I have brought reproach upon the cause of Christ is not for me to say. I can conscientiously say and sing, "The mistakes of my life have been many;" but I can no more consistently say or sing, "But the sins of my heart have been more," than I can consistently and conscientiously say and sing: "I care not for riches, neither silver nor gold."

Tolbert Fanning was, both physically and intellectually, a giant. He was a logician, an orator, and a judge of human nature-a marvelous judge of men and things. While I have neither right nor inclination to speak disparagingly of any brother, any preacher, any person, I deem it perfectly proper, because strictly true, to say Tolbert Fanning was, in some respects, a preacher without a peer. His preaching possessed some strikingly strange peculiarities. He evidently believed, without distressing, disturbing doubt or mental reservation, the gospel to be "the power of God unto salvation;" and he never tired of preaching it, in its peerless, primitive purity and sweet, sublime simplicity, without much variety or phraseology, but with a power and pathos that carried conviction to the hearts of those who diligently heard him. The thought of "what they'll say" never seemed to sway him. His logic was perfect, his conclusions were clear and convincing, his phraseology was faultless; but he seemed to avoid, rather than court, variety.

Gen. A. J. Caldwell, a Nashville lawyer, who, strange to say, claims to be a "*Campbellite*," whatsoever that mysterious modern word may mean, once a Franklin College student, subsequently a great lawyer, said to me recently: "I want you to tell me how 'Ol' Boss' big sermon that I've heard him preach ten thousand times—

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and I've preached it myself a thousand times-began. I've been thinking about writing Raash Moore on the subject. If you'll give me the first sentence, I'll repeat the entire sermon." Probably the General never heard "Ol' Boss" preach that great, gospel sermon more than nine thousand nine hundred and ninety-nine times, notwithstanding, to avoid being tedious, he said "ten thousand times;" but back of that thought is a strange truth that tells of Tolbert Fanning's power-viz.: He could, I am sure, from the same text, preach the same sermon, in the same house, to the selfsame audience, on seven consecutive Sundays, and preach, from first to last, every time and all the time, as if neither he nor his audience had ever heard or dreamed or thought of either text or theme till that moment; and preach, too, as if he believed the temporal and eternal salvation of the whole human race and all the holy angels depended, absolutely and entirely, upon that discourse as then and there delivered. I am, to some extent, responsible for the preaching of one preacher who cannot do that.

While at Franklin College, I heard him preach more than I have, in all my life, heard all other gospel preachers preach—schoolboy practice excepted—and I am sure all I ever heard him say in the pulpit could be easily condensed into the space of three sermons of the length he usually preached. He seemed to have the profoundest contempt for studied pulpit display, as well as for *all* preaching except plain, practical, primitive, *gospel* preaching. He believed the gospel to be "the power of God unto salvation." Hence he simply preached the word.

When I knew him, he believed people ought to do their duty without much persuasion—believed they would do so, if they had proper conceptions of duty's demands. Once, when school was in session, he went

to Lebanon, Tenn., to deliver a few discourses, beginning on Sunday. On Sunday morning, as was his habit, he preached two or three hours, telling all responsible souls before him what duty clearly demanded of them. Then, as *no* one accepted the invitation to come to Christ, he said, "You are not ready for a meeting," dismissed the audience, came home, resumed his school work, and told us in the class room why his Lebanon meeting was so short.

Near the beginning of a debate—in Lebanon, Tenn., I think—his opponent bombastically quoted,

> "I'm monarch of all I survey. My right there is none to dispute. From the center, all round to the sea, I am lord of the fowl and the *brute*,"

pointing significantly, haughtily, and defiantly toward Brother Fanning as "the *brute.*" Brother Fanning, without uttering a word or seeming to recognize even the existence of his discourteous adversary, quietly, but quickly, picked up his hat and his book and went home. Thus terminated a debate, scarcely begun, between a mighty man of God and ————.

Tolbert Fanning taught me to—like Paul, the peerless apostle—"NEVER make merchandise of the gospel— NEVER preach for pay." He said: "Christians, properly taught, will always liberally support any preacher worthy of such support. Live as you ought to live. 'Do the work of an evangelist' faithfully and fearlessly. Trust the Lord and do your duty, and Providence will provide for you. The Lord's people will take care of you. When Christians, properly taught, cease to support a preacher—cease to thus and otherwise encourage him to preach—he should accept that as unmistakable evidence that his day of usefulness has passed, and quit." A failure to recognize, appreciate, and promptly act upon this principle has caused many a worthy man of God to injure the cause he loved. I want my friends to *tell me* when they think I ought to quit.

A. J. ("Jack") Fanning was not only a marvelous mathematician, but a marvelous man in many respects. After teachers and pupils at Franklin College had wrestled in vain with a certain algebraic problem till it was conceded by the professor of mathematics there then that it simply could not be solved, Jack Fanning, then a pupil there, who had himself been wrestling with it, drew a circle the exact size of a silver dollar, and, within that circle, wrote the entire solution neatly and plainly, having solved the problem that had, himself excepted, "stalled" the entire school. While educated along other lines, his hobby was mathematics. He said: "A linguist may be an educated—or STUFFED—simpleton. A mathematician is a scholar and necessarily a logician, for mathematics and logic are substantially and essentially one."

He told me he traveled continuously, seven years, in "the wild West," Southwest, and on the Southern seas and islands, during the roughest, toughest period of the history of our then wild Western country, Jamaica, Mexico, California, and many other countries and climes constituting the wilderness of his wanderings, always absolutely unarmed, and NEVER needed knife, pistol, or other weapon of warfare or defense; notwithstanding these seven years were the very *climax*, in much of the territory visited, of a period when "every man was a law unto himself," and was supposed to be always armed—perfectly prepared to defend himself and defeat or kill his foe. He was absolutely fearless, and he despised—considering him a contemptible coward—

"any man who carried a dirk in his bosom or a pistol in his pocket."

As a detective, he could have broken the world's record. As two of us "boys" went to "the cedar pile" for kindling, at dawn of day one beautiful Sunday, presuming all others on the premises were asleep, we discovered in the attic, and quietly extinguished, a fire that must have destroyed the building-probably all the buildings there-if all of us, the incendiary excepted, had slept till sunrise that beautiful, memorable Sunday morning. Notwithstanding excitement was intense and almost universal then and there, Jack Fanning manifested not the slightest symptom of surprise or interest in the situation. Indeed, he seemed to neither care nor know anything about it, but was astonishingly free, social-almost playful-with us, talking of other things, both trivial and important, till we almost forgot the fire and halfway regarded him as "one of the boys."

About nine o'clock that morning he came to my room-a very large room on the lower floor-where many of the pupils were excitedly discussing the sensation of the hour, asked for my slate and pencil, taught me some interesting little "tricks" in figures, and gave me some valuable light on an intricate problem in which I was intensely interested. About ten o'clock that same morning, when the pupils were in their own rooms, preparing for our first-day-of-the-week meeting. I being alone in my room, he returned, calling Dee Huff, who was standing near, as he entered my door. When Dee entered the room, Mr. Fanning said: "Dee, — — set the house afire. He'll try it again while we are at meeting to-day. Watch him. Don't let him burn it, but let him go far enough to unquestionably establish his guilt. Then stop him."

Everything occurred exactly as predicted, and Dee did exactly as directed. After dinner, the great teacher calmly, but firmly, said to the unfortunate criminal: "You'll start home one hour from now. Be ready." That's absolutely all he ever said to him on the subject, I think. Nor did he ever speak of him again, so far as I know. Sixty minutes from that moment the unfortunate boy turned his back upon the buildings he had twice tried to burn and began his sad and sorrowful journey home. I have his photograph, but have never seen or heard of him since that strange, sad Sunday. Neither himself nor his deed was discussed at Franklin College after his departure. The situation was exactly as if *he* had never been born.

As memory reverts to these sad things, and I, in sorrow and sadness, record them, I earnestly, fervently, and hopefully pray that heaven may be the eternal home of that—then—unhappy, unfortunate boy. All of us have made mistakes—some of us, many and great—but grace divine is sufficient for us all; and we can, if we will, spend eternity where mistakes are never made, where sins are never committed, where sorrow is unknown. "So mote it be."

As housekeeper, matron, and teacher combined, Sister Charlotte Fanning was probably the peer of any one who has ever filled that important, triple sphere. Though never a mother, she was ever motherly; and she impressed upon her pupils the essential elements and principles of the sweetest, purest, truest, and best Christian womanhood, so as to perfectly prepare them to properly fill the highest and most important positions to which Providence might ever appoint them. Her labor of love has blessed, brightened, and made happy many a home, and is destined to bless generations yet unborn.

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Some of her characteristic peculiarities were somewhat strange, but not harmful to herself or others. She persistently defied fashion's demands to such an extent, *personally*, that she even hid herself in that abominable burlesque of burlesques still remembered by many as "the hoop skirt" till she closed her earthly career. She inflicted no such punishment upon her "girls"—her pupils—however. She evidently wished them to look, as well as be, as sweet and pure as possible—which wish she rarely failed to realize, her "girls" being correctly conceded to be as sweet as the sweetest, as pure as the purest, as good as the best.

The shocking story of Johann Hoch, who, not because it is possible for him to be worse than Henry VIII. was, but because he has less power than that royal monster had, now under sentence of death in Chicago, is to be hanged—unless he escapes the gallows by committing suicide-for having murdered many of the scores of women he is said to have married within the limits of the latest twenty years, reminds me so strongly and strangely of two young men who were matriculated at Franklin College that I am constrained to tell you a little of the much that might be truthfully -told about them, thus concluding this reminiscent letter that may be too long now. They were handsome young men, knew it, and "banked on their beauty." They were recognized rivals in two respects-each evidently tried to be more beautiful and impressive in personal appearance than the other, and each as evidently endeavored to make more matrimonial engagements for himself than the other.

Strange as it may seem to sane, sensible, civilized souls who sympathize with the suffering, sorrowful, and sad, and regard the rights, feelings, and lives of the guiltless, guileless, and confiding, they both actually

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boasted of their schemes, struggles, skill, and success in the latter.

To save space and time, as well as to carefully conceal their identity, let us call them X and Y. On one occasion and under pressure of circumstances that seemed to clearly and fully justify her doing so, Sister Charlotte Fanning—one of the best of teachers and matrons—permitted one of her guileless girls, as pretty as she was pure and sweet and good—a fair sample of Sister Fanning's flock—to spend a Saturday, Saturday night, and Sunday in Nashville. X, always on the alert, like a wolf looking for a lamb or a hawk hunting a dove, saw the situation and resolved to make the worst of it.

He accordingly went to "town," pleaded—unsuccessfully—with that sweet girl, for whom he had neither sympathy nor affection, till near midnight Saturday night, to promise to be his wife; and when she finally told him, plainly and positively, once for all, that she never would, and that he absolutely *must* go without delay, he, pretending to be heartbroken and having nothing on earth for which to live, put a silver-mounted dagger, procured for the occasion, into her fair, tender hand and begged her to thrust it through his heart knowing she would not do so, of course. Instead of being ashamed of such shameful, sinful conduct, he boasted of it, as if it had been something of which a Christian gentleman might have been justly proud.

That precious girl is a happy, worthy, Christian woman, wife, mother now; but X, who tried so hard to blast her hopes, wreck her life, and break her heart, entangled in the meshes of a miserable matrimonial misfit, "went to the dogs" and "struck the bottom hard"—so I have been creditably informed.

Y, who boasted of being engaged to seven worthy

young women at once, married "a universal favorite" a cultured Christian of the purest type—broke her heart, went from her untimely grave in Tennessee to Texas, was convicted of theft, sent to the penitentiary, and ended his miserable existence there.

Truly "the way of transgressors is hard." (Prov. 13:15.) "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.) "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Eccles. 12:13, 14.)

Gratefully, affectionately, and fraternally,

T. B. LARIMORE.

CHAPTER XL.

Letter-Minna (Harrison) Corum.

CASTALIAN SPRINGS, TENN., February 27, 1905.

DEAR PROFESSOR SCOBEY: My schoolgirl days were the happy ones of my life, those spent at the Murfreesboro Female Institute the happiest; and every association is dear to me, even fresh in my memory. Hence I yet think of you with the student's love and reverence and as "Professor" Scobey.

I was a student at the Fanning College in the year 1886, entering on September 1. A spell of fever and nervous prostration caused me to be brought home on March 25, 1887. I was attached to Mrs. Fanning from the beginning, and at all times she was kind and attentive to me, favoring me with the great pleasure of her society often in her daily morning visits to Brother Fanning's grave; and when I was so sick, I was invited to her private bedroom, where, under her loving care and presence, I improved until brought home. I always felt the deepest reverence and love for her whom I believed to be so near to God and the blessed Master. The beautiful letters she wrote me and her photograph sent to me after I left the college attest her love and affection for me.

With much love, MINNA (HARRISON) CORUM.



CHAPTER XLI.

History of the Nashville Bible School.

When God gave his laws to the children of Israel, he commanded them to treasure up his words in their hearts; to meditate upon them day and night; to teach them diligently to their children at home and abroad, by day and by night; and to rejoice in them; and that in so doing he would bless them. While they diligently obeyed this requirement, they were prospered far beyond every other nation on earth; but when they neglected it, their prosperity ceased, and they lost their high standing among the nations of earth.

It is a well-established fact that nations have ever been happy and prosperous in the proportion to which they study, teach, honor, love, and obey the word of God: Where it is not studied and where its influences have not gone, there is poverty, ignorance, superstition, darkness, and degradation. These results do not excite wonder when it is remembered that God, who wrote the book, is the source of all wisdom, knows all secrets, and gives all blessings, and that he has so ordered that they who walk in its counsels shall prosper, but they who reject them shall come to grief.

Impressed with such thoughts, David Lipscomb and others cherished the hope for many years to have a school in which, while all the various branches of learning were being taught, the Bible, the most profound, the most philosophical, the wisest and greatest of all books, should be studied daily by every student, whether male or female, saint or sinner; not to edu-



NASHVILLE BIBLE SCHOOL BUILDINGS ON FILLMORE AND CHERRY STREETS.

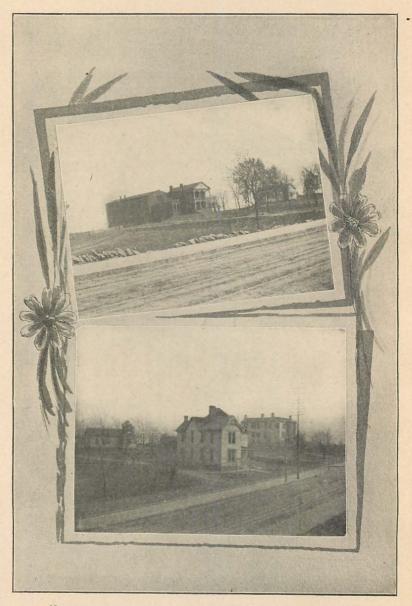
cate or make preachers specially, but to teach all the Bible, whether they intend to farm or merchandise, practice medicine or teach school, or follow any other calling in life. This it was believed would be of incalculable benefit to the young in making them wiser and better and increasing their usefulness and happiness.

These sentiments were freely expressed in public and private; but nothing definite was done to inaugurate such a school till a notice was published in the Gospel Advocate, in the spring of 1891, calling for an expression as to the desirability of such a school. The responses to this notice were so favorable that it was decided that the time had come to begin the work.

J. A. Harding took up the suggestion with much enthusiasm, and it is largely due to him that the school was opened at so early a date.

David Lipscomb, J. R. Ward, and W. H. Dodd rented a house on Fillmore street, in which the school was opened on October 5, 1891, with the following young men in attendance: J. D. Gunn, A. D. Rogers, W. M. Taylor, and W. L. Logan, of Tennessee; E. M. Houston and J. H. Jones, of Texas; O. L. Trahern, of Kentucky; E. V. Mills, of Arkansas; and John Hayes, of Alabama. The number increased till it reached thirtytwo during the session. The instructors in the Bible were J. A. Harding and David Lipscomb; in languages, literature, and arts, J. A. Harding and William Lipscomb. The students did hard work and made rapid progress, justifying the most sanguine expectations of the promoters of the school.

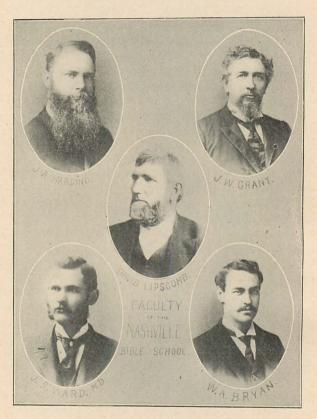
The second session opened on October 4, 1892, in a rented house on South Cherry street (now Fourth avenue, South). The enrollment during this session was forty-two. As William Lipscomb consented to teach only till the services of a suitable man could be secured



NASHVILLE BIBLE SCHOOL BUILDINGS ON SOUTH SPRUCE STREET.

AND ITS INFLUENCES.

to fill the place, he remained only one year, as the services of J. W. Grant were secured to begin at the opening of the second session. The success of the school during the second session was so marked as to confirm the conviction that such a school was an absolute necessity, and that to do the most efficient work a permanent home for the school was necessary. The lack of such a home had been a serious hindrance, and threatened seriously to interfere with its success. To meet this emergency, David Lipscomb, J. R. Ward, and W. H. Dodd, assisted by Alex. Perry, of Nashville, Tenn.; B. D. Johnson, of Elkton, Ky.; J. W. Fry, of Columbia, Tenn.; J. M. Haynes, of Murfreesboro, Tenn.; and others whose names I do not know, bought two and onequarter acres of land on South Spruce street (now Eighth avenue, South), and deeded it to themselves as trustees of the school, "to have and to hold to ourselves as said trustees, our successors and assigns forever, to be used for maintaining a school in which, in addition to other branches of learning, the Bible as the recorded will of God and the only standard of faith and practice in religion, excluding all human systems and opinions and all innovations, inventions, and devices of men for the service and worship of God, shall be taught as a regular daily study to all who shall attend said school, and for no other purpose inconsistent with this object." On this land there was a large two-story brick residence. During the summer of 1893 three other buildings were erected. In these buildings the third session was opened on October 3, 1893, with brighter prospects than ever. Among the most interested and generous friends of the school from the beginning were Mr. and Mrs. W. H. Dodd. They were requested to take the oversight of the boys' dormitory and make it a home indeed; and, influenced by their desire to help on the



FACULTY, 1904-1905.

good work, they consented to do so and kept it for seven years. Since they left, it has been under the management of the faculty.

At the beginning of the third session Dr. J. S. Ward was added to the faculty, and from that day till now has been one of its most enthusiastic friends, and for its success a most untiring and efficient worker.

From year to year the attendance gradually increased till the seventh session, during which the enrollment was one hundred and thirty-seven; but during the eighth session the enrollment dropped to ninety-two, and the following year it went down to seventy-five.

But the faculty, profiting by mistakes of former management, now made decided changes in the financial policy of the school. This change, with the greater amount of advertising done during the summer of 1900, especially through the efficient efforts of Dr. J. S. Ward, started the school on an upgrade again, the enrollment during the tenth session reaching one hundred and six.

On February 2, 1901, the school was chartered, with the following board of trustees: David Lipscomb, C. A. Moore, J. R. Ward, W. H. Dodd, W. R. Chambers, J. C. McQuiddy, and E. A. Elam.

During the spring of 1901 J. A. Harding decided to resign the superintendence of the school and to devote his time to preaching and to editing The Way, which had just been merged into a weekly; but after having so decided, an offer was made to him to open a similar school in Bowling Green, Ky., which he accepted. Some of the teachers and fully half of the old pupils went with him; but, notwithstanding this division of the school, the attendance during the eleventh session was one hundred.

For some years it was evident that the school was in sore need of more buildings, but lack of land on which

to erect them was a serious hindrance. Efforts were made to purchase the old military academy ground, which joined the school grounds on the south, but without success. David Lipscomb and his wife then offered to the trustees, for the school, sixty acres of land, including their residence and beautiful grounds, on the Granny White Pike, four miles from the Public Square. O. F. Noel also generously offered two acres adjoining. These offers were accepted.

This location is an ideal one. The grounds are elevated and undulating, giving natural drainage; the country is open in every direction, with many beautiful groves to add to the beauty of the scenery; an electric car line runs near by, affording rapid and convenient transit to and from the city. Here students have all the retirement and quietude of the country, and yet are in easy touch with all the advantages of the city; and the location is, therefore, an ideal one for mental and bodily development.

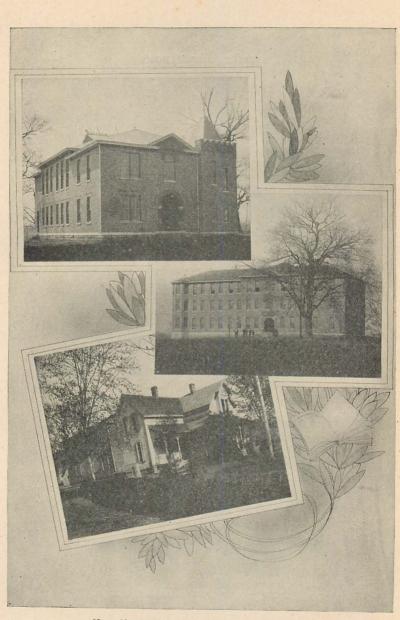
On these grounds, during the spring and summer of 1903, three buildings were erected. The main building is a beautiful two-story brick, forty-four feet wide by seventy-five feet long, containing nine recitation rooms and a large, well-lighted chapel on the second floor, having a seating capacity of more than four hundred. In this building are the museum, chemical laboratory, and music rooms. Three separate entrances and stairways have been arranged in this building for the young men, young ladies, and the general public, respectively, so as to avoid confusion and to enable easy and rapid exit.

The young men's building is built in the form of a T, one hundred and sixteen feet by one hundred and twenty-five feet, and is three stories high and well ventilated. It has six entrances and three large, roomy stairways. It accommodates one-hundred and twenty young men.

The young ladies' building is David Lipscomb's original dwelling, in a beautiful grove, enlarged and arranged for its present use. It is two stories high, and accommodates about forty young ladies. It has two entrances and two easy, winding stairways. All these buildings are lighted by electricity and heated by steam.

The money to erect these buildings was donated by generous friends, who felt assured that the school was doing a good work.

In these buildings the school opened its thirteenth session on September 22, 1903. As was anticipated and announced, the buildings were not ready. Of this opening David Lipscomb writes: "The Nashville Bible School had an excellent opening. The number is nearly fifty per cent greater than was ever present at any previous opening. All have gone to work cheerfully under unfavorable circumstances, and the session is full of promise. The adverse circumstances were the unfinished state of the buildings. Work was delayed and the buildings were not completed on time; so when the day for opening school came, there was not a sash in a window in the boys' dormitory. It was otherwise in an unfinished condition. We had seen this two weeks beforehand; but we knew that if we then postponed the opening, many would come on and confusion would result. So there came about one hundred the first day. All were pleased with the prospects of the house when completed, and we insisted that the most important lesson to be learned in life is ability to meet inconveniences and difficulties and make the best of them. For a day or so it was difficult getting them fed, as the stove had not been placed in the kitchen. But the managers did the best they could;



NEW NASHVILLE BIBLE SCHOOL BUILDINGS.

the workmen pressed forward the work; the students took the inconveniences in a manly, good-humored way. Providence provided with warm, dry weather; the windows were closed with sheets and quilts and shades; and all worked well in the end."

The patronage during this session was good, very good under the circumstances, the enrollment reaching one hundred and sixty-three. The unfinished state of the buildings rendered good work difficult. The heating plant was not put in order until the winter was over. The temporary expedients for heating were far from satisfactory. A few students left, others were deterred from coming; yet the masses of them cheerfully and heroically bore the inconveniences and did good work; and, all things considered, this was the most satisfactory session in its history up to this time.

The fourteenth session opened on September 20, 1904, with a large enrollment and a most promising outlook. The entire enrollment for the session was one hundred and eighty. Everything worked so well and harmoniously that it is agreed by all that this was by far the most successful year of the school.

The fifteenth session, which opened on September 19, 1905, with a large enrollment, bids fair to excel any previous session, both in attendance and work.

J. A. Harding was the superintendent from its beginning till the close of the session of 1901. He is a man of faith, and exercised great power over students in stirring up enthusiasm in Bible study and devotion to the Lord. In these respects he has few equals. He was succeeded by William Anderson, who began his work on September 17, 1901. "The first year he gave close attention to the work; but during the following years bad health, business affairs, and the interests of his family (which had not been removed to the school),

called him so much from the school that he and the faculty decided that he had better resign or remove his family to the school. At first he decided to resign; but his heart was so much in the work and the desire of the faculty, students, and friends of the school was so unanimous and so strong for him to come that he consented, and was making his arrangements to do so and to give it his undivided attention; and all the friends of the school were rejoicing at the prospect," when his sudden and untimely death on June 29, 1905, terminated his earthly career amid universal sorrow. His administration was faithful and efficient in the highest degree, and he enjoyed the unbounded confidence of all who knew him.

Dr. and Mrs. J. S. Ward, who had so successfully and satisfactorily managed and kept the Girls' Home since September, 1902, decided at the close of last session that the strain was too great on them and that they must be relieved; and at the opening of the current session Mrs. Laura Anderson, widow of the lamented William Anderson, took it in charge.

Its students have been drawn from twenty-six States in the Union and from Canada, Australia, Cyprus, Turkey, Syria, and Japan.

At present the following compose the faculty: David Lipscomb (1891), the Bible; Dr. J. S. Ward (1893), natural and physical sciences; E. E. Sewell (1898), Greek and English; S. P. Pittman (1900), Bible, elocution, and vocal music; John T. Glenn (1900), Latin, French, and German; O. W. Gardner (1900), mathematics, history, and pedagogy; J. Paul Slayden (1902), mathematics, Bible, and philosophy; Miss Effie Anderson (1901), instrumental and vocal music; Mrs. Ida C. Noble (1898), art; and J. W. Shepherd (1903), librarian. In addition to those already mentioned, the following have been on the faculty roll: W. A. Bryan, J. N. Armstrong, S. R. Logue, R. H. Boll, R. N. Gardner, W. E. Trout, L. K. Harding, J. A. Hines, C. B. Knight; Mrs. S. R. Logue; Misses G. Gattinger, Clara Sullivan, Lennie McAllister, Clara Benedict, Ruth Murphy, and Ora Anderson.

In regard to the faculty, it can be truly said that it is, and has ever been, composed of earnest, consecrated men and women, and that to raise the school to its present standing has required unfaltering faith, undaunted courage, and heroic sacrifice.

Its good results have manifested themselves in various ways. While there is no department for preachers especially, probably one hundred young men educated here are preaching the gospel; and while no effort has been made to teach anything except what the Bible plainly teaches, embracing loyalty to God and his word as exemplified in the Scriptures themselves, but few have gone with the "digressives," and not one of them has caused any surprise to those who knew them.

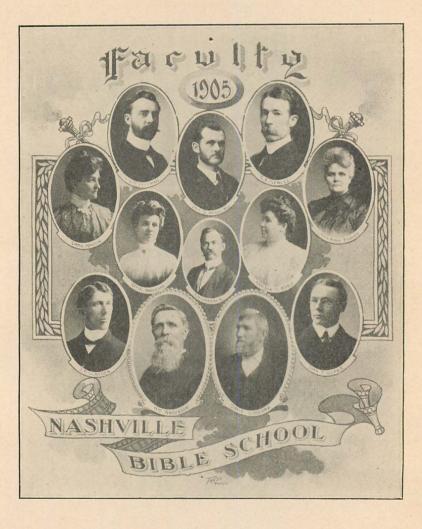
The best fruit is seen in the impulse it has given to Bible study, having quickened such study in other schools and among Christians generally. Young men not given to preaching specially and young women, going into different communities impressed with the importance of studying the Bible, have imparted the spirit to others. It has shown itself, too, in the number of schools that have been started in which the teaching of the Bible is an important and essential factor. The school at Bowling Green, Ky.; the one at Beamsville, Ontario, Can.; the three in Texas; the one in Valdosta, Ga.; the one in Bridgeport,* Ala.; and the one in Odessa, Mo., are some of its manifest fruits.

*The school at Bridgeport, Ala., and the one at Denton, Texas, make Bible study optional.

It has from the beginning made paramount its obligations in furnishing well-equipped workers for the ministry of the word, the mission field, the schoolroom, and the various vocations of life. And while many men may come and go and while the present walls may crumble and be replaced by others, there is one namethe name of David Lipscomb-that will live in the hearts of generations vet unborn. It will live because of its noble impulses which have actuated his busy, honored, and noble life—a life that has touched thousands of other lives through countless acts of love and devotion to God. It will live, if he had done nothing else. because he has made possible this splendid school, with its attendant blessings. He has from the beginning been the president of its board of trustees, its wisest counselor, and its greatest benefactor.

J. W. SHEPHERD.

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CHAPTER XLII.

Closing Exercises of the Nashville Bible School, May 26, 1904.

We here insert a programme of the closing exercises of the Nashville Bible School in May, 1904:

Sunday, May 21, 11 A.M.-Baccalaureate Sermon.

Wednesday, May 24, 2-4 P.M.-Art Exhibit.

Wednesday, May 24, 8 P.M.-Musical and Literary Entertainment.

Thursday, May 25, 9:30 A.M.—Commencement Exercises. Thursday, May 25, 8 P.M.—Closing Entertainment.

WEDNESDAY NIGHT, 8 O'CLOCK.

PART I.

1. Chorus—"Zion Awake" (C. E. Leslie), First Singing Class.

2. Piano Solo—"Awakening of Spring" (Haberbier), Miss Addie Harrison.

3. Declamation—"The American Flag" (Henry Ward Beecher), H. I. North.

4. Vocal Duet—"Home to Our Mountains" (Verdi), Misses Wittenmeier and Terry.

5. Piano Solo—"Rondo," Op. 26 (G. D. Wilson), Miss Jessie Haynes.

6. Recitation—"Whisperin' Bill" (Irving Bacheller), Charles E. Coleman.

7. Vocal Solo—"Just My Love and I" (Burleigh), Miss Clara Allen.

8. Piano Solo—(a) "Le Secret" (Gautier), (b) "Barcarolle," No. 49 (Mendelssohn), Miss Rush Hammond.

9. Recitation—"Bill Smith" (Max Adler), George Pepper.

10. Vocal Quartet---"There's One That I Love Dearly" (Kucken), Quartet Club-Messrs. Fox, Cawthon, Boyd, and Gillum.

PART II.

1. Piano Solo-" Danse Caprice," Op. 28, No. 3 (Grieg), Miss Annie Wittenmeier.

2. Recitation-" Flying Jim's Last Leap," Miss Sallie May Holleman.

3. Piano Solo-"Fleur et Fleurette" (H. Lichner), Miss Kate Moseley.

4. Recitation-"Debatin' Society" (E. F. Andrews), R. V. Cawthon.

5. Vocal Duet-" Doubt Not" (E. Audran), Miss Bessie Anderson and Miss Frankie Dunlop.

6. Recitation-"How the LaRue Stakes Were Lost" (Charles N. Hood), Miss Laura Young.

7. Vocal Quintet-" Whip-poor-will Song" (C. E. Leslie), Messrs. Cathey, Cawthon, Boles, and Gillum, and Miss Bessie Anderson.

8. Recitation-" Soliloguy of an Old Maid" (Nancy Nettle), Miss Lera Grooms. 9. Piano Trio—"Krönungsmarch" (Meyerbeer), Misses

Blackman, Hammond, and McMurry.

10. Recitation-"Fiddle Told" (Nora C. Franklin), Miss Aura Burcham.

11. Quartet-" Columbia's Natal Day" (J. A. Parks), Quartet Club.

THURSDAY, 9:30 A.M.

1. Hymn-Audience.

2. Prayer.

3. Opening Address-William Anderson, Superintendent.

4. Oration-" The Value of Learning," H. Leo Boles.

Chorus—"Songs of Long Ago" (C. E. Leslie).
Oration—"True Heroism," John T. Lewis.

7. Piano Duet-Overture from Verdi's "Æda," Misses Grooms and Dunlop.

8. Essay-" Influence of Literature," Miss Elizabeth Kittrell.

9. Quintet-"Gethsemane" (H. R. Palmer).

10. Presentation of Diploma-William Anderson, Superintendent.

11. Address-D. Lipscomb, President of the Board of Trustees.

12. Closing Hymn-Audience.

GRADUATE.

Elizabeth Hunter Kittrell, B.L.

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THURSDAY NIGHT, 8 O'CLOCK.

PART T

1. Chorus-"Father, Keep Us in Thy Care" (D. F. Hodges), Second Singing Class.

2. Piano Duet-"Andante con Variazione" (Schubert), Misses Margaret and Annie Porter Sewell.

3. Recitation-" The Traveling Liar," Miss Rush Hammond.

4. Vocal Duet—"It Was a Lover and His Lass" (R. H. Walthew), Miss Bessie Anderson and Miss Frankie Dunlop.

5. Piano Solo-" Polka Brilliante," Op. 327, No. 5 (Bohm), Miss Lera Grooms.

6. Recitation—"The Drunkard's Daughter" (Eugene Hall), Miss Clara Noel Allen.

7. Vocal Quartet-"I'd Like to Go Down South Once More" (Parks), Messrs. Fox, Cawthon, Boyd, and Gillum.

8. Piano Solo-(a) "Dream of the Reaper" (Heins),

(b) "Chasing Butterflies" (Streabbog), Miss Robbie Ward. 9. Recitation-"Two Gentlemen of Kentucky" (James Lane Allen), Miss Burnice Bourne.

10. Vocal Solo-" My Mercedes" (W. Wesley Wells), Miss Bessie Anderson.

11. Piano Solo-(a) "Serenade," Op. 34, No. 1 (Liebling), (b) "Berceuse," Op. 57 (Chopin), Miss Frankie Dunlop.

12. Recitation-" The Innocent Drummer," Miss Annie Porter Sewell.

PART II.

1. Song-"A Moonlight Boat Ride."

2. Piano Duo-" Marche Triomphale" (A. Goria), Miss Lera Grooms and Miss Ethel Blackman.

3. Recitation-"The Murderer" (Edgar Allen Poe), R. V. Cawthon.

4. Vocal Solo-" Good-by" (Tosti), Miss Frankie Dunlop. 5. Recitation-"Hannah Tripe in Court," Miss Cora Terry.

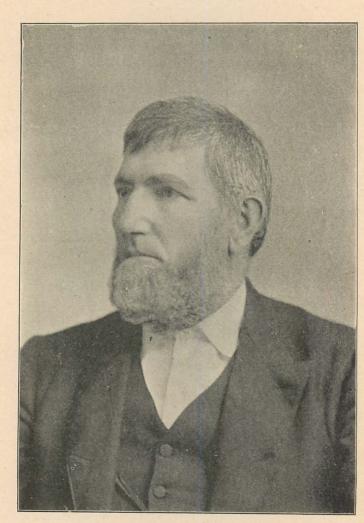
6. Piano Duo-"La Fluté Enchanteé" (Mozart-Lysberg). Miss Frankie Dunlop and Miss Margaret Sewell. 7. Recitation—"Marse Chan" (Thomas Nelson Page),

Miss Bessie Anderson.

8. Piano Solo-(a) "Murmuring Zephyrs" (Jensen), (b) "Kamennoi Ostrow" (Rubenstein), Miss Margaret Sewell.

9. Recitation-Miss Bessie Mai Dodd.

10. Quartet-"Hush, Yo Honey, Hush" (Parks), Quartet Club.



DAVID LIPSCOMB.

CHAPTER XLIII.

Notice of the Death of William Anderson.

Since the preparation for this book was begun, two of those who have furnished matter for it have laid aside their armor worn in the battle of life and have passed over the river. Mrs. Mary E. Hundley died June 25, 1905, and William Anderson, the principal of the Nashville Bible School, June 29, 1905.

Mary E. Hundley was a graduate of Minerva College. She died in Huntsville, Ala., where she was married and lived all her life, adorning her home by the graces of a cultivated, refined, Christian womanhood.

The life and labors of William Anderson were so worthy and honorable we feel that to give the following comments of his life, made by one who knew him from boyhood, will be profitable to all who read it:

"WILLIAM ANDERSON.

"Brother William Anderson was born on October 19, 1848. He was the son of J. C. Anderson, one of the pioneer preachers of the restoration movement of the nineteenth century. The father was an earnest, efficient preacher of the gospel, and did much in preaching the gospel and planting churches in North Alabama and Middle Tennessee. He died early in life, leaving five children—two sons and three daughters. William, the elder of the sons, was but nine years old when his father died. James, the younger, died soon after beginning to preach. William began teaching at seventeen, and alternated between teaching and attending school, so

paying his way in educating himself. His mother married again, and bore other children.

"William obeyed the gospel, under the teaching of T. Fanning, in 1866, while a student at the classical school of Prof. A. J. Fanning, at Franklin College. He soon began to take part in the worship of the congregation, and grew, unconsciously almost, into a preacher. He taught much of his time, but connected with his teaching the constant preaching of the gospel. He was successful in both callings. We have never known a teacher that gained a more complete influence over his pupils than did Brother Anderson. He was kind, considerate of the feelings of the least and the worst of his pupils, showed a true sympathy for them and desire for their welfare. He showed the evil of wrongdoing, the good of right doing, and appealed to all the feelings of right they possessed. While kindly appealing to the better elements of their nature, he was firm in demanding the observance of his rules. His pupils all in after life cherish a high regard and strong love for him.

"Brother Anderson was buried on the thirtieth anniversary of his marriage to Miss Laura Alexander, daughter of John C. and Mary Alexander. To this marriage four children were born. One of these, Miss Effie, has been the efficient music teacher for several years in the Nashville Bible School. His family relations were tender, strong, and affectionate. His wife was a true helper to him in all his work. She feels keenly and sadly the sudden loss of him to whom she has looked for counsel and support.

"Brother Anderson, as a teacher, as a preacher, and as a man, was esteemed most highly by his neighbors among whom he was raised and lived and by whom he was best known. He taught school and preached in

AND ITS INFLUENCES.

the county in which he was raised and lived. He preached regularly at South Harpeth congregation, in which he was raised, almost the whole of his life. He held many of their protracted meetings, and baptized, married, and preached the funerals as they grew up and passed away. His first efforts at conducting the worship were there, and there he preached his last sermon. His preaching, like his teaching, was practical, pointed, positive, and kind; and while there was nothing in matter or manner brilliant, he never wore out in a community as a preacher or teacher or compromised his influence as a man. While kind and considerate of the feelings and rights of others, he had convictions on all questions that arose, and was free to speak them as occasion demanded. No one ever need be at a loss to know his position, but he made them known without offense to others. Sometimes men seek to be popular with all parties by talking to suit all or by being noncommittal. In all such cases they deserve, and in the end receive, the contempt of all. Every man ought to have convictions on every practical question that comes before him, and he ought to speak his convictions kindly and freely as occasion demands. Brother Anderson did this. He was loved and respected of all, because he deserved their respect for his independence of thought and kindness of heart and love of right.

"Brother Anderson had lived for thirty years in the neighborhood in which he died—in Maury County, Tenn. No man in the county was more loved and respected by all—rich and poor, black and white—than he was. No one ever accused him of injustice or unfairness in his dealings or associations with others. He was a peacemaker among his neighbors and in the church. He was such by virtue of his fairness, moderation, and justice. He never became a partisan for

one as against another, but he sought right and justice.

"Brother Anderson's proved fitness for influencing his pupils commended him to the faculty and trustees of the Bible School as suited for superintendent when Brother Harding went to Bowling Green, Ky. He was selected for the position, and filled it without removing his family to the school. The first year he gave pretty close attention to the work, but ill health and his business affairs called him so much from the school that he and the faculty concluded that he had better resign or remove to the school with his family. He first determined to resign; but his heart was so much in the work, and the desire of the students, faculty, and all friends of the school was so unanimous and so strong for him to come that he yielded, and was making arrangements to remove to the school and give it his undivided attention; and all the friends of the school were greatly rejoiced at the prospect. He passed through the city on Monday after preaching at South Harpeth Church on Sunday, and telephoned me he was ready to assist in anything needed to be done in connection with the school. What was the shock and disappointment to receive a telephone message on Thursday morning, June 29, that he was dead! He was the very picture of health and vigor—over six feet tall, with a large and vigorous frame, and a complexion only too ruddy. He had frequent spells of indigestion and colic, with occasional premonitions of heart trouble when he took much exercise. On this morning he had walked nearly a half mile to a mail box, and met a neighbor and brother. He sat down to talk with him; and after a few moments' conversation, he fell over and expired.

"A good teacher, a faithful preacher, and a true, Christian man and neighbor passed from this world to

AND ITS INFLUENCES.

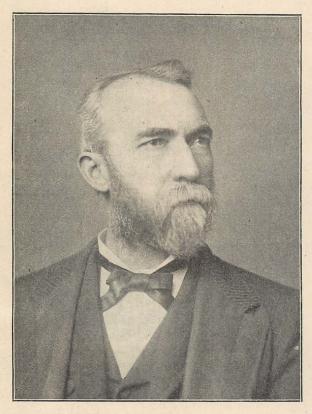
the home prepared by Jesus for those who love and serve him.

"It seems to us strange that one so capable of usefulness, in the meridian of his bodily and mental strength, and whose work seemed to be so needed in the world, should be thus taken from his field of usefulness.

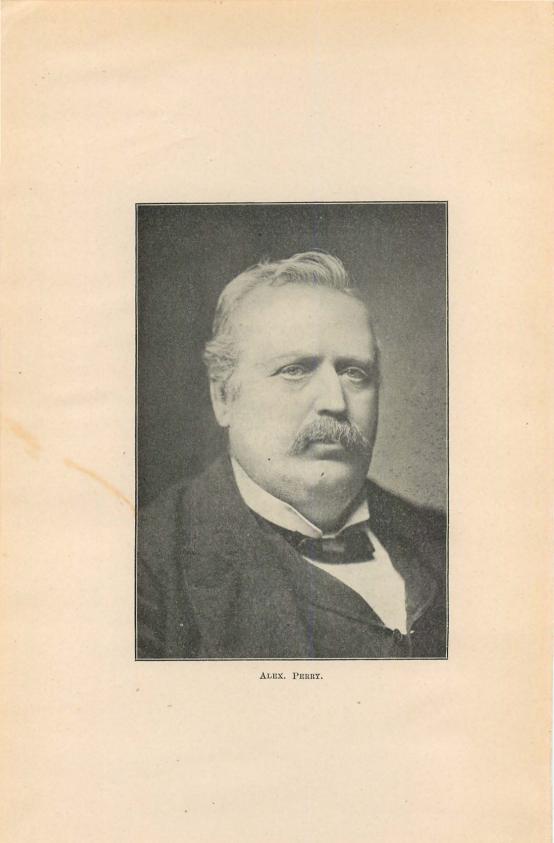
"While Brother Anderson's death and the death of Brethren Sutton and Hooten seem to leave a wide vacancy in the work in Middle Tennessee and North Alabama, and while I feel that in the death of these the truth has lost three of its most steadfast friends, yet God does all things well.

"The same day that Brother Anderson died Dr. Brents also finished his course on earth. After a life of labor and usefulness, he passed away. He had lived his fourscore years. The days of his usefulness on earth had passed, and his death did not cause the shock that the death of the younger men did.

" DAVID LIPSCOMB."



W. H. TIMMONS.



CHAPTER XLIV.

Concluding Remarks.

The foregoing pages, consisting of matter prepared by so many different persons and in reference to things in which every one may find some interest, and certainly some profit, is the partial fruition of the hopes of many, if not all, of the old students of Franklin College and of all or many of those who have known the man whose great abilities and great labors made possible the great things which have been accomplished. The world moves on, generations come and go; but the influences of that man's work are still felt and will continue to be felt while truth finds a friend and our civilization and religion survive.

Upon the reading of the book, many may fail to find that which they may of right have expected and some things acceptable which they did not expect. It was thought desirable that a full list of the names of all those who ever attended Franklin College should be given. That we intended to do, but no series of catalogues could be obtained from which the list might be made. An effort was made to obtain information from living students that would enable us to compile a list. Several were written to about the matter. Among the number was A. B. Cathey, who wrote me the following letter:

"ISOM, TENN.

"DEAR BROTHER SCOBEY: I was at Franklin College in 1847. I entered the Sophomore Class in January. In June I was promoted to the Junior Class.

I did not return in 1848. I remember the names of about fifty of the students," etc.

He then goes on to give their names and remarks about them; but as we abandoned the idea of further effort to secure a list, we do not give the names he furnished.

Of course some errors may have crept into the work; some things may have been left out that ought to have been mentioned. But we have done the best we could under the circumstances.

It has been suggested that some beautiful gems of thought, culled from the writings of T. Fanning, be inserted in our book. But he, in writing, was not epigrammatic. His writings are, in effect, like the pounding of a huge pile driver. In form they are like the huge mountains as compared to molehills.

In social and business conversation he sometimes exhibited humor, and often his expressions were not the most refined or gentle.

The writer on one occasion during his stay at Franklin College as a student was elected by the Appolonian Literary Society to deliver an oration, as its representative, at the usual annual exercises of the Euphronian and Appolonian Societies on February 22-Washington's birthday. All public addresses delivered by the students must be read before the president that he might criticise them. It was a pretty severe ordeal for one to pass. The least manifestation of bigotry or pedantry was sure to receive a scathing rebuke. The time came for me to appear before His August Majestv. the president, Tolbert Fanning, to read my speech. I had devoted much time, care, and patience in its preparation, and thought I had a really pretty, smoothflowing composition. My subject was, as a matter of course, as large as I could make it-" Man and Prog-

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ress." It began about thus: "When the sun rose in the east and shed its mellow light over the sparkling gems of Eden." Just here the president, who had been sitting with his head hanging in rather a nodding position, raised his head, and, looking straight at me with those piercing gray eyes, said: "Hold on! Hold! *You fool!* Did the sun ever rise anywhere but in the east?" I humbly admitted that I had never thought nor heard that it had. I saw then, I see now, what that criticism meant.

He desired above everything that his pupils should be gentlemen in all their ways. He said that he could sit in his room, on the first floor of the college building, and could tell the characteristics of a young man by hearing him walk the hallway in the third story. He said that "a bigoted, self-important fellow always took long strides, lighting on the heels of his boots, making as much noise as an ass with his hoofs shod."

Wrong ideas of life in the minds of the young he always tried to correct. He did not believe that any one should enter upon the work of the ministry as a profession—merely for a livelihood. He believed that a man could be a preacher of the gospel, but that he might engage in other things; that when one became a preacher, he should do so because he loved to do the work of the Lord and was not only willing, but desirous, to spend and be spent in his cause.

A wealthy gentleman in one of the Southern States sent his son to Franklin College to procure his literary education prior to his entering a law school to fit him for the profession of law. The young man's idea was that after he had finished his literary course, then he might properly choose and enter upon his preparation for any one of the *professions* of law, medicine, or the ministry. After having been at the college for some

time, admiring more and more every day the characteristics of his great teacher, having heard him deliver some of his simple, powerful sermons, he was thoroughly infatuated with the idea of becoming a great preacher instead of a great lawyer. On a certain evening, Nicodemuslike, he sought an interview with the president. Knocking at his door, as every student must learn to do before entering, he heard the answer from within: "Come in!" Hat in hand, approaching the president, he said: "Mr. President, you know that when I first came here I was to prepare invself to enter upon the profession of law; but since being here and having learned so much from hearing you preach. I have almost determined to enter the profession of the ministry, and I have come to get your advice on the subject." Mr. Fanning very gently and quietly responded: "If you can help it, don't do it." There was a world of thought in that advice.

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