The Life Work

OF

Mrs. Charlotte Fanning

BY

EMMA PAGE

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OF

MRS. CHARLOTTE FANNING

Edited by

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MRS. CHARLOTTE FANNING.

EMMA PAGE.

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CHAPTER I.

Introduction.

During the forty years just preceding her death, Mrs. Charlotte Fanning occasionally wrote articles that were published in the Gospel Advocate, or the Religious Historian during the brief period of its publication. Many who read and appreciated those articles desired to have her writings in a more permanent form. They were especially appreciated by many of the girls who were trained at Franklin College or Hope Institute, under the personal care of Mrs. Fanning, and who, having since that time personally met the perplexities and discouragements incident to the training of children, realized how helpful those articles would be in molding the character of their daughters.

The idea of embodying her writings in a volume was often suggested to Mrs. Fanning, but she placed a very modest estimate upon the value of her own productions, and seemed to doubt that her articles were worthy of republication.

Soon after her death, which occurred August 15, 1896, there appeared in the Gospel Advocate a brief sketch of her life, written by David Lipscomb. That sketch contained, among other good things, the following: "Sister Fanning wrote for publication for fifty years, more or less. Her articles were always short and pointed, pure in thought, purifying the heart and cultivating reverence toward God, love and good will to men. The style, like the

matter, was pure and the articles interesting and helpful. It was often suggested to her to collect a number of these articles and publish them in a volume. Her unobtrusiveness prevented her doing so. Others have spoken of making the collection for her. I hope that it will yet be done, that the good done through her writings may be perpetuated after she has gone from earth."

That suggestion was not acted upon at that time, and no steps were taken to collect and publish her writings until recently. A reunion of the teachers, students and friends of Elm Crag, Franklin College, Minerva College and Hope Institute—the schools with which Mr. and Mrs. Fanning were connected—was held May 25, 1904, in the new building of the Fanning Orphan School, which stands near the grounds where each of those historic schools was founded, flourished and passed away. On that occasion, addresses and short talks were made by many prominent members of the church of Christ—teachers, students and friends of those schools of former days. Their happy reminiscences and recollections revived the memory of the great work done by Tolbert and Charlotte Fanning and those associated with them in their schools, and awoke in many hearts an appreciation of influences that have been potent and far-reaching factors for good during all the years since those teachers labored, with heart and brain, for the interest of the young people under their care.

That reunion and the memories it revived created a demand for a book concerning the work of Mr. and Mrs. Fanning, and in a short time thereafter J. E. Scobey undertook the work of collecting and arranging in a volume many things of interest

relating to the work of Franklin College and other schools conducted by them. That book—"Franklin College and Its Influences"—has recently come from the press and is being circulated all over the country. It is deeply interesting, and cannot fail to prove a blessing to all who carefully and earnestly read it. It brings before its readers the eventful lives of many of the brave souls who stood in the front rank of the Reformation movement in our country and labored earnestly to bring about a return to God's order of work and worship as revealed in the New Testament. The knowledge of their anxious search for truth and their fearless proclamation of it should arouse in our hearts a determination to walk in the light toward which they struggled and hold fast to the truth they rejoiced to learn.

That book, being devoted principally to the work of Tolbert Fanning and others associated with him or connected with Franklin College, could, of necessity, give only a little space to Mrs. Fanning's writings. It contains a full biography of her, written by Brother Scobey, and many beautiful tributes to her character from many different sources, but lack of space forbade the insertion of many articles from her pen. Soon after the second reunion of teachers, students and friends of the various Fanning schools, which was held May 30, 1905, it was suggested by friends of Mrs. Fanning that a volume of her writings be prepared and given to the world, and the work of selecting and arranging the articles and editing the book was intrusted to me.

Whatsoever qualifications I may have lacked for doing that work, I possessed one: I loved Mrs. Fanning. She won my affection by her motherly

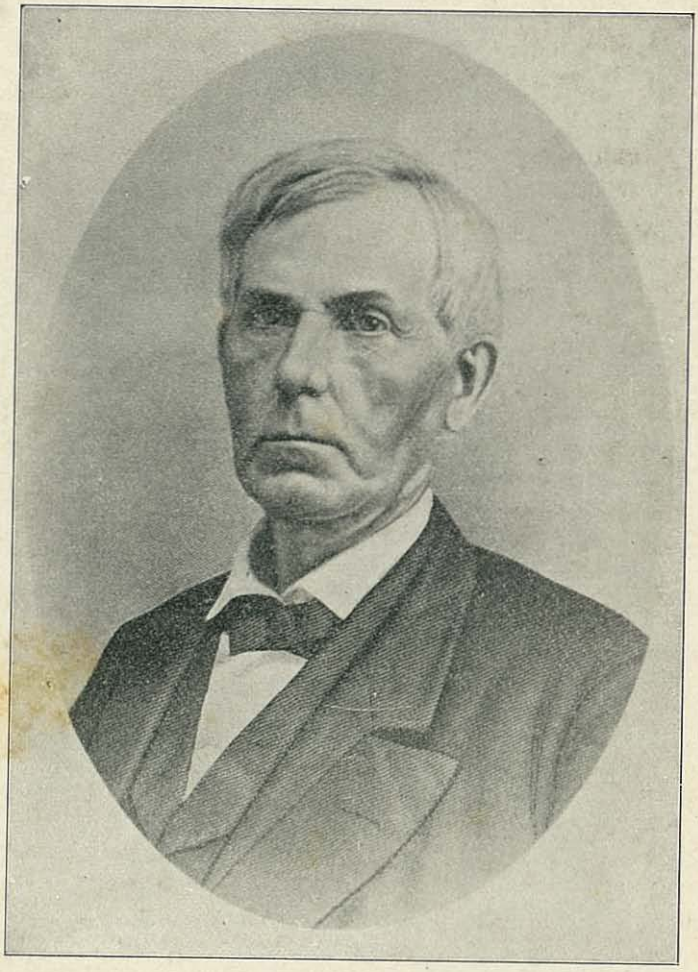
kindness to me—a shy, lonely, homesick girl—during the first few weeks of my school days at Hope Institute, long ago. I was a pupil in the school when Mr. Fanning died, and my heart was filled with deep sympathy for her in that time of bitter sorrow. Ten years later I went back to the old Hope Institute building, as teacher of the Fanning Orphan School, then recently established. I was very closely associated with her a year, and during that time I learned to understand and appreciate more than ever before the beauty of her Christian character—her sweetness of manner, her firmness, her unfailing charity toward the failings of others, her earnest desire to help every soul with whom she came in contact to attain to lofty motives and upright life. I am glad to aid, in any way, in perpetuating the influence of such a life as hers.

Some of the material used in this volume was obtained from bound volumes of the Gospel Advocate and the Religious Historian, but the greater part of it was gleaned from an old scrapbook in which Mrs. Fanning herself pasted many of her published articles. Mrs. Eleanor R. Fanning, to whom that book belongs, very kindly lent it to me, and to her and other friends I am indebted for letters, material, etc., used herein. In a few instances I have taken the liberty of combining two similar articles into one, because each contained thoughts I was unwilling to omit, and there was too much similarity between them to allow the insertion of both. To some chapters a poem that seemed especially fit has been added, because poetry has, for me, a peculiar charm and impressiveness.

This book is not intended to occupy the field already so well filled by "Franklin College and Its

Influences." Its purpose is to give the youth of this and, perhaps, coming, generations more of Mrs. Fanning's writings than the larger book, with its varied subjects, could embody. It will, I trust, supplement the work of that grand book, not unlike the way in which Mrs. Fanning's quiet, modest work supplemented the grand work done by Mr. Fanning. In comparing the work of those two, Brother Scobey says, "He could preach, she could sing; he could argue, she could persuade;" and that comparison, or contrast, fits, in some measure, the respective purposes of this modest volume and that of Brother Scobey's broader, fuller book.

Mrs. Fanning's writings are impressive because of their earnestness, their truth, their purity. They are doubly impressive to all who came under her influence and knew her well, because she practiced exactly as she preached. Her published thoughts were fitly photographed and illustrated by her daily life. To that one fact is due much of the wonderful influence she wielded. If this book shall serve to widen and perpetuate that influence, it cannot fail to accomplish good.



TOLBERT FANNING.

CHAPTER II.

Her Life.

Charlotte Fall was born, near London, England, April 10, 1809. She was one of the older children of a large family. The family removed to America during her childhood, and settled in Kentucky. Soon after their arrival in the land of their adoption, both the father and the mother died, and thus the family was left fatherless and motherless, strangers in a strange land. The oldest son, Philip S. Fall—afterwards one of the best-known and best-loved preachers among the disciples in the South—assumed charge of the family. He was a teacher of marked ability, and under his tuition his sister Charlotte's natural fitness for the work of a teacher was fully developed. She began teaching at an early age. She taught near Nashville, in private families, and later in the Nashville Female Academy, at that time one of the best schools for girls in the South.

While teaching in Nashville, she met Tolbert Fanning, a rising young preacher. He had been married, but his wife had lived only a short time after their marriage. He was a graduate of the University of Nashville, and was attracting favorable attention by his force of character, backed by fine literary attainments. He and Charlotte Fall were mutually attracted, and erelong—December 25, 1836—they were married.

Early in 1837—within a month after their mar-

riage—they opened a school in Franklin, Tenn. Both taught in the school, and on Sundays Mr. Fanning preached either in Franklin or the surrounding country. During vacations he held meetings, usually accompanied and assisted by his wife, he doing the preaching, she leading in singing. They remained in Franklin three years, and the town and its vicinity still feel the influence of their labors, in both the schoolroom and the church. Many girls who have since made good wives and mothers received training at their hands, and the little struggling congregation which Mr. Fanning had previously formed there was firmly established under his preaching.

They removed from Franklin and purchased Elm Crag, about five miles east of Nashville, Tenn. They opened a school there in 1840, and taught two years, with such marked success that they decided to erect larger buildings and open a manual-labor school. They believed young people could devote three or four hours a day to manual labor and make as good progress in literary branches as they could without that manual labor, and that the work they should perform could be so applied as to pay the expenses of the students. In pursuance of this idea, Franklin College was built and opened for students in January, 1845. It was a large, commodious building, capable of housing two hundred students and furnishing recitation rooms, chapel and two society rooms. Near the college was the residence of Mr. Fanning, and connected with it was a pleasant schoolroom, where Mrs. Fanning taught young ladies.

The college opened with fifty students, and its first six-months' session closed with one hundred

and fifty enrolled. Young men were there taught not only to study, but also to work with their own hands, and many paid their way through college by that means. It was not a coeducational school. The college and the girls' school were separate institutions, under the same head. During their last year at school, however, Mrs. Fanning's pupils recited to Mr. Fanning, with the senior class in the college. The manual-labor department was discontinued after three years, not because Mr. and Mrs. Fanning ceased to consider it advantageous, but because of the difficulty of securing teachers who were in sympathy with the plan and willing to do the work it imposed upon them, and for other reasons.

Franklin College soon became the leading school in the South among the disciples. Young men who expected to make preaching their life work were offered all the benefits of the institution free, and many prominent preachers of the church of Christ were educated there.

About three hundred yards east of Franklin College a large brick building was erected, by Sandy E. Jones and his wife, for a school for girls, and that school—Minerva College—Franklin College and Mrs. Fanning's school for girls afforded the very best educational advantages to the young people who came from far and near to attend them. Their prosperity continued unabated till the breaking out of the Civil War ended, for a time, all educational work. Many students of Franklin College enlisted in the Confederate army, and school work there, and elsewhere, ceased.

In the fall of 1865 Franklin College reopened for students, but in October the buildings, including

Mr. Fanning's residence and Mrs. Fanning's schoolroom, were burned. Franklin College was not rebuilt, but Mr. and Mrs. Fanning did not cease to teach. They purchased Minerva College, christened it Hope Institute, and in 1866 opened there a school for girls. A. J. Fanning—a brother of Tolbert Fanning and one of the professors in Franklin College—conducted, in the buildings left standing on the grounds of Franklin College, a mathematical and classical school for boys, and that community was again an educational center.

In all the years of her busy, useful life, Mrs. Fanning was never busier, I presume, than she was during the eight years Hope Institute was conducted. Mr. Fanning, at that time, "had many irons in the fire," and Mrs. Fanning assisted in the handling of most of those irons. He conducted the school, preached, edited the Religious Historian and looked after his farm and live stock. She taught in the school, wrote regularly for the Historian, looked after her household affairs—kitchen, dairy and pantry—cultivated her flowers and visited the sick in the neighborhood. She was always busy and always cheerful; never too busy, however, to help one of her girls over a hard place, and always ready to offer gentle sympathy to a sorrowing friend.

Mr. Fanning passed away May 3, 1874, after an illness of only a few days. Mrs. Fanning was utterly prostrated with grief, and felt unable to continue the school the remaining month of the session. Two of her former pupils—Miss Fanny Cole and Miss Pattie Hill—offered their services as teachers, and she gratefully accepted the offer. Under their care the school went on quietly the re-

mainder of the term, and closed without the usual commencement exercises.

Mrs. Fanning did not reopen the school, but continued to live in the Hope Institute building. She usually had with her there some friend—and often two—usually young girls whom she taught. She looked after the needs of her small household, wrote to absent friends, contributed occasionally to the Gospel Advocate and taught the young girls who lived with her—living a quiet, busy, useful life.

It had long been the earnest desire of both herself and her husband to devote their means to the education of young people. They were childless. They had had long experience in teaching, and it was the cherished belief of both that manual training should form part of the education of every boy and girl, whether rich or poor. In his will, made shortly before his death, Mr. Fanning gave his property to his wife, expressing confidence that she would carry out his wishes in regard to it. She determined to devote that property to founding a home for orphan girls, where they should be given a good literary education and trained in all domestic arts.

It was at first her intention to retain the property in her own hands and give it by will for the purpose of establishing such a school, but, acting upon the advice of friends, she decided to establish the school during her lifetime, that she might see and enjoy, in part, the good she believed it would accomplish. Accordingly, she selected, as trustees to carry out her wishes in regard to the school, thirteen brethren of the church of Christ, to whom she deeded the tract of one hundred and

sixty acres of land upon which the old Hope Institute building stands. She reserved the right to occupy two rooms in the building and to spend the remainder of her life at the school. She imposed upon the 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 contributions—some large, some small—made by those who believed such a school would do good.

The school opened for pupils in September, 1884. After ten years of silence, the halls of the old Hope Institute building again resounded with the voices of happy schoolgirls, and Mrs. Fanning, then more than seventy-five years old, resumed, in a measure, the work she loved, and was happier because of it. She taught a few classes during the first session of the school, and as long as her health and strength permitted she taught the Bible to the girls. She took a deep interest in anything and everything concerning the school. She made no effort to assume control of it, but was always ready and willing to give counsel in any matter where her counsel would be helpful.

I know what a blessed influence she exercised over the school 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 the little band that then formed the Fanning Orphan School met in her room to read a chapter of the Bible, sing and pray, after which she would often have ready little "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.—the present superintendent of the school—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."

She watched over the school and rejoiced in its success more than eleven years. She was too feeble to do any of the work of teaching the last few years of her stay on earth, but she retained her interest in the school, in her friends and in the cause of Christ. She wrote occasionally for publication, kept up a correspondence with many friends and continued to make visits, especially visits to the sick.

She was stricken with paralysis of the right side December 15, 1895. She could neither speak nor write, and could make her wants known only by signs. She rallied, however, grew stronger and became able to articulate words, somewhat indistinctly, but so as to be understood. Childless though she was, she did not lack filial love and attention in her days of sickness and helplessness. She was attended first by nurses employed by the

trustees to wait upon her, and later by pupils of the school, under the supervision of Mr. and Mrs. Chiles, who were at that time in charge of the school. Two pupils of the school—Florence Rosser and Jessie Jones—especially ministered to her wants with tender care during the last months of her sickness. Friends visited her and did all they could for her comfort and pleasure, but her distress at not being able to make herself understood was acutely distressing to them.

She passed away August 15, 1896, and the Sunday afternoon following her body was buried in the spot she had selected—the center of the circle in front of the Fanning Orphan School yard. It was also her request that Mr. Fanning's body should be removed from the lonely burying ground at the back of the farm, where it had reposed twenty years, and placed beside hers, in the same grave. Above the double grave was placed a broad, low monument, such as she desired—a square pyramid of massive stones—upon one side of which is the following inscription:

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 you visited me."

By her neighbors.

On the opposite side of the monument, above the body of Mr. Fanning, 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 the reach of every youth. He labored to these ends during his life and desired his property devoted to them after his death.

The plat in which the monument now stands—a space in front of the house encircled by a driveway and shadowed by tall trees—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 pang 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 graves, I rejoiced that Mrs. Fanning's body was buried in "the circle." There is no suggestion of sadness in that pleasant place. It is 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 you visited me."

'Twill Not Be Long.

'Twill not be long—this wearying commotion
That marks its passage in the human breast,
And, like the billows on the heaving ocean
That ever rock the cradle of unrest,
Will soon subside. The happy time is nearing
When bliss, not pain, shall have its rich increase.
E'en unto thee the dove may now be steering
With gracious message. Wait, and hold thy peace.
'Twill not be long.

The lamps go out; the stars give up their shining;
The world is lost in darkness for awhile;
And foolish hearts give way to sad repining,
And feel as though they ne'er again could smile.
Why murmur thus, the needful lesson scorning?
O, read thy Teacher and his word aright!
The world would have no greeting for the morning
If 'twere not for the darkness of the night.
'Twill not be long.

'Twill not be long. The strife will soon be ended;
The doubts, the fears, the agony, the pain,
Will seem but as the clouds that low descended
To yield their pleasure to the parched plain.
The times of weakness and of sore temptations,
Of bitter grief and agonizing cry—
These earthly cares and ceaseless tribulations
Will bring a blissful harvest by and by.
'Twill not be long.

"'Twill not be long," the heart goes on repeating.
It is the burden of the mourner's song.
The work of grace in us He is completing,
Who thus assures us: "It will not be long."
His rod and staff our fainting steps sustaining,
Our hope and comfort every day will be;
And we may bear our cross as uncomplaining
As He who leads us unto Calvary.
'Twill not be long.

THE TOMB IN "THE CIRCLE."

CHAPTER III.

Her Character.

The preceding chapter gives a few leading incidents in the life of Mrs. Fanning—a faint, brief outline of a life that was full, to overflowing, of energy, patience, firmness, gentleness, temperance, meekness and other traits and graces that adorn a woman's character. It is not possible to estimate the value of such a life or to understand the extent of its influence. J. E. Scobey says of her: "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 and her husband had saved for the perpetuation of that good. The influence of a life so consecrated to the good of mankind does not lose its power because one may die. It flows on and on, with, it may be, not so intensive a force, but with ever-broadening waves, toward the shores of eternity."

Many times while collecting material for this book—reading the thoughts born in her active brain and penned by her busy fingers—I have seen, in imagination, her quaint little figure, clad in silver gray, wearing heelless shoes and the old-fashioned hoop skirts, without which she never appeared in public, with a neat little bow of ribbon at her throat and soft gray curls about her ears.

She never wore jewelry of any kind. She usually dressed in gray or, in summer, white or light-

colored muslin. She did not like to wear black. When Mr. Fanning died, she did not conform to the fashion of wearing mourning; and in that way, as well as in many others, she set a good example to others. She was rather peculiar in her manner of dress, and sometimes her peculiarities provoked smiles from the young girls about her, for smiles come easily to youthful faces. But their amusement never verged toward lack of respect. Her impressive personality, her gentle dignity, commanded respect everywhere, under all circumstances.

She was very fond of outdoor exercise. She loved flowers—loved to work them with her own hands. She understood that such work is a cure for many ills of body and mind. She relieved me of more than one fit of homesickness by calling me out of doors to help her work her flowers, and talking cheerfully while we plied rake or spade. She could keep pace with the most active of the girls in her charge, when out with them for a walk. Even in old age she would often walk two or three miles on a mission of kindness. She was small of stature, and seemed to possess a rather delicate constitution; but her active life, her regular, simple habits and constant outdoor exercise gave her health and strength that lasted almost throughout the eighty-seven years she lived and labored here.

She was very active, liked to wait upon herself, and often declined the little kindly offers of assistance from young people that are usually accepted and appreciated by elderly people. She taught me, by a characteristic lesson, to respect that peculiarity of her character. One evening she and I were standing on the back porch of the old Hope Insti-

tute building, soon after the Fanning Orphan School was opened for pupils. We turned to go into the house, and I took hold of her arm to help her up the rather steep step that led into the hall. With a quick, yet gentle, movement, she freed her arm from my hold, took hold of my arm and helped me up the step. I took the little hint, and very carefully refrained, in future, from such offers of help.

Sometimes when she and I started out for a drive, she would insist upon getting out of the buggy to open the "big gate" that led from the school yard to the pike in front of it. I would protest, and plead to be allowed to perform that service; but her "No, no," always settled the question according to her wishes, and I remained in the buggy and drove through the gate, while she held it open. I am sure every woman who was ever a pupil under Mrs. Fanning's care can understand how impossible it was to combat that gentle, but firm, "No."

Girls often spend both time and money to acquire accomplishments that they seldom use and soon forget. Mrs. Fanning put to practical use whatsoever knowledge or skill she acquired, and her accomplishments served for her pleasure and that of others year after year. Mrs. Mary L. Giers, whose husband was professor of modern languages and music in Franklin College, in 1852-3, recently wrote, in reference to her: "I cannot say enough in praise of her beautiful Christian character. I enjoyed her society socially while I lived at Franklin College, although she was severely precise and prim. Many evenings we sang and played our guitars together, while Brother Fanning tossed in his arms my lovely firstborn baby daughter." More than thirty years

intervened between the days of Franklin College and the establishment of the Fanning Orphan School, and they were very busy years in Mrs. Fanning's life. She was, during most of that time, teacher, matron, and writer, and filled that triple sphere well, but her music was neither forgotten nor neglected. During the first year of the Fanning Orphan School she and the two girls to whom she gave lessons made many of our pleasant evenings there more pleasant by the music of their guitars.

Earnestness is always impressive, and Mrs. Fanning was always in earnest in everything she said or did. She believed what she wrote, and, therefore, put into daily practice the precepts she gave others; or, rather, she gave to others the principles of life she herself had tested and found to be true. That that is true is proved by contrasting her writings with what those who knew her best have said of her daily walk and conversation. For instance, she wrote: "Necessary employments tend to develop resolution and energy of character, which, graced by patience and modesty and a disposition of helpfulness, impart the charm of genuine heroism to life and its duties. True nobleness of character is developed by the lowliest occupations when performed for those who need help."

She thoroughly believed, and acted upon, that principle. Prof. J. E. Scobey, who knew her well, writes of her: "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 family ironing. She was always good-humored, and went cheerfully to all the tasks a dutiful life im-

posed. 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.'"

Long ago she wrote: "Life should be looked upon as a stage of discipline for the development of character, beautiful for simplicity, strong in devotion to duty and truth." She sought to impress that truth by example, as well as precept. Mrs. Eleanor R. Fanning—her pupil and, later, her sister-in-law—says of her: "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 embraces the whole man or woman; that it is 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."

On the subject of doing good she wrote: "All the powers of the human body and mind were given for useful action. The eyes, the hands, the arms, the feet, were formed to enable us to do good. God wills that his children shall be useful to the world—shall make the world better by living in it. We

should remember that our bodies are God's temple, and should move, act and speak as if the Holy Spirit were the soul of our bodily frames. If we would consider what use that Holy Agent would make of a heart, an intellect, hands, feet and senses like ours, and should then put our hearts, intellects, hands, feet and senses to such use, how greatly the world would be benefited! By earnest study of the sacred Scriptures we can learn our duty to God, to our fellow-men and to ourselves; and by the daily practice of the holy precepts of God's word, we shall serve the purpose for which we were created."

Many years after she penned that strong exhortation to good deeds, David Lipscomb wrote of her: "She was of gentle disposition, kind and sympathetic in spirit, deeply religious in character, a faithful and constant student of the Bible, and she earnestly sought to practice the teaching of the Bible in all the walks of life. I will say further (and it is not saying she was perfect, for, I believe, perfect people do not live upon earth), as a good, earnest, sincere Christian, molding the character of all with whom she came in contact, I have never known her superior."

Few women have been more faithful than she was to give attention to the sick. The inscription, "I was sick and you visited me," placed on her tomb at the request of her neighbors, tells the simple, literal truth. As long as she was able to do so, she visited all whom she knew to be sick, if they were in reach of her. In view of that fact, the following quotation from her becomes doubly impressive:

"Few visit the sick who really comfort and

soothe them, notwithstanding they, more than all others, need such aid. They are often depressed in spirit, as well as suffering in body, and it is difficult for them to raise their thoughts above the pain, weakness and sorrow of their condition. Friends who visit them often spend the time detailing the gossip of the neighborhood or relating incidents of their own sickness and suffering. Such conversation is depressing to those who are sick and suffering. They realize that in a short time they may bid farewell to earth and earthly things, and are not greatly interested in passing events. They often feel 'that sick, impatient yearning of the heart for what it hears not,' and would say to those about them: 'O, speak to me of holy things!' The dying Son of God, in his hour of bitterest suffering, longed for sympathy and support. How much more do his brothers and sisters of earth, in their frailty and feebleness, need the comfort that raises them above their suffering and enables them to bear with patience and resignation the pain they must endure!

"Sickness makes us helpless and dependent. Earthly objects appear uncertain, and in that condition it is sweet to be gently led to the Source of all help—to hear of 'holy things.' An invalid who had been long afflicted said to her physician: 'My sufferings are very great.' 'I know they are,' he kindly answered, 'but what your Savior endured for you was a greater agony.' That thought silenced her complaints. It turned her mind, in some degree, from her own suffering to the pain endured by the 'Man of Sorrows.' She could more earnestly lift her heart to him when she thought of the agony he endured for her."

After she passed away, David Lipscomb wrote of her: "She sympathized with the lowly, the weak, the suffering. There was not a negro cabin within her reach that she did not enter on ministrations of kindness. She visited them when sick, ministered to their needs, and taught them the love of the Savior and their duties to God. She visited all within her reach who suffered, and sought to alleviate their suffering by sympathy, if by no other means."

On the occasion of the first reunion held at the Fanning Orphan School, E. G. Sewell said of her: "People make their impress upon us in various ways: 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." In that connection he told of her visiting him once when he was suffering with a fever, and, by her gentle and effective ministration, relieved him and made him comfortable; and he added: "If all who have been under her supervision and kind treatment should speak out, it is impossible to estimate how many such deeds would be mentioned."

Of Christian character she wrote: "It has been said: 'The Bible is God's revelation to Christians, and Christians are God's revelation to the world.' The world does not read the Bible, but it reads the life of Christians. The noble character of true disciples of Christ leads the world to value him whose influence produces such characters. His life was a great object lesson of love and service and self-sacrifice—a pattern to all who would be his disciples. One Christian, imbued with the spirit of his

Master and walking in his Master's footsteps, will show to the world the beauty of Christian character more forcibly than a thousand discourses on holiness of life. If we are loving and pure and unselfish, the influence of our daily lives will draw others to the feet of Him 'who is very pitiful, and of tender mercy.'"

Her life was one of constant unselfish and self-denying labor for others. J. E. Scobey wrote of her: "Of her thorough unselfishness and devotion to the needs of others much might be written. Rich and poor, high and low, white and black, were alike the recipients of her kindness; and if any discrimination were made, it was in favor of the poor and, especially, the sick."

An incident related in "Franklin College and Its Influences" illustrates her unselfishness. One of her friends, the matron of the Fanning Orphan School, presented her one Christmas morning a nicely iced poundcake. Mrs. Fanning asked if she might do as she pleased with the cake. "Certainly," said the donor; "use it in the 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 the cake to the needy sister, who, with her children, enjoyed it.

She would give away anything and everything she had to the needy. When her last illness came upon her, she was found to be destitute of necessary clothing. She had deprived herself, a few days previous to that time, to supply a needy negro woman.

I presume no teacher or writer ever labored more

earnestly than she did to impress upon those who came within her influence the beauty of refined, modest deportment in young girls. She wrote: "There is not on earth a more interesting being than a young girl whose everyday conduct is controlled by pure motives, by Christian principles. When young girls rightly consider what they owe to God, to themselves and those with whom they associate, they wield a power that is of priceless value for the good of others. Even those who are not themselves gentle and refined are unconsciously influenced by gentleness and refinement in others."

I once heard her relate a little incident that shows what a salutary influence she wielded, even in her girlhood days. A young man who was talking to her and several other young ladies used a rather rough expression. He quickly turned to her and said, "Pardon me, Miss Charlotte"—thus plainly intimating that she alone of the group would be offended by his using such an expression in her presence. In that apology he paid a high tribute to her, and gave—perhaps unconsciously—a pointed rebuke to the other girls in the group.

She was, as has been said of her, "a refined, cultured, Christian woman, full of grace and truth." T. B. Larimore wrote of her: "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."

A. J. FANNING.

CHAPTER IV.

Suggestions to Girls.

The difficulty in arranging this chapter has been to make choice from an abundance of good things. Mrs. Fanning's long experience in the training of girls gave her a clear understanding of their natures, and her suggestions to them contain truths of vital importance. In one article she wrote:

"Do girls know they are all writing books? Does each know that at the age when she learned to distinguish between right and wrong she began authorship? At that time she received a book, and has ever since been filling its fair, white pages with a history of her own life.

"When the history of a great man or a great woman is written, only great actions and noble thoughts are recorded; but in the books girls are daily and hourly writing, every thought and action, noble or ignoble, great or small, must be inscribed. The volumes they write have a present influence for good or evil, and will exert a like influence after the writing shall have ceased and the busy hands shall be stilled. There may be on some of the pages words the writer would like to forget, thoughts she is ashamed of, actions that should never have been; but they are indelibly penned in her book of remembrance and she cannot efface them. If she has written hastily, without thought of the importance of doing well her life work, if her

words and actions have given sorrow to those who love her best, she may weep over them, but tears cannot wash away the record she has made. Every thought and word and deed is inscribed in her book, and her character, for time and for eternity, must depend upon what she writes. She can fill that book of remembrance with pure, sweet thoughts, or she may write therein frivolous words and actions that can never benefit her or those whom she influences.

"The books we write must appear in the judgment, and another book—the book of life—shall there be opened. Shall we look with pleasure, or pain, upon these books? Will their contents give us joy, or sorrow? If they are written reverently, in the fear of God and in the love of the Savior, we shall not dread to see them opened, or hear them read before a listening world. O, for strength to remember the responsibilities of earth and the great eternity dependent upon them!"

She realized that "time is the warp of life," and she earnestly sought "to help the young, the gay, the fair, to weave it well." Of the importance of improving the present she wrote:

"Youthful hearts seldom realize the importance of *to-day*. They look eagerly to a future that is all bright and fair; but, strange to say, the present, upon which that future depends, seems to them of less importance. It seldom occurs to them that the happiness, or misery, of untold ages hangs upon their conduct to-day.

"The present moments are like grains of golden sand that are constantly slipping from our grasp.

We cannot hold them, and we do not know that, when this one has gone to eternity, another will be given. These fleeting portions of time are worth more to us than the whole universe. They are given to us to be rationally enjoyed—given, that we may prepare for the duties of life, and for the world we must enter when the angel of the Lord shall cease to measure out to us these golden sands and shall declare that time, for us, shall be no more.

"The best preparation for that solemn hour is to live *to-day* as the Lord would have us live. Sometimes a young girl is inclined to give her heart to Christ. She understands the gospel, and is impressed with the thought: 'The Savior died for me. To-day it is my duty to show my love for him. I ought to take his yoke and learn to be, like him, meek and lowly in heart.' She is almost persuaded to become a Christian, but the pleasures of the world divert her from her purpose to-day. To-morrow she may feel less interest in holy things, and soon in the whirl of life she will forget God. Years shall pass, perhaps, and finally she must take the lone passage to eternity. There shall be with her then no Guide through the valley and shadow of death—no Voice to say to her on the other side: 'Well done, good and faithful servant.' Sad, indeed, it is that the young so often neglect, to-day, the things that make for peace.

"The apostle John wrote: 'I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.' We cannot form an idea of a time of more interest. All shall be in earnest

then. It is wise to question our hearts to-day: 'Am I prepared for that great day? Am I in Christ? Have I made the Judge my friend?' It is prudent, while life is ours, to prepare to meet God in the judgment. Obedience to Christ and a pure and prayerful life in his service will secure his friendship now and a blissful immortality in the world to come. Young friend, the deeds of yesterday—of your past life—still stand against you. If you will, they may be blotted out *to-day*. Form *now* the noble resolve to enter the kingdom of Christ. Bow to his authority, and, in the bloom of youth, resolve to walk in the path that leads to life."

In a letter to young Christians—girls and boys—she wrote:

"Feeling a deep interest in some young members of the Sunday and Orphan Schools here who have recently entered the church—the school of Christ—I shall make some suggestions to them and to others who may be benefited thereby. If I can, in the least, assist them to look more frequently, more lovingly, to the Father above, to their Elder Brother who gave his life for them, I shall not have written in vain.

"I have known, and therefore understand, the weakness of young Christians. I understand how much help they need. Having just entered the church, your position is new and strange, and you have fears of not being able to walk worthy of your high calling. A few words, fitly spoken, may serve to comfort and encourage you. When I thought seriously of becoming a Christian, and

after I had entered the church, it would have been a great pleasure to me if persons older than I had freely conversed with me about the change that was to me so solemn and important.

"It has been said that the school of Christ has but one term and no vacation. The term begins when you enter the school—the church—and lasts till a pale messenger knocks at the schoolroom door, and, by the authority of the great Teacher, says your studies here are ended, your books must be closed, and you must journey with him to the land for which you have been preparing—the land your school book describes.

"It depends upon you whether you will be, in that school, such pupils as the great Teacher will, at the close of the session, commend for faithful attention to his rules and regulations, or whether he shall class you as unprofitable students who have idled away the precious time of preparation. Let me advise you to earnestly study, every day, the Bible—the volume given by inspiration for the use of the school. It contains the purest, the holiest, of all immortal reasons and records, and has a most transforming effect upon the character of those who study it. You can scarcely form an idea of the importance of governing your lives by its pure precepts. Treasure those precepts in your hearts and practice them in your lives.

"While you are young, before careless habits settle upon you, is the time to form Christian character, to study the life of Christ, your great Teacher, and imitate it. You will learn from his holy word that he was pure and true and good, loving and humble and self-sacrificing; that he spent his earth life doing good to others—those who reviled and

persecuted him. He asks all who love him—all who enter his school—to be like him in all their works and ways.

"Our great Teacher—God's own Son—went often to his Father in humble prayer. How much more do we, the children of earth, need to 'pray without ceasing!' If you will only form the habit of earnest prayer, you will never wander far from the path of duty. Go to God as you would go to your earthly father if in need. Approach him in the early morning hours, thank him for his goodness, confess your faults, tell him your needs, and ask his help to do right in the day that lies before you. The quiet of the morning seems to hallow it and incline our thoughts to a better and brighter world than this. When the sunny noon comes like a bright presence, it is well to spend a short time in communion with our Father. He loves for his children to draw near to him, as pilgrims seek the shadow of a great rock in a weary land. The evening, too, when we rest from toil—the evening of the day, as well as the evening of life—is a time most fit to commune with Him who holds the thread of our lives in his hands.

"The good you may do cannot be calculated, if you will walk humbly and truly. You will make the world better for having lived in it, and will have the joy of knowing you have been the means of saving souls from death—eternal death. Will you not study to be pure in heart and life, putting away all guile, all insincerity of word and action? I pray that you may each realize that our Father calls upon you to do what you can to benefit those about you. You will find many needing the help you can give."

Of the influence of a daughter in the home circle she wrote:

"Young girls can have a most pleasant influence by being uniformly kind and courteous in manner, at home as well as abroad. Their influence should always be such as to add to the happiness of the home. Mothers are often saddened by lack of courtesy in their young daughters. Fathers are not often enough made glad by their loving care. Brothers can be made more kind and gentle in manner by the influence of sisters who are thoughtful and affectionate.

"Years ago, when visiting at the home of a friend, I was especially pleased by the conduct of one of her daughters to her brother. It was late and cold when he came home at night. She had a good fire for him, met him kindly, helped him to take off his overcoat, placed his supper on the table and sat down with him, talking pleasantly of the news of the day. I had not, before that evening, thought her very handsome or polished, but I found that affection can light up a plain face and give the sweetest polish to quiet manners.

"I have often thought of that sweet sister. Many brothers would love their homes better, and would keep out of bad company, if they were always kindly received and treated there. Young friend, never be ashamed to manifest affectionate interest in those who make up your home circle. Be very tender to your weary mother, and take upon your strong young shoulders many of her household burdens. Show loving, thoughtful care to your father, who is toiling for your comfort and who studies your welfare at all times. Speak

kindly to your brother, mend his coat if necessary, darn his socks, see that his buttons are all in place. Show him that you really wish to make him happy. You will thus not only add to his happiness now, but will give him sweet memories in years to come —memories that will rise up at the sound of your name, though time and distance shall have separated you from him, and though you may be sleeping your last sleep."

In an article addressed to girls she gives, in an impressive way, a much-needed lesson:

"I must say something to my young sisters on the subject of strong drink. They may never touch, taste or handle intoxicating drink; but they sometimes present it, in most tempting forms, to others. It is given in kindness, from a desire to show hospitality, perhaps, without a thought of future consequences But it is often a strong temptation to those who are incapable of resisting it. A young man who had learned, by sipping his mother's delicious cordials, to love wine, realized his danger, determined to shun temptation and made a promise to that effect. A young girl whom he liked offered him a glass of wine, which he refused. Others about them were partaking of the pleasant beverage, and she asked him to drink it for her sake. He did so, wanted more and drank it, and never afterwards refused. Thus started on the downward road, he went rapidly from bad to worse, and now fills a drunkard's grave.

"No woman should ever encourage the drinking of wine or liquor—anything that makes drunk. Most of us know its effect. Many of us have seen

the miserable wives of drunkards, their comfortless homes, their suffering children. It is a fearful thing to assist in the ruin of a soul. It may be done unintentionally, but the effect produced is just as terrible as if done with malice aforethought. Girls who, in their homes, offer strong drink to young men cannot, if they marry those young men, reasonably expect to live free from the curse of liquor drinking."

She gave good advice to girls, not only as to their spiritual well-being, but also as to their physical health:

"Solomon asks the question, 'Why wilt thou die before thy time?' and many young girls might truthfully reply: 'Because we are determined to be fashionable while we live.' Parents often mourn over the death of young daughters, and pray for resignation to the will of God, when, in truth, disobedience to God's law has cut the thread of that young life before its length had been spun.

"An old physician says: 'Half the human race kill themselves by wrong living.' Many young persons who are frail and delicate might be fresh and blooming if they would take proper care to preserve their health. A girl—especially a delicate girl—should never wear thin shoes in cold weather. Her feet should be kept dry, her head cool. Her clothing should be perfectly comfortable—loose enough to enable her to breathe freely—to fill her lungs with fresh air whenever she needs it, which is every minute in the day, and the night, too. She should take as much indoor exercise as is necessary to keep her home in order, and outdoor ex-

ercise besides. For further improvement, when spring brightens the world, she should go out into the sunshine and exercise two hours in the morning, with a light spade, rake or hoe.

"Her food should be plain and wholesome, and should be taken regularly. Instead of taking long naps in the daytime, she should go to see a sick neighbor, help a weary friend, assist her mother, or lessen the burdens of her father—do all she can to make others happy. By being thoughtful of her loved ones, careful for herself, and useful generally, she will bring the roses of health to her cheeks, the spirit of content to her heart. Fresh air and exercise will give strength of body and mind. Fragrant blossoms will fill her heart with gratitude, and every bird song find an echo there. If she lives thus, she will need no physic. She will possess a clear mind, a healthful body, and may live out, comfortably, her threescore years and ten."

To a class of girls about to graduate she wrote, among other things, the following:

"Some of you expect to become teachers. In that case you will have a strong influence. Pray that it may be such as will lead your pupils upward, to a higher, nobler life, and exert all your energies to that purpose. Let the Bible have its influence in your everyday life. Lay up the precepts of God's word in your hearts, and let it mold your characters. Teach its truths with earnestness and simplicity. The life of women should be earnest. They are capable of doing good that others cannot effect. Will you not walk thoughtfully,

remembering that your influence may lead others to the Savior whom you have elected to follow, or may render them careless of the things that concern their peace?

"When girls leave school, however, the greater number of them marry. That is just as it should be; but let me, as one who desires your happiness, advise you to think seriously before taking that step. A young Christian should avoid rash 'love scrapes' as below the dignity of a modest woman. Her affections should not be lightly won. An old Scotch ballad gives the experience of a pretty, thoughtless girl, who was admired and flattered for a little while, and then quickly forgotten, by one on whom she bestowed her affection, and she is advised to 'put her heart in a golden case and lock it with a silver key.' It may not be necessary to keep your heart quite so closely, but it is best to guard it as securely as good sense and modesty may dictate. When you shall have reached a suitable age, understand domestic matters sufficiently to make a home comfortable, and are qualified to be a true 'helpmeet,' it is fitting and proper to give your heart to a Christian gentleman who loves you, and whom you love, in sincerity and truth.

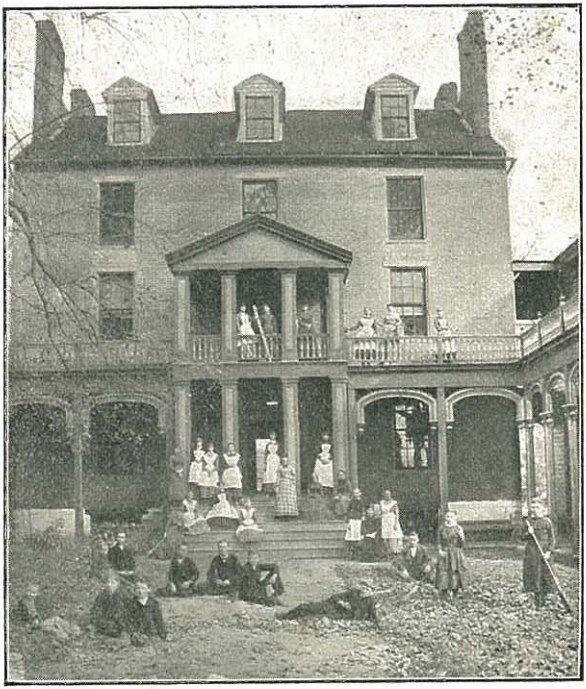
"I say 'it is fitting and proper to give your heart to a *Christian* gentleman.' Paul, writing to Christian widows, tells them they are at liberty to marry again, but 'only in the Lord.' Girls usually think, before marriage, that that injunction does not apply to them, but it is just as important to marry 'only in the Lord' the first time as the second time. I have known girls who realized the force of that truth very sensibly *after* marriage. For the sake of peace at home, young wives have en-

tered religious institutions whose teaching they could not indorse. I recall one—a sweet, gentle Christian—who left the church of Christ and entered a religious denomination, to please her imperious husband. She was ever afterwards unhappy, because, to obey her husband, she had been disloyal to the truth of God.

"If there is one subject upon which husband and wife *must* be united, it is that of living the Christian life. If they cannot walk *together* the strait and narrow way, both are apt to go wrong. Each needs the help—the most tender consideration—of the other in treading the path to the eternal world.

"Sometimes a husband and wife who differ religiously agree to not speak to each other on that subject. That is wrong. Acting under that unfortunate agreement, both are apt to lose the interest they originally felt in the religions that separate them. If such differences exist, it is best for them to humbly and earnestly study the Scriptures together, to learn what God requires them to do and be. Then whatsoever is wrong must be given up, and whatsoever is right chosen, by both. They can then each accept from God's word the 'one Lord, one faith, one baptism, one God and Father of all,' and can, together, grow in grace and in the knowledge of the truth.

"It may seem strange to write to schoolgirls on the subject of marriage; but when they attain a suitable age, they will think of it, and if they can be induced to follow Paul's advice, it will be well."



THE FANNING ORPHAN SCHOOL, 1884.

CHAPTER V.

To Boys.

During my school days at Hope Institute I formed the opinion that Mrs. Fanning did not like boys—boys in general and the boys then attending the near-by school conducted by Mr. A. J. Fanning in particular. Not only did she herself seem to not like them, but she cherished a most earnest desire that none of her girls should feel any interest in them. She considered it reprehensible for us to cast a glance at the boys when we assembled in the chapel on Sundays, a dire offense for any girl to smile at even *one* of them as we filed out of the chapel, and a high crime and misdemeanor to wave hand or handkerchief to them, or any of them, as they very leisurely betook themselves back to "the college."

Being rather shy and diffident by nature, and having had the priceless advantage of being trained by a wise, judicious mother, I never once transgressed Mrs. Fanning's rules in this particular, notwithstanding I thought she was rather "hard" on the boys. Since I have grown older and have seen so much flippancy and lack of dignity in young girls, I realize the wisdom of Mrs. Fanning's course in striving so earnestly to impress upon her pupils the beauty of sweet, modest demeanor at all times and under all circumstances. Her apparent aversion to boys, no doubt, was due to her solicitude for the welfare of her girls; for I have found in her

writings much sound advice to them, showing a clear understanding of their trials and temptations, their hopes and aspirations.

In one article she wrote:

"I like boys, notwithstanding I seldom write to them. If they are good, I have a special regard for them. Good boys generally make good men, and good men are a blessing to the world. If they are bad, I am truly sorry, knowing that, if they do not change, they will make bad men, and bad men are—shall I say a curse to the world?

"Boys often have temptations to go astray, and need help to keep in the path that gains respect and forms an upright, honorable character. Many do not realize how important it is to do right *now*. They do wrong to-day, and think they will do better to-morrow; but if they yield to temptation to-day, it will be still harder to resist it to-morrow. Every time you yield to temptation, boys—get into a passion, tell a falsehood, or act dishonorably—you will find it harder next time to do right. A boy who wishes to grow up to be a good man must try to learn what is right and determine to follow it, it matters not who laughs or advises a different course. He must be firm and resolute, not to be turned aside by little things.

"A few days ago I heard a great noise among the chickens that were feeding a considerable distance from the house. The hens came cackling home in a hurry. Soon I observed a large hawk fly up from the spot where the commotion seemed to be. A little boy who was playing in the yard came to tell me what the trouble was. The hawk had caught a chicken, but its mother—a tiny Black Spanish hen—made such resistance that the chicken escaped

and the hawk went off without its dinner. I told the little boy I wanted him to remember all his life the courage and energy shown by the little black mother hen. If you would succeed in life, boys, you must struggle earnestly and courageously, resolutely. If you are brave and determined, you can drive off enemies more powerful than the hawk; and when tempted to give up in a good work, remember the resolution and determination of little Black Spanish, and set to work again with a will to succeed.

"Boys must be noble—too noble to stoop to any meanness—if they would make good men. They must be open and frank in all their conduct. A boy who acts right feels right, looks right. He can hold up his head fearlessly, knowing that he is guilty of no secret wrongdoing. Only the boys who have noble principles—and, of course, noble conduct—will make noble men."

In another article to boys she wrote:

"If a boy is energetic, if his aims are high, his principles noble, he is sure to attain success in life and win the respect of all who know him. Some of the best and most successful men were poor in their boyhood days. In the cold breezes of poverty there is bracing power that gives health and strength for exertion. Poverty keeps a hard school, but it is usually a good school. She has the old-fashioned habit of flogging her pupils severely, but ere they leave her they learn useful lessons, and their capabilities for usefulness are well developed by her stern teaching.

"Not only should boys—and girls, too—be energetic, but they should have system in expending

their energy. Regular habits are a necessary adjunct to success in life. One who rises in the morning without a definite plan as to how he shall spend the day is far more apt to waste, than to improve, it. Regularity is a chain of gold, made up of perfect links, of which none are missing to destroy its usefulness. He who would form a regular, consistent character should have his hours for devotion, for business, for improvement, for social intercourse, for recreation. Many things occur to interrupt a regular course of life, but determination conquers difficulties. He who would look back over his life with satisfaction must spend it in the way best calculated to make him a good man, and he cannot do that unless a regular system of life runs, like a golden thread, through all his days and nights."

In another article addressed to boys she wrote:

"I feel much interest in you, boys. You may sometimes be rough and noisy in demeanor, but of course you want to grow up to be gentlemen. A *gentleman,* you know, is simply a *gentle man*; and if you wish to grow up to be a gentle man, you must begin by being gentle while you are still a boy. A boy who is kind and gentle to his mother and his sisters feels like a gentleman. One who is rough and unkind feels like a rowdy; and the longer he indulges in such roughness and unkindness, the more he becomes like a rowdy.

"A boy who is not a gentleman in his mother's home will not be a gentleman in the home he makes for himself when he becomes a man. He will be rough and unkind to the wife whom he now imagines he will in future years love so well. Boys who are selfish and unkind grow up to be selfish,

unkind men, indifferent to the happiness of those who are dependent upon them for happiness. How can such men hope to escape condemnation when they are called upon by the Judge of all the earth to give account of their conduct?

"Boys can give so much happiness to weary mothers by trying to lighten their toil—by being gentle and thoughtful. 'Let me do this for you, mother,' or, 'I will do that and let you rest,' sounds sweet to a mother who is overburdened and needs help, and she would rather have such help from her son than from any one else. If boys could only realize how many trials their mothers have to meet, it would give them purest pleasure to lighten such burdens in every way possible.

"Your mother is your best friend. She may sometimes scold you a little, may find fault when you do wrong; but in sickness, in trouble, she will be with you, night and day, if she can. She will love you when the world frowns and poverty's chill blight falls upon you. She may soon pass away, and you will then sadly miss her affectionate care. You cannot now imagine how cold the world will seem without her presence, her cheering words, her unwavering love. If you neglect her happiness now—if you refuse to listen to her counsel and her pleading—your heart will be full of anguish when you see her lie pale and silent, unresponsive to your words of grief and penitence.

"Be courteous and respectful to your father. He is, perhaps, bearing burdens of which you know nothing. If he is what a father should be, he is striving to instill into your mind principles of honor and uprightness. He is, perhaps, daily making sacrifices to give you advantages that he himself never

enjoyed, and he will appreciate every mark of love and respect you offer him.

"Be gentle to your sisters. They may be gay and thoughtless now, may sometimes be provoking, but treat them always with gentle consideration. They may some day leave the home circle to go to homes of their own or to face the trials of the busy world. They may meet many sorrows and may often walk on their way with heavy hearts. Treat them kindly, that, when they look back to their girlhood homes, their hearts may be cheered by sweet memories—memories of soft tones, gentle deeds and loving glances; that the music of the vanished years may be sweet, although tones of mournfulness may mingle with it.

"Be kind and courteous to each other, boys—to all. Boys soon grow to be men, and the characters you are forming now will remain with you in after life and fix your eternal destiny. If a boy is not a gentleman at home, he will probably *never* be a gentleman, and it is only the pure and gentle in heart who shall dwell with God and the angels."

In another letter to boys she wrote of the tobacco habit:

"I want to talk to you, boys, about chewing—not the chewing of food. That should be well and thoroughly done to retain health. I mean needless chewing—the chewing of gum, balsam and such things. I have a great dislike to the chewing habit. It certainly is not necessary for the preservation of the teeth, and the habit of chewing constantly, except when asleep, naturally leads from the chewing of harmless substances to the chewing

of things very injurious. The gum habit easily and quickly leads to the tobacco habit. Most of us are acquainted with little boys who think it manly to have a quid in one cheek and spit out tobacco juice occasionally. No doubt many of them often see their fathers do likewise, and very naturally they have come to regard it as the mark of a man.

"Most boys desire to grow up to be gentlemen. To avoid the use of tobacco in every form will greatly assist them in that purpose. Tobacco has been called 'filth of the mouth and fog of the mind,' and boys who expect to be gentlemen should not put such filth into their mouths or have their minds befogged by either smoking or chewing that vile weed.

"The habit, once formed, is hard to give up. Let me quote for your benefit the experience of one who was a slave to tobacco. He tried to quit its use, and wrote thus of his struggles: 'The reading in a book that some one takes his whiff in the chimney corner, or somebody else breaks his fast by a morning pipe, has, in a moment, broken down the resistance of weeks. I have dreamed of a pipe till the vision forced me to realize it. How then did its ascending vapors curl, its fragrance lull and the thousand delicious ministerings conversant about it employ every faculty, extract every sense of pain! But from illuminating it finally came to darken; from a quick solace it turned to a negative relief; thence to restlessness and dissatisfaction; thence to positive misery. I felt myself linked to it beyond the power of revocation—it was bone of my bone.'

"It is much better, boys, to never contract habits so difficult to shake off; to never learn 'to take in

draughts of liquid fire or puff out blasts of dry smoke.' Do not make promises, but quietly determine, 'I will not smoke or chew tobacco'—that which

> "'to the noble heart
> Can neither health nor strength impart.'"

Knowing, as a woman of her powers of observation could not fail to know, the terrible evils of drunkenness, Mrs. Fanning warns boys and young men of such evils:

"Young men and boys who have ambitions to form characters worthy of respect should solemnly resolve: 'The Lord helping me, I will neither touch, taste, nor handle for the purpose of drinking, the beverage that leads to death—death temporal and eternal.' If young men could only form a faint idea of the misery, the anguish, that confirmed dram drinkers suffer, they would turn from the wine, as it moves in flashing beauty and fragrance, as from the deadliest poison. Each would resolve: 'I will not die the death of a drunkard.'

"A great deal is said and written about the prevalence of intemperate drinking. Temperate drinking is more prevalent, if not more to be feared, than intemperate drinking. Compared with the temperate drinkers, the intemperate drinkers are few. Any man, old or young, is in a dangerous condition when he habitually takes even one dram a day. Soon he must have two, and then half a dozen, drams, to be at all comfortable. When he goes to town, or elsewhere, if the morning is cold, he thinks he needs a dram to warm and cheer him. If the weather is warm, the same refreshment, delight-

fully iced, cools and refreshes him and makes him feel friendly to all he meets. The fiery liquid is not now needful to his comfort, but he likes to indulge himself.

"He could easily leave the current that has begun to draw him gently on, but he makes no effort to do so. He likes to indulge himself; he fears no danger; he is strong; he 'can stop when he chooses,' but—alas!—he seldom chooses to stop. He tries to imagine there is no danger for him in the wine cup, notwithstanding he has seen many an unfortunate man indulge in occasional dram drinking until the indulgence grew into a habit too strong to be broken—a giant that could not be overthrown. He has seen friends, once noble and dear, bearing about with them the marks of self-ruin—fevered eyes, flushed faces, weak and trembling hands. He has seen all this, and yet he deludes himself with the belief that he is in no danger. Fatal delusion! His feet have already entered the path that must eventually lead him down to a drunkard's grave.

"No man who has taken upon himself the name of Christ can afford to touch, taste or handle intoxicating liquor. He is under a pledge more solemn than the pledge required by temperance societies to abstain from intemperance of all kinds. A brother living in a near-by town writes: 'I have been snubbed and berated greatly because I am not willing to sign the pledge. I consider myself under a pledge to the Lord to abstain from all sorts of intemperance—a pledge more solemn than that required by man-organized societies.' This brother is an earnest man, devoted to God and his truth.

The Bible is the light of his path, the man of his counsel. He strives to daily live in accordance with its teaching, actuated by high principles of love and reverence to God. Shall he, to please his fellow-men, take a pledge—an oath—that he will continue in the path he has traveled so long? In doing so he would descend from a higher to a lower plane of action. He would exchange a heavenly, for an earthly, motive. He who fears not God should take all pledges that will keep him from wrong, but he who lives day by day in the fear of God does not need such pledges.

"The sad experience of Charles Lamb—a man of genius, of the noblest feelings, greatly beloved by all who knew him—will perhaps touch the hearts of my readers more than anything I can write. There is deep pathos in his history, told by himself, and it should be read by all young men and boys. He says: 'In youth I was possessed of a healthy frame of mind and body. I arose early, summer and winter, awaking refreshed, seldom without some merry thought or piece of song in my mind, to welcome the newborn day. I did not in those happy days know what it was to be sick. Now, except when I am lost in a sea of drinking, I am never free from uneasy sensations in head and stomach that are much worse to bear than any definite pains or aches. Now the first feeling that besets me in the morning, after lying as late as possible, is a forecast of the wearisome day before me, and a secret wish that I could have lain on still and never awaked. My waking life has much of confusion—the confusion of an ill dream. Business wearies and perplexes me. Application kills me. Noble passages

of authors that once delighted me now draw from me only a few weak tears, allied to dotage. I am perpetually in tears for any cause or none.'

"Lamb went too far to reform. He would try to refrain, he says, for one night only, well knowing that drink would deepen, rather than brighten, his gloom; but the present misery was so strong that he would scream aloud because of the anguish and pain of the strife within him. He asks: 'Is there no middle way between total abstinence and the excess that kills? For your sake, young friends, that you may never attain to my experience with pain, I must utter the deadful truth: There is none that I can find. I weep when I think of my condition. The waters have gone over me, but out of the black depths, could I be heard, I would call aloud to all who have but set foot in the perilous flood. To many a youth the flavor of his first wine seems as delicious as the opening scenes of life or some newly discovered paradise; but could he look upon my desolation and be made to realize what a horrible thing it is to be rushing down a precipice with no power to stop, to feel all goodness emptied out of him and remember a time when he was innocent and happy, he would dash the sparkling beverage to the earth, in all the pride of its mantling temptation.'

"Strong drink has wrecked other lives as certainly and as surely as it wrecked Charles Lamb. I recall now a family of boys, all fine, healthy, noble-looking. Their mother took pleasure in indulging them in everything they liked, to eat or to drink. Rich cordials and fine wines were at their command. Plain and simple fare, such as boys should be taught to relish, had no charms for them. When they left

home, they indulged more and more in high living and strong drink, and now those once noble-looking men are in 'the black depths' of which Lamb writes.

"A few weeks ago I saw a young mother give her little boy cordial, as if it had been water. I said to her: 'You are setting his feet on a dangerous path, my friend—a path that may end in bitter sorrow for you and eternal destruction for him.'

"If the effects of strong drink were confined to this world only—if it affected the body only—it would not be so terrible, perhaps; but its effects are eternal, and eternity is so long. How fearful is the thought of eternal ruin to one possessed of many noble principles and refined tastes that lead him to associate with only the pure and good! That, for years, was the character of Charles Lamb, but the habit of strong drink held him in a vicelike grip and would not let him go. He says: 'The lover of strong drink is an object of compassion to friends, of derision to foes; suspected by strangers, stared at by fools. He swallows draughts of life-destroying wine and mortgages miserable morrows for nights of madness. He bears about with him the piteous spectacle of his own self-ruin—a body of death from which, with feebler and feebler outcries, he pines to be delivered.'

"This man of genius, of fine feeling, once lovable and beloved, calls, out of the depths of his misery and degradation, upon young men to stop before they are linked, beyond the power of revocation, to soul-destroying indulgence in strong drink—before it becomes bone of their bone and flesh of their flesh. He urges them to

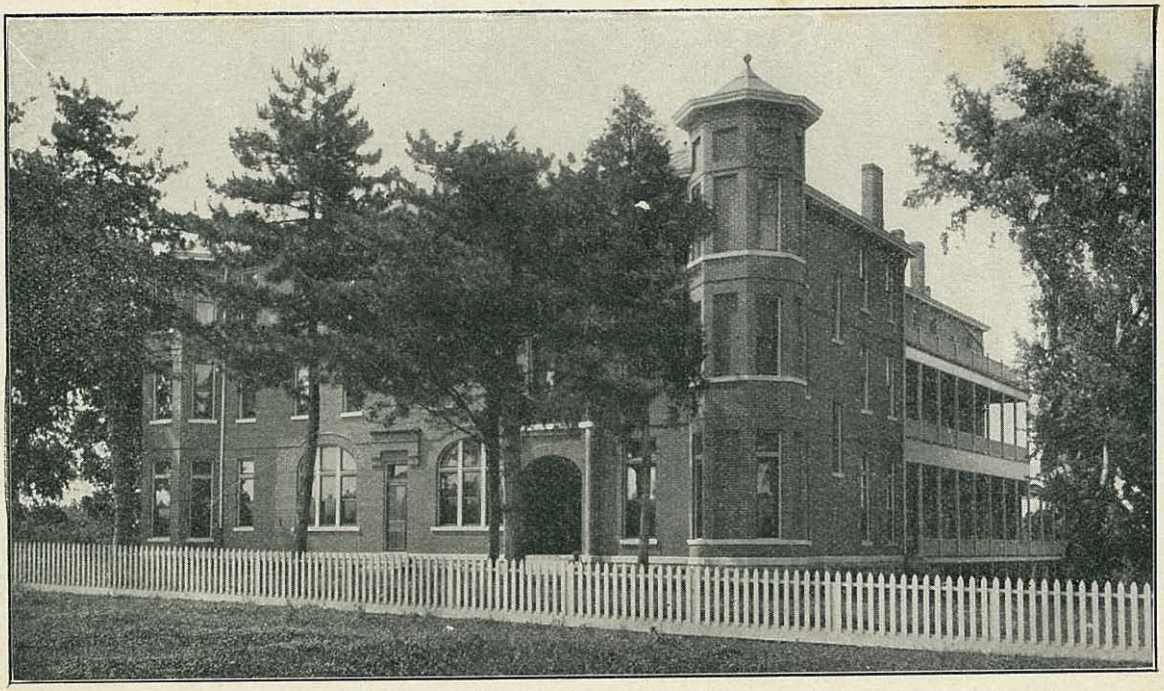
"'Clinch their teeth, and not undo them
To suffer wet damnation to pass through them.'"

There is in use in England a famous prescription for the cure of drunkenness, by which thousands are said to have been assisted in recovering themselves. The recipe came into notoriety through the efforts of John Vine Hall, commander of the steamer Great Eastern. He had fallen into such habitual drunkenness that his most earnest efforts to reclaim himself proved unavailing.

At length he sought the advice of an eminent physician, who gave him a prescription which he followed faithfully seven months; and at the end of that time he had lost all desire for liquor, although he had been for years led captive by a most debasing appetite.

The recipe, which he afterwards published, is as follows: "Five grains of sulphate of iron, ten grains of magnesia, eleven drachms of peppermint water and one drachm of spirits of nutmeg. Dose: Teaspoonful twice a day, to be taken in water."

This preparation acts as a tonic and stimulant, and so partially supplies the place of accustomed liquor, and prevents the absolute physical and moral prostration that follows a sudden breaking off of the use of stimulating drinks.



THE NEW BUILDING.

CHAPTER VI.

Husbands and Wives.

To wives—especially young wives—Mrs. Fanning wrote:

"'She openeth her mouth with wisdom; and in her tongue is the law of kindness.' (Prov. 31: 26.)

"A young friend who will soon be a wife and housekeeper—an earnest, thoughtful young woman, who desires to enjoy all the happiness that may arise from faithful performance of the duties of her lot—inquires: 'How can I, in my everyday conduct and conversation, speak with wisdom and be, at all times, governed by the law of kindness?' She feels her weakness, her need of help, as all sensible young persons do, and she wishes advice from those who have had experience.

"To always speak with wisdom and kindness will require constant study and earnest prayer, and even then failure will sometimes attend such efforts. If, however, duty is the subject of reflection and its performance the aim of life, a wife who wishes to make her home pleasant and her husband happy will soon learn how to 'stamp improvement on the wings of time.' She can learn to speak with wisdom and be governed by the law of kindness. So desirable an end is not attained at once, however. As before said, it requires constant thought and earnest prayer. The advice, too, of others who follow the law of wisdom and kindness will be helpful to her who wishes to find happiness in her home.

"Lovers imagine, before marriage, that they shall certainly be happy in the marriage relation. Happiness is, however, a plant that requires cultivation; and mutual forbearance, tact, thoughtfulness and self-sacrifice are necessary to its growth. Be cautious, young friend. He with whom you will link your life is only mortal, and has the faults of a mortal. You are imperfect yourself, and will not find perfection in aught of earth. Knowing this, you cannot too carefully watch yourself, cannot too earnestly consider how to retain the respect and affection you now prize so highly.

"You can make your husband more tender and loving as the years pass on, or you can alienate his love and change it to indifference. Study to make home so pleasant to him that he will prefer it to all other places—will leave it reluctantly and hasten back to it after absence. Yield a cheerful compliance to his wishes, when that yielding does not involve the sacrifice of principles of right or duty to God. Seek his approval in dress, manner and deportment. Strive to have your home pleasant and attractive to him.

"Never interfere with your husband's business, or give advice relative to it, unless he asks such advice, and never make an effort to control him in business affairs. You should, of course, know the amount of his income—the amount he can afford to spend for his family—and be careful to never go beyond it, or even quite so far as it may permit. A rainy day may come, and something extra be needed. A prudent wife, it matters not how large her husband's income may be, will study, and practice, economy in her household expenditures.

"If differences of opinion occur, try earnestly to

prevent any unpleasantness over such difference. There will be few occasions for disagreement if you always treat your husband with as much courtesy as you show other gentlemen. Never mention such differences to others. Never speak of his faults or his lack of tenderness to you. Never allow others to find fault with him in your presence. No one will ever do so unless you encourage it. Never permit a third person to interfere in your affairs, it matters not how closely connected that third person may be. Such interference severs those delicate ties that should ever subsist between husband and wife. Its sacredness is destroyed when either admits another to confidence.

"Never accept special attention from any other man than your husband. However innocent such attention may be, it leads to gossip, and false reports often do as much harm as if they were founded on truth. Without mutual confidence and respect, the brightness of existence fades away; and those who once rejoiced in the thought of bearing the burdens and enjoying the blessings of life together find there is a void that cannot be filled, an aching of the heart that cannot be soothed. You may think: 'All this does not depend upon me.' No, it does not depend entirely upon you; but a thoughtful, prudent, loving woman can often lead a husband who is inclined to a careless course of life to be more careful, more thoughtful, more considerate, more loving.

"A mother, advising a newly married daughter, wrote: 'Good temper, affection to a husband, attention to his interests, are duties of a wife. The charm of wit and beauty may please in youth, before marriage, but will not long have influence

afterwards, unless judiciously exerted. Some wives endeavor to shine in public, and exert themselves but little for the amusement of their husbands at home. Try, my daughter, to please your husband, if no one else. If he loves you as you wish him to do, it would give him heartfelt pain if he thought, for a moment, you did not care to please him. Never consider as a trifle anything he likes. He knows you owe him some duties, but little pleasant attentions he will look upon as favors, and nothing is more delightful to oneself than turning these things to so precious a use.'

"If all mothers gave such good advice, there would be happiness in many homes where now only misery exists. Life is made up of little things —little words, little actions, that bring joy or sorrow—but these little things make up the great sum of human life. A quaint writer says to a bride: 'Be kind to the friends of your husband for the love they have for him. Bear gently his infirmities. Have you no need of his forbearance? Let bitterness be a stranger to your tongue, and sympathy a dweller in your heart.'

"A loving wife, as she packed her husband's valise with articles he would need during an absence from home, pinned a note to a garment she placed at the bottom of the valise. He found the note after a few-days' absence, and, of course, was curious to know what it contained. He opened it and read: 'Linger not long. Home is sad without thee.' If he had been inclined to linger, those loving words would have hastened his return, with a heart full of tenderness, to his home and the sweet wife who was its life and light."

To husbands she wrote:

"Wisdom and kindness should not be monopolized by the young wife, but should also flourish abundantly in the heart of him who has promised, before God, to cherish and protect her while life shall last. Many of the preceding suggestions to wives were culled from an old book much esteemed a hundred years ago. From the same source I shall glean a few suggestions to husbands. These suggestions may be rather old-fashioned, but I think they may be as profitable now as in those good old times of yore.

"Regard your wife as your equal. Treat her with respect and affection. Never address her with an air of authority, as if she were merely your housekeeper. Never interfere with her domestic affairs by directing how she should do this or that thing. You have placed your household in her hands; do not discourage her by disapproval of her arrangements. That is excellent advice. Let your wife make such arrangements as she thinks proper for her home. Perhaps she understands such matters better than you do. If she is a woman of good common sense, a little fertile patch of household comfort will spring up and spread about her, and will continue to grow, if you will help her to cultivate rational tastes, orderly habits and gentle charities. If she is not sensible and domestic, do all you can, with patience and good humor, to make her so.

"Never be so unjust as to lose your temper because meals are irregular and the food not well cooked. If your wife has had but little experience, troubles of this kind will have to be met; and even if servants are employed, such irregularities may

sometimes occur. Much practice is needed before perfection is attained in any art or science, and patience helps us over such hard places.

"Supply your wife with money for household expenses, dress and whatever is suitable for her condition in life. A woman of delicate feeling does not like to ask for every cent she needs. Cheerfully comply with all her reasonable requests; anticipate them when you can. It will please her to know you consider her prudent and careful, and such confidence is very cheering to a wife who is trying to do her duty. She will strive earnestly to be worthy your confidence, and will thus develop more and more along the line of painstaking care and economy.

"If she has prudence and common sense, consult her in operations involving risk. Many a man has been saved from ruin in business by the counsels of his wife. No other counselor is so deeply interested in his success. Many a foolish husband has suffered loss by rejecting his wife's advice, fearing that if he follows it he may be considered henpecked. If distressed or embarrassed, frankly tell your wife your condition. An incident that came under my own observation illustrates the wisdom of this advice. A man who had failed in business went home, when he found all was lost, looking so wretched that his wife was shocked, and could scarcely gain courage to ask: 'What is the matter?' He told her, after some hesitation, that he was ruined, had lost all he had invested in his business. Throwing her arms around his neck, she asked: 'Is that all? Do you look so miserable for *that*, when you are young, strong and active? We can live and be happy on a small income, and you can

soon be established in business again.' Who can estimate the happiness her true affection and brave words gave him? He determined to go to work cheerfully. He did so, and was soon doing well in business again. Had she been gloomy and despondent, how different would have been the feelings of her husband!

"Husband and wife should have a frank understanding as to the business affairs of their partnership, for marriage is a partnership. A prudent wife will not spend a cent more than need requires, if close economy is necessary. She will make many sacrifices that her husband may appear well. A pleasant writer tells a little story of his wife's devoting her cloak to making him a coat, and adds: 'The second season she refused a coat of any sort, that I might have a decent suit in which to appear at court. She wore her last bonnet another season, that I might have a hat. Talk of old-time, flame-enveloped martyrs after that!'

"Never, on any account, laugh at or rebuke your wife in company. If she should make a mistake in speech, pass it by as if she had used the best of English. It is related of a man of talent and education, whose wife was uneducated, that he never appeared to notice her mistakes, and always treated her with as much respect and affection as if she had been highly educated. Indeed, no gentleman would do otherwise.

"The society of other ladies may be pleasant to a young husband, but one who desires home happiness and determines it shall be his must let his wife know he prefers her society to that of any other. He must show her that he loves their home because she is there. He will spend his evenings

with her, when they do not go out together. He cannot be too tender and gentle toward the wife who is bearing with him the trials and difficulties of life. He can scarcely form an idea of how desolate his home would be if she who makes it bright should pass away. If she should pass beyond the reach of kind words, it would give him acute sorrow, if he loves her, to remember, as he passes through the desolate rooms of their home: 'Here I said unkind words that took the light from her face and brought tears to her eyes. There I treated her with coldness and indifference. If I could only bring her back, how differently I would act!' If we could only appreciate the importance of doing right at the present moment, it would prevent many vain regrets.

"A thoughtful husband can interest his wife in themes that will be helpful to both. If she has not learned, in her father's house, that 'life is real, life is earnest,' that time is more precious than gold and should be so estimated, they can learn that lesson together. They can make their evenings at home both pleasant and profitable by reading to each other, cultivating a taste for the same pursuits, each learning what the other enjoys and engaging in it, being thus drawn nearer together in heart and life.

"If they wish enjoyment that the cares and trials of life cannot destroy, they will set apart short periods to be thus employed regularly. They can become familiar with the best authors and enjoy such acquaintance together much more than could either enjoy them alone. Their minds may thus become 'the home of the great thoughts of the great dead;' may be raised from what irritates and

depresses to what is ennobling and gives food for thought. It is no slight matter to be led to ponder on themes that fill the mind with noble images; to make friends with those who are comforters in sorrow, nurses in sickness, companions in solitude. Such friends never change. They are with us at all times, and we turn to them for solace when those we have loved have left us to walk on our way alone in a world where such comfort is sadly needed.

"If happiness is not found at home, it will not be enjoyed elsewhere. It must be found, too, in the first years of married life or not at all. The future years depend upon those first two or three trial years, when husband and wife are learning how to be happy, how to love each other. In the marriage relation, as in other relations, love begets love. We love those who are most tender and thoughtful of our welfare. Those who are indifferent and careless do not so much call forth our affections or add so much to our happiness.

"Especially should those who are setting out in life together 'learn Christ's faith by heart.' They should study the truths of the gospel of Christ and practice its behests. They are the purest, sweetest, peacefulest of all immortal reasons and records. They will be present when all else is gone. When that faith is 'learned by heart'—fills the heart and governs the life—it will lead husbands to treat their wives with at least as much respect as they treat other ladies, and a wife treated with respect will usually be respectful. It will lead a wife to be thoughtful and considerate of her husband, and a husband who is so treated will be thoughtful and considerate in return. In that case but few diffi-

culties can occur, and those can be removed; and each can make it the great object of life to assist the other in preparing for the changeless world to which both are hastening.

"A good writer, addressing husbands and wives, wrote: 'Pilgrims of earth, henceforward walk together, and neglect not in the beginning of your journey the favor of Heaven. Kneel together, that your joy may be hallowed.' The angels around you will rejoice if you thus begin your journey together. If you wish to be happy, confide, love, be patient, be faithful, firm and holy. Then you will be haunted by no memory of plaints and pleadings neglected as you turn to the past. If you walk together in love, the rich blessing of earthly happiness will be showered upon you."

If I had known, in the morning,
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex "our own"
With look and tone
We might never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night,
And hearts have broken,
For harsh words spoken,
That sorrow can never set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest,
But for "our own"
The bitter tone,
Though we love "our own" the best.
Ah, lips with the curve impatient!
Ah, brow with the look of scorn!
'Twere a cruel fate
Were the night too late
To undo the work of morn.

THE FANNING ORPHAN SCHOOL, 1906.

CHAPTER VII.

The Training of Children.

Notwithstanding Mrs. Fanning was never a mother, she could, and did, give very helpful advice to mothers and fathers in regard to training their children. On that subject she wrote:

"Some of the girls who were with us in other, and brighter, days think they ought still to hear from the old place they loved so well. They forget that all who then made it bright and pleasant are far away, and that if the roll of those days should be called, I alone could answer: 'Here!' They seem to think I may still help them along the paths they are walking—may aid them in the difficult task of bringing up the children God has given them. I have been much impressed of late with the need of good government in the household; and if I can write anything that will be helpful along that line, I shall be glad to do so.

"I would first suggest to mothers that they must govern themselves if they would govern the young souls committed to their care. I know, by experience and observation, that one who lacks self-control can never control others. I sometimes visit a family that I pity greatly. The mother often frets, fumes and gets angry at trifles. She often uses, in speaking to her children, language that wounds, depresses, provokes to anger. The children, hearing such language, are inoculated with the spirit of unkindness, which bursts out in angry

words at any time—at all times. There is in that family no idea of self-control, and therefore no happiness.

"The needs of children are, at first, all animal. Upon the mother, then, devolves the duty of leading out and developing the moral and spiritual nature of the child. A child must be taught goodness—correct principles—by the mother. If she fails in that duty, the child is apt to fail in moral principle. Pure, true men and women are, in most instances, those whose mothers were pure, thoughtful women. If the mother sows good seed in the morning of the child's life, it usually springs up and brings forth, thirty, sixty, and often a hundred, fold. How many sons of poor widows have been distinguished for goodness and talent! Indeed, for usefulness in the moral and spiritual world we may usually look among those who were, in boyhood, hard-pinched mill boys, plowboys and 'diggers up of tree roots.'

"Children should hear but few commands, and those in a slow, quiet way, that there may be no mistake; and prompt obedience should, of course, be required of them. Turbulent temper and self-will may be subdued by a mother's calm and patient spirit. An aged man once rebuked a young mother for speaking impatiently to her son. He said: 'In our family were five boys. My father was a farmer, and was rough in manner; but my mother was a Christian lady. I never, in my life, heard her utter a loud, angry word. Her gentle, loving tones, her untiring patience, completely curbed my father's roughness and controlled the strong passions of our boyhood. We almost worshiped that gentle being; and when God called her

home, the sunlight went out of our dwelling. Four of her boys imbibed her spirit and became earnest preachers of the gospel of Christ. I still, in memory, hear the gentle tones of her sweet voice, and my heart is always grieved when I hear a mother speak harshly to her child.'

"If there are women who need, more than all others, help to walk in the strait and narrow way, it must be those who have little children about them, dependent upon their care. Surely no others have so many trials of patience and of prudence. It is not strange that they sometimes fail, through lack of encouragement and tender consideration. Many mothers are weak and suffering—scarcely equal to the duties devolving upon them—and to always be patient and tender and firm and gentle and kind requires the deepest thought, the most earnest prayer."

In regard to the responsibility of parents she wrote:

"A great responsibility rests upon parents to train the young minds and hearts of their children in the good and right way. The reflection that those tender souls are as imperishable as eternity should urge them to unceasing efforts to make of their children what the God of eternity would have them be. Children grow up very fast. They can make the journey through this world but once, and neglect in early years is hard to repair. The important matter is for parents to be sincere, earnest Christians, who understand the value of the present time and the priceless value of the beings committed to their care.

"If parents wish their children to be truthful,

they must tell their children nothing but truth. When your children know you tell them the truth and expect the same from them because you love the truth, they will love and respect you. Promises, whether of reward or punishment, made to children should be kept to the letter. It is, however, a mistake to attempt to govern a child by threats. It is sometimes said to little ones, 'The dogs will catch you, if you are naughty;' or, 'The bears will eat you, if you cry.' They should never be frightened by such falsehoods. They sometimes suffer intensely from fear. 'An old man cometh up covered with a mantle,' said the witch of Endor to Saul; and Charles Lamb says he spent, when a child, hours of suffering at night, wondering what was under the mantle. He had seen a picture of that scene, and could not forget it."

On the subject of "Early Instruction" she wrote:

"Jewish parents were commanded to teach their children the fear of God. 'Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' (Deut 6: 4-7.) It was to be their constant business, under all circumstances. The same duty devolves now upon Christians, and all should feel the great responsibility. The children of religious parents, however, often live without a correct

knowledge of God, and die without hope, for lack of early instruction.

"An impressive instance of this truth came under my observation many years ago. The mother of a bright, intelligent girl whom I knew well was, although a member of a religious organization, very worldly. Her daughter naturally followed in her steps. She dearly loved the beautiful adornments of dress and the pleasurable excitement of balls, parties and theaters. She put away all thought of a future life, and lived for this world only. She married and moved to a Southern city, and for several years I lost sight of her.

"She finally returned to her mother's home, dying of consumption, but still gay and worldly. A friend who was sitting up with her one night, thinking she should be apprized of her condition, gently told her she could not recover, and must soon pass away from earth and its pleasures. She cried aloud for her mother, who came hurrying into her room. 'Mother,' she said, 'you trained me for this life only. I have loved the world and its follies, and have not thought of God and eternity. Now I must die. What shall I do? What shall I do?' Her mother could give her no comfort in her terrible distress. She sent for a preacher to pray away the effect of her life's teaching, but it was too late. While he prayed for her soul's salvation, she passed away. She had spent her earthly life in sinful pleasures, and died without the hope of life eternal in the world to come.

"Had her mother instructed her in the Scriptures and taught her the way of life, in her innocent girlhood, in all probability she would have

lived, and died, a Christian, with a sure foundation for hope of life immortal.

"Only a few weeks ago a faithful mother whom I knew well left this life, eager to enter into the rest that remains for the people of God. She loved the Bible, and taught it to her children from infancy. All are members of the kingdom of Christ, and some eminently useful. How sweet to look back over life and know that its morning, noon and evening have been rich in blessings for good that will be felt throughout the endless ages of eternity!"

In another article she wrote:

"The religious instruction of children should be, but seldom is, a home work. It is usually committed to preachers and teachers of Sunday schools —to any one who is willing to undertake it. A good mother can do more than any one else in training her children in the love and fear of God, but many mothers are too busy to devote much time to such work. No one can take the place of a father in bringing up his children 'in the nurture and admonition of the Lord,' but fathers often neglect that all-important duty. Many families are united in the bonds of affection, but few in the bonds of religion. Serious thoughts pertaining to the future life are seldom expressed in the home circle. They are repressed, rather than encouraged. It has been said: 'Where religion is not the ruling principle in a household, there is no real home. The joys of that house will be sources of future sorrow; its affections, ropes of sand.'

"I read, a short time ago, of a family that met for prayer, at a certain hour, every day. One

of the younger members of the family, while absent from home, was strongly tempted and was on the point of doing wrong. Just at that moment he heard a clock strike the hour of their evening prayer. He knew all in his far-off home were reverently coming together and bowing in prayer. He knew he would be earnestly recommended, by name, to God's holy keeping during his absence. He was enabled to resist the temptation, with thankfulness of heart for parents who walked prayerfully before God."

Mrs. Fanning felt tender sympathy for bereaved parents. Of the death of a young friend and the grief of his mother she wrote:

"To-day I have been to the house of mourning. A mother is weeping for her only son, and cannot be comforted because he is not here. He was her treasure. She cared for him in his childhood with the tenderness that only a mother can feel. She was his dearest friend and counselor in boyhood, and guided his steps in the trials and difficulties of youth. She looked forward to the time when her noble boy, in the strength and vigor of manhood, would be her stay and support. His mother's love was the purest, sweetest tie that bound him to earth. When ties so strong are severed by death, who can tell the anguish of the mother in her loneliness?

"It is sometimes said to those bowed down with sorrow, 'Weep not;' but weep we must when those we so tenderly love leave us. Tears are the relief and solace of nature. 'Jesus wept,' and the imperishable record of his tears soothes our aching hearts. He wept for the sorrow of his friends

when a loved one had passed beyond the grave's dark portals. He once stood beside the bier of one who was an only son and whose mother was a widow, and said to her, 'Weep not;' but his life-giving word that moment loosed the fetters of death, and the son she mourned stood at her side, living and smiling on her. Does he not remember, amid the joy and glory of his Father's home, the clinging love of his mortal mother, and look with tender compassion on the broken-hearted mothers of earth to-day?

"Though the son our sister mourns passed away in early youth, he had bowed to the authority of the Savior and walked reverently in the truth. The silver cord of his life was early loosed, the golden bowl broken, and his spirit returned to God who gave it. May the weeping mother look to our loving Savior for comfort and consolation in this hour of bitter sorrow, for he alone can speak peace to her troubled soul. He bore, when on earth, a load of grief, and was 'made perfect through suffering,' and all who would live with him in glory must pass under the rod of affliction—must be purified in the crucible of sorrow."

God's Way.

Our way had been to smooth her upward road,
Easing the pressure of each heavy load;

Never to let her white hands know a soil,
Never her back to feel the ache of toil.

Could we have shielded her from every care,
Kept her forever young and blithe and fair,

And from her body warded every pain,
As from her spirit all distress and stain—

This had been joy of joys, our chosen way.
God led her by a different path each day.

Sorrow and work and anxious care he gave,
And strife and anguish, till her soul grew brave.

Through weary nights she leaned upon his love,
Through cloudy days she fixed her gaze above.

Her dear ones vanished, but in faith and trust
She knew them safe beyond the perished dust.

Refined by suffering, like a little child
She grew; into her Father's face she smiled.

And then one day of days an angel came;
In flutelike notes she heard him breathe her name.

Perhaps from out the rifted heaven she saw
Her mother's face look forth; in raptured awe.

We caught the last swift glory of her eyes,
Ere, sleeping here, she woke in paradise.

God's way was best, with reverent lips we say;
God's way is best, and praise our God to-day.

Geo. Beasley. W. V. Davidson. E. A. Elam. W. H. Dodd.
W. Boyd. W. S. King. D. Lipscomb. W. H. Timmons. J. O. Blaine.

TRUSTEES OF THE FANNING ORPHAN SCHOOL, 1906.

CHAPTER VIII.

The English Bible.

The facts in the following brief external history of the English Bible were culled, by Mrs. Fanning, from an article in the London Quarterly:

"The first translation of the Bible into the English language is that of the venerable Bede, and the close of his work is thus described: 'On the 26th of May, 735, he was dying. On a low bed lay the aged man. His wasted frame and sunken eyes proclaimed that he was not long for this world. Near him sat a young scribe, with an open scroll and a pen in his hand. Looking affectionately on the face of the dying man, he said: "Now, dearest master, there remains only one chapter, but the exertion is too great for you." "Nay, it is easy, my son; it is easy," said the dying man. "Take your pen and write quickly. I know not how soon my Maker may call me." Sentence after sentence was uttered slowly and painfully, and written by the scribe. Nature seemed exhausted. Again the boy spoke: "Dear master, only one sentence is lacking." That one sentence was given in feeble accents. "It is finished," said the scribe. "It is finished," repeated the dying saint; and then he added: "Lift up my head and place me where I am accustomed to pray." With tender care he was placed as he desired. Then, clasping his hands, he exclaimed: "Glory be to the Father and to the Son and to the

Holy Ghost!" At the last word his spirit passed away.'

"Thus died the venerable Bede, and thus was completed the first Anglo-Saxon translation of the Gospel recorded by John. Alfred the Great, in the ninth century, placed at the head of his laws a translation of the Ten Commandments and other portions of sacred scripture. He desired that the English youth should read the English Scriptures, but not until long after his time was this end attained. In 1004 the Archbishop of York translated into English considerable portions of the Bible for the use of his countrymen.

"Our knowledge of the Anglo-Saxon translations of that early period is very imperfect. No critical examination of the numerous manuscripts in the libraries of England has yet been made—not even at Oxford and Cambridge. In the fourteenth century the power of the pope was almost supreme in England. He endeavored to rob the people of all liberty and patriotism. The clergy were devoted to him. The infallible authority of the Catholic Church alone could determine the meaning of scripture. The people were taught to bow submissively to him and commit mind and conscience to his keeping.

"The first man whose eyes were opened to the degradation of his country was John Wickliffe, born in England in 1324. His attention was turned to the great need of the age in which he lived—the best means to instruct the masses. He determined to give them the Bible in their own tongue, and in 1356 he began the work of translation. Strange to say, he began at the book of Revelation. He assailed the monks who had overspread England,

exposing their immorality, craftiness and lies. He declared their whole system to be contrary to the word of God. The appeal to the Bible as the sole standard of truth was the beginning of a new era in England. It laid the foundation of liberty of conscience. Erelong Wickliffe attracted the attention of the greatest and best people in the land.

"A translation of the gospel records of Matthew, Mark, Luke and John followed the translation of Revelation, and he completed the translation of the New Testament in 1380. He was charged with heresy, and summoned before an ecclesiastical assembly at Oxford, and, later, one at Rome, to answer for that crime. His health had long been failing, and about that time his Master took him from a world not worthy of him. After his death it was decreed by ecclesiastical authority that his body should not rest in 'consecrated ground,' and forty-three years after his burial all that remained of Wickliffe's body was gathered together and burned and the ashes thrown into the river Swift, a branch of the Avon. Fuller says: 'The Avon conveyed them to the Severn; the Severn, to the sea; and thus the ashes of Wickliffe are the emblem of his doctrine, which is now dispersed over all the world.'

"Wickliffe's translation seems to have had great circulation. More than one hundred and seventy copies are still in existence. Some of them belonged to the highest personages of the land: Henry VI., Richard II., Queen Elizabeth, Bishop Bonner. The style is rugged and homely. The English language was then in its infancy, and Wickliffe's translation was not fitted to occupy a permanent place.

"In 1523, nearly a century and a half after its publication, the design of a new translation of the

Scriptures ripened in the mind of an English scholar, William Tyndale. He was born about the year 1484, and at a very early age was sent to Oxford, which was one of the most celebrated schools of learning then existing. There he attained high rank, and was particularly distinguished for his knowledge of the tongues. He was a member of the Romish Church, in 1502 was ordained a priest, and in 1508 became a friar in the monastery at Greenwich. We are not informed of the circumstances which induced him to withdraw from this relation, but about 1521 he returned to his native Gloucestershire and accepted the office of tutor in the family of Sir John Walsh.

"The hospitable mansion of his patron was a favorite resort of the prelates and clergy of the neighborhood, and discussions frequently arose at the table in respect to the doctrines and measures of Luther, which were then attracting much attention in England. The dogmatism and ignorance exhibited by the clerical visitors on such occasions often drew from the modest tutor a spirited defense of Luther and an earnest recommendation to try his views by the New Testament. On one such occasion a popish clergyman remarked to Tyndale, in reply to an earnest plea for a vernacular Bible: 'We had better be without God's laws than the pope's.' 'I defy the pope and all his laws,' cried the indignant Reformer; 'and if God spares my life, ere many years I will cause a boy that driveth the plow to know more of the Scriptures than either you or the pope'—a pledge he nobly redeemed at the price of exile, poverty, toil and persecution, and, finally, a martyr's death.

"In 1523 Tyndale began the translation of the

New Testament, but he soon found there was not, in all England, a safe place where he could continue his work. He, therefore, sought an asylum at Hamburg. He spent a year there, and published the first part of the Holy Scriptures ever *printed* in the English language—the Gospel as recorded by Matthew and Mark. He afterwards went to Cologne, which was famous for its printing establishments. His translation of the New Testament was complete. It was made from the original Greek, of which language he had acquired a profound knowledge. At Cologne the work was put to the press and three thousand copies ordered to be issued. But a wine-drinking printer, who could not keep a secret, gave a description of the book to a cunning priest. The priest wrote to the King of England, Cardinal Wolsey and the Bishop of Rochester that the New Testament was being printed in English. An order to seize Tyndale was issued, but he escaped up the Rhine, with all his books and manuscripts. In 1526 many copies that had been shipped to England were seized and burned in London before St. Paul's Cathedral. The work of destruction was so complete that only a fragment of one copy is known now to exist.

"Between 1525 and 1530 six editions of Tyndale's translation, comprising not less than eighteen thousand copies, were printed, and the demand was so great that they were readily sold. The leaders in the English Church were furious, and used all possible means to get possession of the books. The Bishop of London went to Antwerp and arranged with a London merchant settled there to buy up Tyndale's books at any price, that they might be burned. Tyndale, who had been harassed with

debt, secured means to settle his indebtedness, and soon thereafter issued a larger and more accurate edition. In 1531 he published the Pentateuch. This was the first portion of the Old Testament translated into English out of the original Hebrew, which language Tyndale had studied with the Jewish rabbins. The fierce hostility of the King of England and the burning of so many of Tyndale's books seem to have checked the sale of the Scriptures, but he still devoted all his energies to the revision of the New Testament and the translation of the remaining books of the Old Testament. He not only reëxamined the Greek text with critical minuteness, but evidently consulted the German of Luther and the Latin of Erasmus.

"In 1535 he was basely betrayed by a man named Phillips, who was sent to Antwerp by Henry VIII. and his popish council, and was dragged away to a castle near Brussels. While he was in prison, a new edition of his Testament—the last revised by himself—was published at Antwerp. This grand work was finished as his noble life drew to its close. On the 6th of October, 1536, he was burned at the stake. His last words were worthy of the cause for which he lived and for which he died. Standing amid the fagots at the stake, he lifted his hands and prayed: 'Lord! open the King of England's eyes.'

"Tyndale had no purpose to serve. He belonged to no party. He was a student of God's word, and the object of his labors was to place the English reader in direct contact with the sacred writers. Even his enemies praised his scholarship. One of them wrote in 1536: 'Six thousand copies of the English Testament have been printed at Worms

by an Englishman who is so complete a master of seven languages—Hebrew, Greek, Latin, Italian, Spanish, English and French—that one would imagine whichever one he speaks in is his mother tongue.'

"In 1537, not quite a year after Tyndale's martyrdom, a complete English version of the Bible was freely distributed in England by the authority of the king. Tyndale's prayer was answered.

"Before Tyndale's imprisonment he had formed a close friendship with John Rogers, a man of kindred spirit with himself, and who also suffered martyrdom. Rogers met with him at Antwerp. He was convinced of the errors of Rome, and became an ardent student of the sacred Scriptures. His name was connected with Tyndale's in revision and translation. After Tyndale's death he continued the work, and in 1537 published, under the feigned name of Thomas Mathew and with license from the king, a complete English version of the Bible. It was probably printed at Marburg or Hamburg.

"Two years previous to the publication of Mathew's Bible, an English version, bearing the name of Miles Coverdale, was printed at Zurich. It is said to be the first complete English Bible ever printed. It was dedicated to Henry VIII., and was freely admitted into England. This may be regarded as the first authorized version. In 1536 a new and revised edition was issued, and that was the first Bible *printed* in England. The Great Bible—so called because of its size, also called Cranmer's Bible—was published in 1539.

"The demand among the English people for Bibles was so great that it was almost impossible to

supply it. Edition after edition issued from the press. In 1534 five editions of the English New Testament were printed at Antwerp; in 1535 were printed four editions of the New Testament and one of the Bible; in 1536, ten editions of the New Testament and one of the Bible; in 1537, two editions of the Bible; in 1538, seven editions of the New Testament; in 1539, four of the New Testament and four of the Bible; in 1540, four of the Bible and three of the New Testament.

"In most of the editions the copies were large and costly, but they were sold readily, and read with great eagerness. From the date Tyndale's New Testament was printed—1525—to 1542, not less than thirty-nine editions of the New Testament and fourteen of the whole Bible were issued. The effect of the circulation of the Scriptures was wonderful. People of all ranks seemed animated by an irresistible desire to read and hear the word of God. Those who would read in public had crowds of eager listeners. People flocked to the churches, where ponderous Bibles, chained to massive pillars, lay open upon stands for the use of the public. Bishop Tunstall, who had burned Tyndale's books, was ordered by the king to prepare a new edition of the very book he had helped to burn.

"In 1542 a change took place. The papal party gained the ascendency in England. Tyndale's Bible was proscribed. Only those of noble birth were permitted to read the Scriptures, and violations of that rule were punished by imprisonment. On the death of Henry VIII., in 1547, his son, Edward VI., succeeded to the throne of England, and the reforming party—the Protestants—again rose to power. At the coronation of the young king a Bi-

ble was carried before him, and during the ceremony he uttered these remarkable words: 'This book is the sword of the Spirit. Without it, we are nothing—can do nothing. From it, we are what we are to-day.' During his short reign of six years, not less than thirty-five editions of the New Testament and fifteen of the entire Bible were published.

"In 1553, Mary—known in history as Bloody Mary—a sister of Edward—ascended the throne. She was a zealous Catholic, and, during her reign of five years, not a Testament or a Bible was published in England. Rogers, Cranmer, Latimer, Ridley and others, who had helped to give the English Bible to the English people, were burned at the stake. Latimer's prayer, or prophecy, like that of Tyndale's, was answered. He said to Ridley, as they both stood chained to a stake, with bags of gunpowder about them: 'Be of good comfort, Master Ridley, and play the man. By God's grace we shall this day light such a candle in England as, I trust, shall never be put out.'

"More than three hundred persons suffered death at the stake during Queen Mary's reign, and many others were driven from their native country and forced to seek an asylum in Geneva. That city was the center of biblical learning. John Calvin's eloquence, sagacity and profound scholarship had effected a great reformation in church and State, and the minds of the English exiles were turned to the need of another version of the Scriptures more accurate than any that had previously been issued. Robert Stephens, who had proved himself a profound scholar and a careful editor, was then in Geneva. A brother-in-law of Calvin, who had been educated at Oxford, revised the New Testa-

ment. He was an accurate scholar, with sound judgment and keen perception of the style and phraseology best adapted to set forth the meaning of the sacred text. Tyndale's version was his basis. At Robert Stephens' suggestion, the chapters were divided into verses, and another change may be noted. Words that had no equivalents in the original and were added to complete the sense were printed in Italics. A revision of the Old Testament was commenced as soon as the New Testament was completed.

"The names of the revisers are not all known, but all were men of competent scholarship and profound biblical knowledge. The Great Bible was adopted as the basis, but its text was revised and brought into closer correspondence with the Hebrew. The Genevan Bible was far superior to any that had preceded it. It is the best in the English language, except the Authorized Version of King James, and was long *the* Bible of the English people. It almost supplanted all others—retained its place for eighty years and passed through about one hundred and eighty editions. It was the first English Bible printed in Roman type.

"Queen Mary died in 1558. Elizabeth, a Protestant, succeeded to the throne, and to her the Genevan Bible was dedicated. Soon after her accession it was deemed important to prepare a version that might be authorized by the rulers of church and State and acceptable to all sects and classes in the nation. None of those previously published had attained that end.

"The translation was made under the leadership of Archbishop Parker. From the fact that most of the revisers were bishops it was called 'The Bish-

ops' Bible.' The revision was commenced in 1564 and finished in 1568. It was a magnificent folio volume, styled 'The Holie Bible.' The New Testament was further revised, and a new edition of the entire Bible appeared in 1572. The Bishops' Bible did not satisfy the needs of the church, nor did it gain the affection of the people, and the Genevan Bible was still preferred by them. The Bishops' Bible, however, is said to deserve the attention of every student, as it formed the basis of our Authorized Version, although the latter was prepared on different, and far sounder, principles.

"A translation was made by the Roman Catholics in 1582. It is said to have been so rendered in the text and so interpreted as to pervert the plain sense. It is described as a mass of bigotry, sophistry and unfairness.

"Soon after the accession of James I.—who succeeded Elizabeth in 1603—a conference of the leading clergy was held at Hampton Court. It was suggested that there should be a new translation of the Bible. Fifty-four of the first scholars of the kingdom were nominated for the work. They were chosen on the ground of eminent qualification alone, without reference to sect or party. Some of them were professors of Greek and Hebrew at Oxford and Cambridge. Some were acquainted with Arabic; others, with modern, as well as ancient, languages; and all were deeply imbued with the spirit of the sacred writers.

"Before commencing their labors they received a code of instructions. The Bishops' Bible was to form the basis and to be as little altered as the original would permit. Ecclesiastical words were to be retained. When a word had different mean-

ings, the translators were to retain that meaning which best accorded with the use of the fathers, the propriety of the place and the analogy of faith. The division of chapters was to remain, and disputed passages to be reserved for a general meeting of the leading translators. Men of known learning, wherever found, were to be consulted, and such persons were requested to forward hints or suggestions to the translators. They were allowed to refer to Tyndale's, Coverdale's, Mathew's Bibles, the Great Bible and the Genevan, when they agreed better with the original than the Bishops' Bible.

"All arrangements were completed in 1604, and many entered at once upon their duties. Of the fifty-four selected, only forty-seven began the work. They were divided into six classes. Each member of each class translated all the books intrusted to the class, then the whole class met, and, after careful and thorough revision, adopted one text. That text was transmitted to each of the other classes for revision; then a copy of the whole Bible approved by the six classes was submitted to the final revision of six delegates. In 1610 three copies of the entire Scriptures, thus revised, were sent to London. These were reviewed by twelve of the most eminent scholars of that day, who spent nine months in careful examination of the work. The manuscript, thus revised and completed, was put into the hands of Dr. Smith, a profound Oriental scholar, who, assisted by the Bishop of Winchester, prepared it for the press and corrected the proof. A more complete system could scarcely have been adopted.

"The entire time spent upon this translation of the Bible was seven years—three years in prelim-

inary arrangements, three more in the systematic and united work of the six classes, and another year in careful revision and publication. It was published in 1611. Dr. Smith wrote a preface to the book, in which he gave a clear account of the mode in which the work was conducted and the time and pains spent upon it. That important preface is usually omitted, though the fulsome dedication to King James is retained.

"The translators sought help wherever it might be found. Every verse was weighed with scrupulous care. Everything was adopted that tended to make the translation more literal and plain, more terse and forcible. The original texts were the standards of appeal; but, in investigating the real sense, every assistance, from both ancient and modern versions, was utilized. Great effort was made to express the sense in vigorous, idiomatic English. No point was considered too minute for the laborious and conscientious reviewers.

"The facts mentioned herein show the great cost of time, labor and anxious care, as well as the scholarship, by which the English Bible was produced. Its external history, which is here very imperfectly given, cannot fail to infuse into the mind a deeper veneration for it and a fuller confidence in its faithfulness. There is a romance in some of its incidents, a pathos in its tragic scenes, that fix it in memory and endear it to the hearts of Christians. The translators were thoroughly in earnest, moved to their work, and sustained in it, by a higher power than human power. Neither persecution nor danger of death could shake their resolve to give to their countrymen the true words of God in their

own tongue, and in pursuance of that resolve some of them gave up life itself.

"King James' translation—the Authorized Version—has been examined by the ablest scholars and critics in this and other lands, and all have borne testimony to its extraordinary grace and beauty. Bishop Middleton says: 'It is far superior to anything that might be expected from the style of our age.' One who left the Church of England for the Church of Rome wrote: 'Who will not say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of Protestantism in this country? It lives in the ear like a music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities seem to be almost things, instead of words. It is part of the national mind and the anchor of national seriousness. The memory of the dead passes into it; the potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. In the length and breadth of the land there is not a Protestant with religious feeling whose spiritual biography is not in his Saxon Bible.'

"In simplicity of style, in general dignity and vigor of expression, it has never been equaled. It pervades the whole literature of the country. Its pithy sentiments, its pointed proverbs, its happy turns of expression, its noble figures, are on every lip. It has entered the very hearts of the people. Its blemishes, too numerous as we acknowledge them to be, change no fact, alter no precept, obscure no doctrine. They simply mar the surface, and this we should, with delicate hand, remedy; but

they do not mar the exquisite symmetry or touch the firm foundation of revealed truth. To the eye of a critic a word may be out of place; the beauty of a sentence may be spoiled by an obsolete phrase; a human corruption may be here or there inserted, a fragment of a precept or promise misplaced or wandering; but the divine word itself is there in all its substantial integrity."

To continue this brief history of the English Bible, I have added to it the following:

The question of revising the "Authorized Version"—King James' Version, as it is styled—was discussed at various times after its publication in 1611. Many who appreciated its simplicity, vigor and beauty realized that it did, indeed, contain blemishes—mistranslations, obsolete phrases, human corruptions—that should, "with delicate hand," be removed. Private attempts to revise it were made at various times, and these attempts gave impulse to the cause of revision and aided materially in the work, when it was at last undertaken. The question did not assume definite shape, however, till 1870, when it was brought before the Convocation of the Province of Canterbury, England, by S. Wilberforce, Bishop of Winchester. That body adopted resolutions looking to a revision of the Authorized Version, limiting the alterations to be made "to passages where plain and clear errors should, upon due investigation, be found to exist."

That movement resulted in the formation of two companies or committees, each composed of twenty-seven of the best biblical scholars of Great Britain, one company to revise the Old, the other the New,

Testament. The committees agreed upon the following rules, among others:

"As few alterations to be made in the text as shall be found consistent with faithfulness.

"The expression of such alterations to be confined, as far as possible, to the language of the Authorized, and earlier English, versions.

"Each company to go over their work twice. The decision in the first, or provisional, revision to be by simple majorities; and in the final revision, by a majority of not less than two-thirds of those present."

The expenses of the work were provided for by sale of the copyright. An arrangement was made with Oxford and Cambridge by which the presses of the two universities agreed to provide a sum sufficient to pay the bare expenses of producing the work—traveling expenses, printing, etc.—in return for the copyright. The revisers gave their time and labor as a free contribution to the great work in which they were invited to join.

After the work was fairly in progress in England, negotiations were opened with biblical scholars in America; and, finally, two American committees, similar to the English committees, were formed, and the two sets of revisers remained in close touch with each other throughout the course of their labors. It was agreed that the English committees should, from time to time, submit to the American committees such portions of their work as should pass the first revision, and the American committees should transmit to the British companies their criticisms and suggestions before the second revision.

It was also agreed that, on all points of difference,

the English committees, who had the initiative in the work of revision, should have the decisive vote. As an offset to this, the English committees agreed that American preferences should be published as an Appendix in every copy of the Revised Version during a period of fourteen years. The American committees pledged themselves to give, for the same limited period, no sanction to the publication of any editions of the Revised Version than those issued by the university presses of England.

The English committees represented, of course the Church of England exclusively. The American committees were composed of Baptists, Methodists, Congregationalists, Presbyterians, Lutherans, Episcopalians, and Unitarians.

The work of revision began in June, 1870. The Old Testament companies held bimonthly meetings of ten days each; the New Testament companies, monthly meetings of four days each. The revision of the New Testament was completed and published in 1881; that of the Old Testament, in 1885.

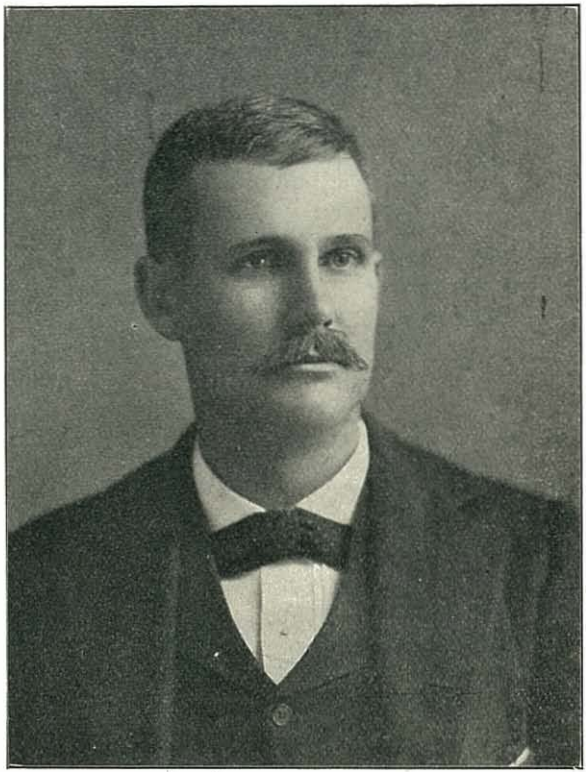
There were many points of difference between the English and the American committees—points upon which they failed to ultimately agree. The American committees insisted, among other things, upon the substitution of "Jehovah" for "Lord" and "God," "Holy Spirit" for "Holy Ghost," "Sheol" for "the grave" and "hell," "who" and "that" for "which" when referring to persons, and upon dropping the popish prefix "Saint" from the names of the inspired writers of the New Testament, preferring plain "Paul" and "Peter" and "John" to "St. Paul," "St. Peter," "St. John." According to agreement, the English preferences were embodied in the Revised Version and the

American preferences appeared as an Appendix thereto.

It was hoped that the university presses might eventually adopt in English editions such of the American preferences as should receive the approval of scholars and the general public, thus amalgamating the two sets of revisions. But soon after the completion of their work in 1885 the English revision companies disbanded, and there was no intimation on the part of the presses to adopt the readings of the Appendix, either wholly or in part, in the text of the English editions. The judgment of scholars, however, so far approved the American preferences that it was thought expedient to issue a revised version with those preferences embodied in the text. With that end in view, the American revision committees continued their organization and engaged in making ready for such publication. In 1901, the fourteen years covered by their agreement with the English committees having expired, they gave to the world the result of their labors in the "American Standard Edition of the Revised Version."

That edition of the Revised Version—not the revised Bible, as it is sometimes styled—perhaps brings the reader more closely into contact with the exact thoughts of the sacred writers than any translation of the Bible now current. It has not yet become the Bible of the people. If it shall ever supersede the Authorized Version, it must, of necessity, win its way slowly. It has, however, much to commend it to students of the Bible—and all Christians should be students of that Book of books, of course. The division of the text into paragraphs and the distinguishing of poetry from prose and

quotations from the words of the sacred writers are very helpful. Many mistranslations of the Authorized Version are corrected, obscure or faulty renderings made clear, obsolete terms and phrases superseded by terms in common use. Hence, as a companion to the Authorized Version—as a book of reference—it is invaluable. Its exclusive use in the Bible schools that are springing up all over the land has a great effect in making it popular, and it may, in time, win first place in the hearts of the people.



DAVID LIPSCOMB, JR.,
Superintendent.

CHAPTER IX.

The Story of Redemption.

The following letter, written by Mrs. Fanning to a friend who was seeking the light of truth, contains much that will prove helpful to those who wish to study the Bible:

"Dear Friend:

"You say you are perplexed by the contradictory teaching of the various religious denominations, and you wish to study the Bible, to learn from it, if possible, God's plan of salvation. This is a matter of the greatest importance to every human being. The question you should ask is not, 'What does my father believe?' or, 'What is my mother's faith?' but, 'What is the will of the God of heaven?' He has not left us in doubt concerning his will, and the way of salvation is so plain and simple that all who so desire can walk therein. Any one who earnestly desires to learn the will of God should study the Bible with this thought in mind: 'God speaks to *me* here. I will listen with humility, and do what he commands.' I trust you will, in that spirit, begin at once a careful study of the Scriptures. It may be helpful to you to have a general outline of the design and purpose of the various books of the Bible, that you may be able to rightly divide the word of God.

"Beginning at the beginning—the first chapter of Genesis—you will find that the Old Testament

recounts the creation of man and his fall into sin, through disobedience; the destruction of the world by the flood, from which destruction Noah and his family were saved because of their obedience to God. You will learn of God's dealings with Abraham and his descendants, the children of Israel, throughout many generations—how he rewarded them for obedience and brought upon them calamity and distress when they turned aside from his law. You may learn patience from the story of Job, reverence for God from the beautiful psalms of David, and wisdom from the thoughts penned by Solomon. You will read in the prophetic books that follow these many allusions to a promised and looked-for Messiah, a Prince of Peace, in whom not only the descendants of Abraham, but all nations of the earth, should be blessed.

"Those books of history and prophecy, prose and poetry, contain, however, no commands addressed to Gentiles, no mention of Christ, no law of induction into his kingdom. We may conclude, therefore, that, however interesting the Old Testament may be to us, and however valuable are the lessons we learn therein, it is to the New Testament we must look for our instruction and guidance into the way of life.

"The New Testament opens with the birth of Jesus Christ, the Son of God, the Immanuel prophesied of old, the Savior of the world. His genealogy is traced back to the beginning of time, and all promises and prophecies concerning the birth of the looked-for Messiah were literally fulfilled in his birth. Matthew, Mark, Luke and John record, by inspiration, many of the incidents of his life. He was 'a man of sorrows, and acquainted with grief.'

He endured toil and privation and suffering. With his chosen followers he 'went about doing good' and preaching a new law of love and self-sacrifice. He healed the sick, the blind, the lame, the deaf, and raised the dead. He was hated and persecuted and abused, and finally his enemies procured his death. He bore a cross up Calvary's rugged side, was nailed to it, and, amid the jeers of his enemies, the cross was raised upright, and the Savior of the world hung between heaven and earth, the blood streaming from his pierced hands and feet and side. He endured agony that forced from him the bitter cry, 'My God, my God, why hast thou forsaken me?' until at last he meekly said, 'It is finished,' and yielded himself to death.

"In those gospel records we read of his burial, his resurrection from the grave on the third day, and his ascension into heaven. Before his ascension, however, he walked and talked with his chosen apostles about forty days, proving by many infallible signs the truth of his resurrection, and gave them the command, or commission: 'Go, . . . teach all nations.'

"The first four books of the New Testament close with the giving of that commission and the ascension of the risen Lord to the mansions of glory. Those books were written, under divine inspiration, to produce faith in Jesus Christ as the Son of God. 'Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.' (John 20: 30, 31.) His life was a great object lesson of love and service and self-sacrifice—a pat-

tern for those who should follow him. By his death on the cross he made atonement for the sins of the whole world, 'for without the shedding of blood there can be no remission.' His resurrection from the grave brought to humanity the hope—the opportunity—of life and immortality beyond the tomb. He endured toil, privation and persecution, and suffered death, that he might establish a kingdom—a church—and gather to himself a people, loving, devoted and obedient, who should reign with him throughout eternal ages.

"The next book of the New Testament—Acts of Apostles—contains accounts of the preaching of the apostles and others under the commission, 'Go, . . . teach all nations;' and in that book we find plain directions to sinners—both Jews and Gentiles—how to become Christians, followers of Christ.

"Jesus instructed his apostles to tarry in Jerusalem, after his ascension, till they should receive 'power from on high.' They did so, with other disciples, and on the day of Pentecost—fifty days after the ascension of Christ—they received the promised power, the Holy Spirit; and Peter, standing up with the eleven, preached, to the multitude assembled to hear them, the gospel of Christ in its fullness. He convinced many of his hearers that Jesus is the Son of God—convinced them that they had murdered God's Son. They were filled with consternation, and said to the apostles: 'Men and brethren, what shall we do?' Peter, filled with the Holy Spirit, answered: 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' About three thousand that day

accepted the gospel and were baptized, rejoicing, no doubt, that the terms of pardon were so simple and easily understood.

"They are plain and simple, easily understood and obeyed: faith in Jesus Christ as the Son of God, repentance of sins, and baptism into the name of the Father and the Son and the Holy Spirit. By accepting and obeying those terms we are made 'new creatures in Christ Jesus.' Faith—belief in Jesus as the Christ, the Son of God—produces a change of heart. We love him who gave his life for us. That love leads us to repent of all our sins—to resolve to turn away from sin—and that repentance produces a change of life. Baptism then changes our state. God promises to wash away, in that act of obedience, all our sins—to pardon all our sins that are past. Baptism is the line that divides the church from the world. We enter the kingdom of Christ by being buried with him by baptism and rising to walk in newness of life. We accept him as our Leader, Brother, Friend; our Prophet, Priest, King.

"On that day of Pentecost the church of Christ was established in its completeness. The law by which all may become members of that church was that day given; and, dear friend, when God gives a law, shall men dare say, 'This part is essential,' or, 'That is nonessential?' No other law has since been promulgated; and when believers now ask, 'What must we do to be saved?' shall we dare to return any other answer than that made by Peter in his first gospel sermon: 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins?'

"Those who, that day, gladly received and

obeyed the truth ' continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' The gospel was extended to the Gentiles and was preached in ' all the world.' Many conversions are recorded in the Acts of Apostles, and in each case the same terms of pardon are expressed or implied: faith, repentance and baptism.

" The twenty-one books that follow Acts of Apostles are letters to Christians, written by men who were inspired by the Holy Spirit. They contain ' the apostles' doctrine,' and should be studied earnestly and carefully—studied daily—by those who would know God's will to do it. The last book of the New Testament—Revelation—contains visions of the future, seen by John, ' the disciple whom Jesus loved,' in his exile on the isle of Patmos. It portrays the history of the church until the end of time. Much of it is figurative and not clearly understood, but it contains many beautiful lessons of admonition and comfort, pointing us ever to ' a city which hath foundations, whose builder and maker is God.'

" This brief outline may assist you in your search for the truth. If you will carefully and earnestly read the Bible, without prejudice or prepossession, you cannot fail to learn the way of life. I pray that you may hasten to find it and walk in it."

The following allegory is founded, no doubt, on Isa. 35: 8: "And a highway shall be there, and a way, and it shall be called The way of holiness: "

"All mankind—the many millions of earth—are traveling to a country of which we have often heard, but which no mortal has ever seen. None who have reached that land have returned to tell

us of it. All must make the journey, whether they will or not; and they travel on, day and night, without ceasing. A King who dwells in a fair city in that far-off country has marked out a path which he wishes all to follow. He promises to those who faithfully follow his directions an entrance into that city, and peace and joy and happiness therein. The path is straight and narrow, but very plain, and all who wish to do so can understand the way. It is carefully pointed out in a Book of directions, and that Book instructs travelers how they should live—how they should eat, drink and deport themselves in every respect—so as to please the King.

"To make the way plain and enable us to walk therein, the King sent his Son to earth, almost two thousand years ago. He journeyed along the road, even to the end, and marked out a path that leads to his Father's home. The welcome we shall receive in the King's country depends upon our obedience to his commands as we journey on. Those who wish to hear him say, 'Well done,' and receive entrance into the city, carefully study the Book of directions and walk as it directs. If they do the commands of the King, he promises that they shall make the journey in peace and be admitted into the city.

"Not all of earth's inhabitants are traveling on the King's highway. Many travel a broad and beaten way that will never lead them to the city of the King. Some walk that broad road because they do not believe in the King, his Son or the book of directions given by them. Others object to the directions given in the King's book, and refuse to follow them. Many believe that if they follow paths they believe to be right, the King will at last

admit them into his city. Others fail to obey the plain directions of the Guidebook, but pray along the journey that the King will himself point out to them the way.

" Many are not satisfied with the road marked out in the Guidebook, and try to make paths for themselves. Hence there are roads leading in all directions and many walking therein, believing that all roads will lead to the King's city. Others, who have great reverence for the King, believe the road he has laid out to be the only safe road. ' Where the word of the King is, there is power;' and no way is safe except his highway.

"All the roads lead to a deep river, over which each traveler must pass. It lies in a dark valley, and is fearful to all. It was terrible to the King's Son, but he passed through its cold waves and went to prepare, on the other side, many mansions for his friends. As they cross the deep, dark river, he sustains them, and they sometimes exclaim: ' Though I walk through the valley and shadow of death—though I pass through deep waters—I will fear no evil.' Within the city they rejoice forevermore, saying: ' Blessing and glory and wisdom and thanksgiving and honor unto our King forever and ever.' "

I have found, in Mrs. Fanning's writings, nothing more beautiful than the following—" The New Song: "

"And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us to our God

kings and priests: and we shall reign on the earth.' This song—the song of redemption—was new in heaven. The grandeur of creation had not only caused the morning stars to sing together, but all the sons of God to shout for joy. They sang praises to his justice, to the wonders of his providence, to his wisdom and benevolence. The seraphim adored him in song: 'Holy, holy, holy is the Lord of hosts; the earth is full of thy glory.'

"Calvary—redemption through the blood of Christ—awoke anthems different from these, awoke a song entirely new—one of higher majesty, of equal sublimity, of greater sweetness to poor lost sons and daughters of men, because redeeming love that called it forth displays the excellence of Him who redeemed man. When there was no eye to pity and no arm to save, Immanuel espoused the cause of humanity and shed his blood to save sinners. The song of redemption celebrates this amazing event. It was amazing to all the hosts of heaven. Could angels or archangels have imagined that the Creator and Governor of all the worlds would become the Redeemer of guilty man—would be crucified for him?

"The angels did not understand the plan of redemption. After it was completed, Peter wrote, in reference to them: 'They desired to look into these things.' They desired to look into them after the Savior had taken his seat at the right hand of his Father, after the great Sufferer had been made perfect through suffering, and was again enjoying the bliss of his heavenly home. Most amazing must all have appeared to them. If Gabriel had heard whispers of future events, could he have believed that God's own Son would assume our nature—

that he, as a helpless babe, would weep in the manger, groan in the garden, hang on the cross? Could he have imagined that the solemn scenes of Gethsemane and Calvary would transpire—that the Son of God would ever complain, in tears and great suffering, that his Father had forsaken him? We might well suppose that the heavenly beings would be more amazed than those of earth, because more able to comprehend love so great—love till then unheard of.

"On his return to his Father's home, is it wonderful that a new song should be heard throughout its many mansions—that it should burst forth in strains triumphant and glorious? 'Worthy is the Lamb that was slain to receive glory and blessing!' The multiplied thousands who sang did not forget the life of Christ, the perfect model of the beauty of holiness; but it was his death, not his life—his blood, not his obedience—that kindled their adoring wonder and called forth hosannas of gratitude. It was when a door was opened in heaven that John heard the heavenly hosts singing the new song, and afterwards he heard 'every being on earth, and under the earth,' singing its grand melody. It is not confined to heaven, but is to cover the earth as waters cover the sea.

"Great must have been the interest in heaven when the song of redemption was raised upon the earth and charmed listening millions with its sweet notes. To sing it then often meant suffering and death. Even before John passed away from earth, martyrs had sung that new song in prison and in flames, at the stake and on the rack. 'Slain for us,' swelled the chorus of thousands who were conquerors by the blood of the Lamb.

"Everywhere on earth the song was new, even in Jerusalem—Jerusalem wept over by the Savior, whose children he would have gathered together, 'as a hen gathereth her chickens under her wings,' but they would not. The prophets had uttered, in dark sayings, some notes of the new song which prefigured the cross of Calvary; but 'Wonder, O heavens! and hear, O earth!' the Lord's last command to his chosen apostles was to begin at Jerusalem the first notes of the new song—to teach those who had slain him to sing: 'Slain for us.' Many quitted the feet of Gamaliel, the chair of Moses, the temples of idols, the tables of devils, the altars of war, to glory only in the cross. None of that wicked group was forbidden to join, with angels and the spirits of just men made perfect, in the notes of the new song.

"Diana of the Ephesians was worshiped 'in all Asia' and 'in all the world' as victorious Rome extended her conquest throughout the earth. Before that time the heavenly bodies were the chief objects of worship. No holy song, except the songs of captive Jews, had ever been heard in Asia till the apostles of the Lord Jesus introduced the new song. The glad tidings of salvation soon spread abroad, and in her seven chief cities thousands took up the chorus of the new song. The harps of Diana were broken upon her altars and her shrines thrown down, and the song of redemption silenced the shouts of her worshipers.

"The song was new in all the Eastern cities. In Corinth, Antioch and Cyprus the song of the drunkard, the dance of the licentious went on in moonlight and sunlight, in myrtle shades and on vine-clad hills, without shame or secrecy. But

even there the song of the Lamb of God silenced the odes of Anacreon and the orgies of Cybele. Many who had joined in the songs of idolatry learned the new song, and over them Paul rejoiced: 'Such were some of ye; but ye are washed, ye are sanctified, ye are justified.'

"At Athens thirty thousand gods divided the harps and hearts of men. The songs of Hesiod and Homer were sacred to deified men, or gods worse than men. Plato, the wisest man of his day, said: 'It is difficult to find the Creator, and impossible to teach him to the multitude.' Paul went to Athens and raised, in that idolatrous city, the notes of the new song. It was caught up by Dionysius, Damaris and others, and erelong converted philosophers declared: 'Every Christian has found God and can show him to the people.' The preaching of the cross put down the wisdom of the world, and the new song silenced the orchestra of heathendom.

"In Rome the anthem of redemption was new, especially in 'Cæsar's household.' There nothing better was heard than the licentious songs of Ovid or Horace, the praises of Mars or Jupiter. The seven hills of Rome rang with the worship of idols. The altars of Jupiter blazed with holocausts and hecatombs. But the new song was raised there, and even before Paul visited Rome its notes were sounding full and clear throughout the Imperial City. Superstition struck all her harps, emblazoned all her shrines, to put down that song, but it could be silenced by neither force nor stratagem. Paul sang it in prison and in his 'hired house' for two years, 'to all who came to him.' Soon it spread from the prison to the palace, from the 'hired house' to the haughtiest temples of Rome. Christ reigned and

triumphed gloriously. His doves were more powerful than Cæsar's eagles; his cross, more triumphant than their banners. The blood of the Lamb became the song of the army and the people. It swelled and swept on from rank to rank, until from the humming of a bee it became like the sound of many waters.

"A sense of unworthiness sometimes prevents sinners from joining in the new song—coming to Christ—but many to whom redeeming grace was first offered were among the vilest of the vile, until they came to the fountain that was opened for sin and uncleanness and washed away their pollution. Was it not to give hope to the world that so many of the wicked were called at the beginning? Paul wrote the early history of the Romans in the first chapter of his Epistle to them. It is shocking, but redeeming love was not disgusted when those vicious Romans applied to the fountain opened for sin and uncleanness. All were welcomed to take freely of its healing waters. The lip breathes not, the heart beats not, the sinner lives not, who is not as welcome to sing the new song as any angel or spirit around the throne of heaven."

The Wondrous Call.

Hadst thou no burdens of thine own, Lord Jesus,
And wast thou ne'er by care and grief oppressed,
That thou dost cry to all earth's weary millions:
"Come unto me, and I will give you rest?"

Ah, never was a heart so heavy laden,
And never was there such a cross as thine!
No mortal e'er hath known so deep affliction,
For thou hast borne the whole world's woes and mine!

A threefold burden weighed thee down, Lord Jesus;
A triple crown of sorrow thou didst wear:
God's anger for thy people's foul transgressions,
Hell's hate and mortal malice thou didst bear.

Oh, blessed Jesus, all this sorrow bearing,
Acquainted so with pang and bitter grief,
To thee, thus learning fully how to pity,
We come to find a sure, a sweet, relief!

And not alone bring we our dark transgressions,
But all life's load of care and all our woe;
It is thy very sorrows, Lord, that bid us.
Hadst thou not wept, our woes how couldst thou know?

Thy tears forever tell us thou wert human;
Thy griefs, that thou our keenest griefs canst feel;
And so we bring to thee our pain and anguish,
For thou dost know our hurt, and thou canst heal.

Thus finding rest for our own hearts so weary,
Would we, to those about us still oppressed,
Echo thy winning, wondrous words of mercy:
"Come unto me, and I will give you rest."

THE FRONT HALL AT THE FANNING ORPHAN SCHOOL.

CHAPTER X.

The Highway of Holiness.

Mrs. Fanning wrote frequently and earnestly of the importance of living the Christian life—of walking in "the highway of holiness"—and from her writings on that subject I have culled the following:

"The work of becoming pure in thought and word and deed requires constant study, constant self-control. The apostle Peter instructs us how to engage in this work and how to carry it on daily, so that the frail children of earth may be pleasing to the Father in heaven. To Christians—those who had obtained faith 'through the righteousness of God and our Savior Jesus Christ'—he wrote: 'And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.' (2 Pet. 1: 5-7.)

"Directions more appropriate—tending more to the formation of Christian character—could not be given. To firm belief in God and in his Son, Jesus Christ, as our Savior, Redeemer and Elder Brother, we must add virtue. Webster defines 'virtue' as meaning 'courage,' 'moral excellence.' Hence, by 'virtue' is meant a courage that enables us to be true to our convictions of right—integrity so strict as to gain the confidence of those who

observe lives influenced by it. That virtue must be guided by knowledge—knowledge of the pure system of religion given by the Son of God—knowledge that can be gained only by study of the word of God. That knowledge naturally leads to temperance, or moderation, in all things—in eating, drinking, dressing, talking—to self-control and self-denial in the whole conduct of life.

"To form Christian character we must add to temperance patience—must strive to possess that meek and quiet spirit that bears serenely the trials and disappointments of life. After patience comes godliness—a hallowed state, a full consecration of the life to heaven and heaven's uses. To godliness succeeds brotherly kindness—the spirit of compassion that leads Christians to treat all mankind with the consideration that children of the same family should show to one another. When we can do this, it is not hard to exercise toward all the world that charity—love—that crowns the Christian character.

"'Holiness is the only means by which holiness can be diffused. He who fails to be holy cannot persuade others to be so. The wise man imparts wisdom; the good man, goodness; and he who loves holiness and makes it the aim of life can impart it to others.' The holiness of Christians is a means appointed for the conversion of the world. It is most prominent in the teaching of our Savior, and stands out in solemn grandeur in his last prayer for his disciples: 'Sanctify them through thy truth; thy word is truth.' It shines like golden threads throughout the whole teaching of the word of God. Holiness is the white robe of the church—the bridal dress of the Lamb's wife."

Concerning the character and work of Christian women she wrote:

"There has recently been much discussion concerning woman's work in the church. Many good things have been said and written on that subject, but nothing of such weight and power as the word penned by inspiration. To its pages, then, we turn, believing that its precepts were written for all time and all peoples, and that its principles apply to us, as well as to the women of an earlier day.

"When the religion of Christ was new upon the earth, and was the principal business of its professors—as it should be to-day; when it engaged the noblest thoughts of men and women and called forth their most earnest efforts for its advancement—as it should do to-day—then did the character of Christian women shine forth in unexcelled splendor. If we study those characters as delineated in God's word, we can learn the principles by which they were governed, can judge of the work by which they were developed, and, having both precept and example to guide us, can form like characters and walk in the ways of those women whose lives met the approbation of God.

"Those women of the New Testament were praying women. During the week just preceding the establishment of Christ's kingdom they continued, with other disciples of the Lord, 'in prayer and supplication.' After the kingdom—the church—was established, they held prayer meetings in their homes. In the house of Mary, the mother of John Mark, many were gathered together praying, when Peter knocked at the door, after his miraculous deliverance from prison.

"They were full of good works and almsdeeds,

Dorcas made coats and other garments for the poor and afflicted. Lydia hospitably cared for the weary, persecuted preachers of the gospel, and ministered to their comfort when all others forsook them. Many were humble workers with the apostles. Paul mentions Priscilla, and her husband, as his 'helpers in Christ,' who would, for his sake, have laid down their lives, and to whom not he only, but also all the churches of the Gentiles, gave thanks. What an honor to be so mentioned! That same Priscilla, with her husband, Aquila, when they found Apollos preaching an imperfect gospel, 'expounded unto him the way of God more perfectly.'

"Paul mentions others—Mary and Julia, Tryphena and Tryphosa, of the church at Rome; Syntyche, Euodias and others at Philippi—as having labored much in the Lord. He commends Phebe, of Cenchrea, to the church at Rome, asks them to receive her kindly and assist her in her mission, because she had helped many—himself as well as others.

"Those women of the church in its early days did not have for their guidance the sacred Scriptures complete, as we now have; but they listened with reverence to the teaching of Paul, Peter and others, who 'spake as the Spirit gave them utterance.' They followed those divine admonitions, of course. Otherwise, they had not received the approbation of God or the commendation of Paul, that fearless reprover of the unfaithful.

"What admonitions were given them? They were admonished, as were—and are—all other Christians, to put away their former conversation, which was corrupt, and become renewed in the spirit of their minds, according to the direction of

the Spirit. They were urged to subdue all bitterness, wrath, anger, clamor, evil speaking, malice, to put away all deceit of word or action. They were advised to be tender-hearted, forgiving, pitiful and courteous, to be sincere, that they might be without offense in the day of Christ. They heeded those admonitions. I cannot imagine Priscilla as a woman who talked unkindly of her neighbors, indulged in fits of ill temper, or neglected the sick and suffering.

"They were admonished to study how women professing godliness should appear; to adorn themselves with modest apparel, not with 'gold or pearls or costly array,' or by plaiting of the hair or the putting on of apparel. I cannot think of Lydia—though she was a seller of purple—as a woman fashionably attired, with her skirts pinned back so tight as to be indecent, or so narrow that she could not, without great difficulty, climb a fence in her travels.

"The older women were admonished to teach the younger women to love their husbands and their children—'to be discreet, chaste, keepers at home, good, obedient to their own husbands.' A congregation of Christians met for worship in Priscilla's house at Ephesus; but I cannot think that she was ever president of any society in the church, or that Lydia ever presided, as a dignified officer, over such a body.

"Did not such characters as those women formed enable them to do all the work required of them in the church? Would there now be vexed questions as to woman's work in the church if Christian women endeavored to form characters by the models given in God's word? Beautiful as pearls

on threads of gold are the words and ways of the intelligent Christian woman whose life and character are molded by love of the Savior. She never wounds his cause, never compromises the dignity of his religion. She would as willingly have placed the crown of thorns that pierced his brow as she would bring, by word or action, reproach on his name. Earth's sorrows may cast their shadows along her way, but she walks, with cheerfulness and resignation, the quiet path of duty, believing that it leads, through shade and sunshine, into rest."

From many good things on the subject of Christian living, I have selected, to close this chapter, the three brief articles that follow:

"'Set a watch, O Lord, before my mouth; keep the door of my lips,' should be our daily prayer; and since out of the heart come 'the issues of life,' we should look into our hearts and carefully guard them from wrong. Does anger spring up there? We should root it out and cultivate the spirit of love in its stead. The memory of our own sins should make us tender and forgiving to those who sin against us. Do we think of ourselves more highly than we ought to think? Let us remember the humility of our Savior, and bow down before him in sincere penitence. Does pride or envy govern our actions? Let us put on love, which is 'the bond of perfectness.' Have we respect to persons? Do we show more consideration to the rich than to the poor? We should remember that God has chosen the poor to be heirs of his kingdom; that he loves the friendless, calls them to take his yoke and learn of him.

"'The Ancient of days noteth in his book the

converse of his creature, man; and there is no swerving from the right, in word or deed, that may not lead eternally astray.' Let us set a watch on our lips and hearts, that our names may not be blotted out of the book of life in that great day for which all other days were made."

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"Devotion to God and love of worldly amusements do not often exist together in the same heart. If Christians love the world and its pleasures, they have, at least, lost their first love—their first anxious care to be like their Master. It does not seem meet to attend, during the week, theaters, ballrooms and other places of popular amusement, arrayed in the fashionable paraphernalia of the day, and then, on the Lord's day, assemble with humble followers of our Lord to partake of the bread and wine that commemorate his suffering and death. Can a Christian who engages in dancing commend to a dying friend the religion she professes? If not, she should abandon dancing.

"Christians sometimes engage in worldly amusements because they dislike to be different from the worldly friends with whom they associate. Allow me to suggest that there *must* be a difference between saints and sinners—between the church and the world. The world travels a road that is, at the outset, broad and smooth; but it becomes a rugged and difficult way that offers no rest to the weary traveler and only a gloomy grave at the end. Christians must walk, thoughtfully and prayerfully, in the strait and narrow path that leads onward and upward and ends in the realm of eternal day."

"Love of fashionable display is a canker that eats out the heart piety that should characterize the people of God. It operates, as much as any other one thing, perhaps, to prevent the widespread influence the religion of Christ might otherwise have. Women are exhorted to adorn themselves in modest apparel, but many who profess the name of Christ appear in attire as costly and elegant as those who make no profession of piety. The flash of jewels, the sheen of silk, the gleam of gold and pearls are loved by many who claim to be followers of Him who laid aside the beauty and glory of heaven, to open for them a way from earth to that brighter, better home.

"It is pleasant to dress elegantly, to have richly furnished, beautiful homes. The love of those things seems to spring up in the heart as naturally as flowers bloom out in the fresh air and sunshine of spring. When that love is cultivated and encouraged, however, we spend in its gratification time and money that should be devoted to things more important. Those who devote their attention principally to fashionable dress, fashionable furniture, houses, and equipages, have little time, sympathy or money to expend upon the needs of others. Neatness and order should everywhere prevail, but the latest fashionable fad is of small importance when compared with true piety of heart.

"The world will be better when Christians are more like Christ."

The Church and the World.

The Church and the World walked far apart
On the changing shores of time.
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And walk with me this way."
But the good Church hid her snowy hands,
And solemnly answered: "Nay,
I will not give you my hand at all,
And I will not walk with you.
Your way is the way that leads to death,
Your words are all untrue!"

"Nay, walk with me but a little space,"
Said the World, with a kindly air.
"The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude,
But mine is broad and plain.
My way is paved with flowers and dews,
And yours with tears and pain.
The sky to me is always blue;
No want, no toil I know.
The sky over you is always dark;
Your lot is a lot of woe.
Come, leave the path that is narrow and steep
For mine, so smooth and wide;
There's room enough for you and me
To travel side by side."

Half shyly the Church approached the World
And gave him her hand of snow;
And the gay World grasped it and walked along,
Saying in accents low:
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the Church, with a smile of grace.
Then her pure white garments drifted away,
And the World gave, in their place,
Beautiful satins and shining silks,
Rich gems and costly pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;
"I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Most splendid it was to behold.
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold.
Rich fairs and shows in her halls were held,
And the World and his children were there.
Laughter and music and mirth were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and gay
To sit in their pomp and pride;
But the poor, who were clad in shabby attire,
Sat meekly down outside.

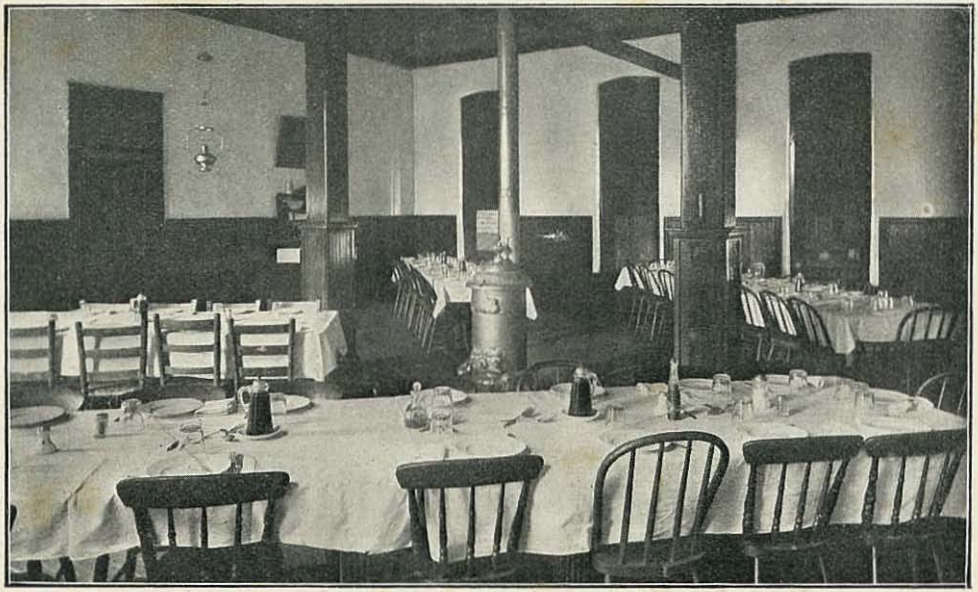
"You give too much to the poor," said the World,
"Far more than you ought to do.
If they are in need of shelter and food,
Why should it trouble you?
Go, take your money and buy rich robes,
Buy horses and carriages fine;
Buy pearls and jewels and dainty food,
Buy the rarest and costliest wine.
My children dote on all those things;
And if you their love would win,
You must do as they do, and walk in the path
That they are walking in."

Then the Church held fast the strings of her purse,
And modestly lowered her head,
And whispered: "No doubt you are right, dear friend.
Henceforth I will do as you've said."

So the poor were turned from her door in scorn;
She heard not the orphan's cry,
And she drew her beautiful robes aside
As the widows went weeping by.
The sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

The Church sat down at her ease, and said:
"I am rich, and my goods increase;
I have need of nothing, and naught to do
But to laugh and dance and feast."
The sly World heard, and he laughed in his sleeve,
And mocking said, aside:
"The Church is fallen—the beautiful Church!
And her shame is her boast and her pride."

An angel drew near to the mercy seat,
And whispered in sighs her name.
The glorious anthems of rapture were hushed,
And heads were covered with shame.
And a voice was heard at last by the Church,
From Him that sat on the throne:
"I know thy works, and how thou hast said,
'I am rich,' and hast not known
That thou art naked and poor and blind
And wretched before my face;
Therefore from my presence I cast thee out,
And blot thy name from its place."



THE DINING ROOM.

CHAPTER XI.

Prayer.

Mrs. Fanning was, by nature and habit, devotional. She thought deeply, and wrote much, in regard to prayer, and from her writings on that subject I have culled the following:

"Under the Jewish law, only the high priest had access to the holy of holies and held communion with God from between the cherubim that shadowed the mercy seat. He could say, as he entered the holy place, bearing incense and the blood of sacrifice: 'I will hear what the Lord shall speak, for he will speak peace to his people.' The ark of the covenant was magnificent; the golden mercy seat, sublime; the cherubim that hovered above it were full of majesty, and the cloud of glory crowning it must have filled the soul of the worshiper with awe, with greatest reverence.

"The glories of the temple were, however, only 'shadows of good things to come.' Those 'good things' themselves we have in communion with our Father. In Christ Jesus we have a High Priest who is touched with the feeling of our infirmities, because he was tempted as we are. Through his name, therefore, we can come boldly to the throne of grace, asking for help in time of need.

"All that is pure and tender in our religious character depends upon a devotional spirit. Without it, we might maintain a good conscience to-

ward our fellow-beings, but not toward God. No good principle can grow or retain its strength without prayer. Notwithstanding this, we often allow social pleasures, an interesting book, a visit to a friend or some everyday employment to engage our time and thoughts longer than an interview with the Sovereign of the universe.

"Faith must be antecedent to prayer. We must believe what God has written, that hope and peace may arise in our minds from the exercise of prayer. When we truly believe God's promises, the place of prayer becomes, like the house of God, 'the gate of heaven.' No worshiper prays with pleasure who believes he prays in vain. 'He that cometh to God must believe God's promises, the place of prayer becomes, like the house of God, 'the gate of heaven.' No worshiper prays with pleasure who believes he prays in vain. 'He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' John, writing to Christians, wrote: 'If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' If we believe his word, we must believe he pardons our sins when we come according to his will. We know whether we have humbly confessed our faults; we know whether we have earnestly desired to be cleansed from all iniquity, whether we have poured out heartfelt petitions for pardon. If our prayer has been in accordance with his will, it is as clearly our duty to believe the promise as to obey the precept."

On the subject of secret prayer she wrote:

"'When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who is in secret shall reward thee openly.' Even before the Savior gave this injunction, good men of every age had considered their solitary approaches to God as their highest privilege. Moses communed with Jehovah as his friend. David, in all his sorrows, found a sweet refuge in communion with God. Daniel risked his life for the privilege of prayer.

"The Savior was a man of prayer. When he needed help to resist temptation or to meet trials, he lifted his heart in prayer to his Father. In the midst of his work of healing the sick, giving sight to the blind and feeding the multitude that followed him into the wilderness, he 'went into a mountain to pray.' After relieving the distress of suffering humanity about him, he sought, in darkness and solitude, the comfort that he could derive only from intercourse with Him who in love and pity heard his prayers and supplications. The dews of night fell upon him, the damp ground was under his feet, the mountain wind sighed around the desolate place; but darkness gave place to light of dawn before his prayers were ended. He spent the day in laboring for the good of man, and closed his labors by a night of prayer.

"The Savior's example shows that deeds of charity and exertion for the sick and afflicted must not supersede secret prayer. Diligence in business and fervency of spirit should walk side by side. Fatigue should not cause us to neglect the solemn duty of prayer. We are never more fatigued, probably, than was our great Exemplar. He had no

home, no shelter, no comforts, no pillow for his sacred head, no resting place for his feet, and he went into mountain solitudes to pray. A cold room in winter or a close room in summer often hurries our devotions, but on the dreary mountain he prayed all night.

"To keep alive a prayerful spirit, we must have a fixed time for the performance of this duty. If no time is fixed for secret prayer, it will be neglected. Leave it to be done 'some time'—no definite, fixed time—and it will seldom be done. Most Christians have felt the guilt and unhappiness arising from irregularity and coldness in private prayer. They have found themselves more inclined to do wrong—more inclined to forget Him who 'offered up prayers and supplications with strong crying and tears.' We should have a fixed time for this duty and privilege, and nothing trivial should cause us to neglect that period of communion with our Heavenly Father. Besides, if we seize, amid the busy scenes of life or in hours of darkness, when sleep deserts our pillow, spare moments to lift our hearts to God, we will not wander far from his presence. When cares press upon us, when sorrows assail us, or when the scenes of life are joyous, our hearts should ascend to our Father, though but for a moment, like birds let loose into the upper air.

"Christ Jesus had the Spirit without measure; he knew no sin; yet in loneliness and solitude he poured out his soul in prayer. Christians must pray or perish."

In regard to "posture in prayer," she wrote as follows:

" Little things affect us much. A wrong posture will sometimes produce a wrong spirit. We cannot throw ourselves down according to our humor or fancy, or lie before God yawning one moment and speaking to him the next, and reap any benefit from such experience. Humoring the body often hampers the mind. A slothful position makes the body slothful. Leaning the head on cushion or bed sometimes puts the heart to sleep, and burying the face for ease often buries thought and feeling. These things are neither trifling nor untrue. We should not consider as a trifle anything that causes us to come thoughtlessly into the presence of the Eternal. There may come to us seasons when the heart is so full and the soul so engaged that posture in prayer is not thought, but we are seldom so ' out of the body.' A reverent manner does much toward filling the mind with reverent feeling. Let us not consider as trivial anything that brings us into our Father's presence without the love and reverence and fear due to his goodness, majesty and power."

In an article entitled " The Influence of Prayer " she wrote:

" What exalted ideas Paul must have had of that influence when he wrote: ' Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' (Phil. 4: 6, 7.)

" In this age of the world—when there are calls for the active exercise of every faculty we possess, to meet the demands of life—it is difficult, even for those who claim to be obedient to the will of God,

to obey the injunction: 'Be careful for nothing.' Of course that injunction does not mean that we shall cease personal effort, and depend upon prayer to God for daily necessities. He who prays when he should work has no more promise of blessing than he who works and prays not. The lesson that Paul—or the Holy Spirit, through Paul—would teach is that Christians should not become so absorbed in the cares of life as to neglect the privilege of prayer. When we allow the stress of worldly interests to interfere with devotional habits, we may expect to incur the displeasure of our Father. He is not willing to be forgotten by his children. If they become estranged from him and cease to come to him as to a Father, he sometimes brings them to his feet with the rod of chastisement.

"Not only do the cares of life separate us from him, but we sometimes permit the unkindness of our fellow-beings to fill our hearts with bitterness, even when we are engaged in prayer. This is wrong. What good can we accomplish by pondering on our crosses? Every time we think of them we but increase our suffering and embitter the good things with which we are blessed. Such feelings can be overcome only by earnest prayer. Notwithstanding we have troubles, we still have many blessings. God has not forsaken us—has not wounded us by unkindness. He is always faithful, watchful, tender. He gives us many blessings for which we should express our love and gratitude. The hope of eternal life is ours, and any lot outside of eternal misery deserves our fervent gratitude. When we cast our care upon Him who careth for us, the peace of God will keep our minds and hearts.

"Prayer must be mingled with thanksgiving, if

we wish grace to help in time of need. Instead of pouring out only our sorrows before God and making complaint to him, our hearts should glow with grateful love for his tender care.

In the following article Mrs. Fanning illustrates the value of quiet hours for prayer and meditation:

"Mary Lyons, of Mount Holyoke, Mass., was a woman whose influence for good has not often been equaled. Her early educational advantages were not superior. She entered school at seventeen, and paid for her board with linen she herself had spun and woven. After making considerable progress in her studies, she taught school, and thus was enabled to again enter an institution of learning. She continued that course several years, and finally determined to establish a school on a plan different from any with which she was acquainted. She traveled in her native State and elsewhere, and explained to parents her ideas of the manner in which their daughters should be educated. Those ideas were generally approved, and she raised sixty thousand dollars with which to build and equip such a house as she thought necessary for the school.

"The building was soon filled with girls from the best families in the land, and ere many months had passed it required enlargement. The students carried on most of the work of the institution—including cooking, washing and ironing. All were required to devote part of every day to domestic affairs. They became expert and thorough housekeepers, and distinguished themselves in various lines of work—as missionaries, teachers, business women and in all departments of household work. Some of the best-educated, most practical women

of New England received their training in her school.

"Miss Lyons' lectures were very impressive. Her pupils imbibed her earnestness, and learned that what is worth doing at all is worth doing well. She endeavored to teach them their duty to God, their fellow-beings and themselves. One of her graduating classes took for a class motto: 'We labor here; our rest is in heaven.'

"There was another peculiarity in her system rarer and less considered by teachers of her day. She set apart half an hour, morning and evening, for quiet and leisure—cessation from all business, study and pleasure. It was the duty of each pupil to spend the time alone, reading God's word, in prayer and serious thought. If one chose to do so, she could spend the time idly; but all knew the object of the quiet half hour, and those ambitious to form pure, thoughtful characters felt the advantage they derived from time so employed, and had reason to bless a teacher so thoughtful and devoted to their interests.

"The morning half hour was the time to look to the Father in heaven for help to do right during the day—to determine anew to walk before him in truth and uprightness, to ask to be kept from temptation, delivered from evil. The evening half hour was no less important. At the dying of the day, the sound of a bell gave the signal for silence. All was hushed. Every member of that large family knew that that time belonged to heaven, and the greater number of them bowed down to ask an evening blessing, to return thanks for the protection of the day, for its comforts and pleasures. It was the time to reflect how the hours

had been employed, what traits of character had been cultivated, what improvement made; the time to regret wrong and ask forgiveness.

"Miss Lyons considered spiritual culture of far more importance than physical or mental training. The minds and bodies of her pupils received careful training, and she also taught them 'to raise the heart and bend the knee.' Her pupils went out from her sheltering roof with the habit of prayer impressed upon them—imprinted in their very natures. They taught it to others who had not received such careful culture, and thus her influence extended to many whom she never knew. All who left the school knew that at certain half hours in the day its pupils, wheresoever they might be scattered, were praying for each other, for themselves and all who needed prayer. It was no light matter to realize that, in sickness or health, joy or sorrow, life or death, their names would, at that time, be wafted to the throne of grace, and all needed blessings asked for them. To be the subject of so many prayers was an impressive thought.

"I read, a short time ago, of a family that met, at a certain hour every day, for prayer. A young member of the family, while away from home, was strongly tempted to do wrong, and was on the point of yielding to the temptation. Just at that moment he heard a clock strike the hour for evening prayer. He knew that all at home were coming together and reverently bowing down, as usual. He knew he would be earnestly recommended, by name, to God's holy keeping during his absence. He was strengthened to resist the temptation, with thankfulness of heart for parents who walked prayerfully before God."

Prayer of Canon Wilberforce.

Lord, for to-morrow and its needs
I do not pray;
Help me to keep from stain of sin
Just for to-day.
Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.
Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself
Just for to-day.
Let me no wrong or idle word
Unthinking say;
Set thou thy seal upon my lips
Just for to-day.
So for to-morrow and its needs
I do not pray;
But keep me, guide me, hold me, Lord,
Just for to-day.

THE SEWING ROOM.

CHAPTER XII.

Doing Good.

Mrs. Fanning constantly endeavored to do good, and, hence, was able to do very effective preaching along that line. In an article on that subject she wrote:

"We sometimes say of a man of certain character: 'He is a good man, but he is not a useful man.' Can a man who is of little or no use be really good? If he is not useful, what is he good for? If he is good for nothing, in what sense can he be called good? Can one be good without going on to the perfection of doing good? In an orchard the tree most valued is not one that is covered with glossy leaves, but one that bears rich, sweet fruit. A fruit tree is valued not for what it is capable of producing, but for what it actually brings forth. It is not upon those who are capable of good works, but upon those who abound in good works, that honor, glory and peace shall be at last conferred.

"Jesus, as he journeyed over the hills and vales of Judea, saw a fig tree in the way, and, finding nothing thereon but leaves, said to it, 'Let no fruit grow on thee henceforward for ever,' thus putting an end to its capability of ever bearing fruit. That incident should suggest to us the importance of being useful. If any who profess to be God's children live idle lives—do no good in the world—we should not marvel if God should deprive them of the power and opportunity of doing good.

"Every responsible soul has the capacity to do good in his day and generation, and his life is of value to the world in proportion to the good he does. There is good work for all to do, and those who have faithfully performed their appointed work have in all ages received the approval of God. Joseph's work was to save God's people, and he fulfilled his mission worthily. After their sojourn in that country had merged into bondage and slavery, Moses was appointed to lead them thence to a land of peace and plenty, and not until the hosts of Israel were ready to cross over into that glorious land did Moses' work cease. It was Joshua's appointed work to lead them over the river Jordan and take the goodly land promised to their fathers. He fulfilled his mission and enjoyed the approval of God. David served his generation according to the will of God. The work of Solomon was to build the temple, and he faithfully executed that commission.

"Jesus, our Savior, had a work to do on earth. He finished that work, and, like an obedient, affectionate child, he thought of his Father and his home. He had been an exile from that heavenly home more than thirty years. He had, during those years, been subject to the weakness of humanity. He was often tired and hungry and thirsty; his heart was grieved by reproach and pain, though he complained not. No doubt he longed for the glorious companionship of heaven, and rejoiced to say: 'Now, Father, I come to thee.' His path thither was a path of bitter anguish—so bitter that an angel was sent from heaven to soothe his agony and strengthen him to bear it; but he patiently trod that path of suffering until he cried on the cross, 'It is finished,' and his work on earth was ended.

"When Esther, the Jewish wife of a Gentile king, was asked to intercede for her people, who were to be put to death at a certain time, she faltered, knowing that she should risk her own life by going to the king with such a petition, and Mordecai, her uncle, sent her this stern message: 'Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this?' She accepted the reproof, and, saying, 'If I perish, I perish,' made at the proper time her petition to the king and saved her people from extermination.

"As Esther was born for the work of her time, so is every Christian born to do a work in the world. If he is of no use, he does not answer the purpose for which he was created. He is not doing the work for which God will hold him accountable. God's work will be carried on through others—'relief and deliverance will arise from another place'—but he who refuses to do his part of that work shall receive the condemnation of Heaven.

"It behooves Christians, therefore, to know and to do the work for which they must give account. That they may do that work is the reason why they were created in this particular age, rather than in another age. They have been bought with a price, that they may assist in the great work of salvation. To do this, they must become, and be, pure, and do good in their generation according to the will of God. By earnest study of the sacred Scriptures we can learn our duty to God, to our

fellow-men and to ourselves, and be 'thoroughly furnished unto all good works.'"

She understood and appreciated the far-reaching influence of character, and on that subject wrote:

"A man's character consists of the peculiar qualities that distinguish him from others, and those qualities are impressed upon him by nature or habit. A man's habits are called his ways—his footsteps—because they leave traces that mark the direction of his life, and those traces assist in directing the lives of others. A path through a newly plowed field is crooked or straight, according to the footsteps of the first person who passed over it. The next who crosses the field takes pains, perhaps, to place his feet in the footprints already made through it.

"This shows the force of example. It is not one step that makes the path, not one act that forms the character. There must be a series of steps for the one, a train of actions for the other; and those steps, those actions, often take their directions from very slight influences. The influence exerted by the character of others greatly affects us. It is said: 'An infant's spirit does not exist a day, an hour, without leaving impressions that the joys and troubles of life, or even the events of eternity, can never blot out.' I have heard a mother refer with great tenderness to a babe who passed away after only a few days of life on earth, and express the conviction that she became a better woman by having watched over its fragile loveliness for even that brief time.

"Lasting impressions of character are often made when we are unconscious of exerting such an in-

fluence. We cannot write a letter, exchange greetings with a friend, speak to a little child in passing, without making impressions for good or evil. Children often walk in the footsteps of their parents. Instruction and advice in after years may do much, but early example will do much more, in molding their characters. Not many children will be rough and uncultivated if trained by refined and cultivated parents. A picture of a beautiful scene presents it to the mind more clearly than a description of that scene in words, and grace of character or manner is more clearly impressed by example than by precept. Parents can most effectively train their children to walk in the good and right way by daily and hourly themselves walking therein.

"God teaches by example. He gives us, in his word, no long dissertations on faith, but presents for our consideration faithful Abraham—a man of faith so strong that he would, at the bidding of Jehovah, have offered as a sacrifice the son of his old age, believing that God could, and would, restore to him that child of promise, in all his youth and beauty. There are in the Bible no lengthy discourses on patience, but it contains the history of Job, distressed and sorrowful, but patient in his misery, exclaiming: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' The Book of books contains no essays on meekness, but instead we find pictured there the life of Moses, the meekest man on earth. In the New Testament are many exhortations to Christians to be pure, gentle, loving and self-sacrificing; but God first sent his Son into the world to show, in his sinless life, the beauty of purity, gentleness, love and self-sacrifice.

"Influences of character are potent and lasting.

Abel was the first pilgrim who trod the way from this world to the world beyond the grave. He passed away like the vapor of the morning which his name signifies, and dreamed not, during that fleeting life, that his path of faith and obedience would be trodden by future generations, and that, though dead, he should speak throughout all ages to a listening world. Little did Abraham imagine that thousands and multiplied thousands would walk in his footsteps and be animated by his example of faith; nor did Job realize that his footsteps along the path of sorrow would enable many to walk patiently through the trials of this world to a world where trials are unknown.

"When we see footsteps pointing to the east, we do not suppose that the person who made them was moving toward the west. The footsteps men leave —the record of their lives—mark the way by which they have reached heaven, or the downward road that leads to misery eternal. We can trace in the Bible the footsteps of Enoch and Elijah, of Cain and Judas. There Solomon left the path of obedience; here Paul entered it and pressed forward in the Christian race. Just so, if we profess to be traveling toward a heavenly home, our footsteps should point in that direction. It is said: 'The Bible is God's revelation to Christians, and Christians are God's revelation to the world.' The world may not read the Bible, but it reads the character of Christians. Usually even wicked men know whether the professed Christians in their community are true and sincere followers of the meek and lowly Jesus. The earnest, faithful life of true Christians leads the world to value Him whose influence produces such characters. One soul imbued with

the spirit of Christianity will do more to lead the world to Christ than a thousand discourses on holiness of life."

In the following article she impresses a valable lesson:

"When Jesus, on the mount of transfiguration, encircled with the glory of divinity, talked with Moses and Elijah, Peter—who, with James and John, witnessed the wonderful scene—said to the Lord he loved: 'It is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.' Warm-hearted, loving and impulsive, his desire was to do honor to the glorious beings who had met and talked on Mount Hermon's lofty height; but he spoke, 'not knowing what he said.' Such structures would have been as vain and useless as are many others reared without thought or knowledge. Neither the great leader and lawgiver of Israel nor the prophet who lived at a later day would have again sojourned on earth, where they had been oppressed with toil and sorrow. Moses, weary of his responsibility as leader of the hosts of Israel, prayed to God: 'Kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness.' Elijah, distressed by the degeneracy of the people he loved and would have taught, cried: 'It is enough; now, O Lord; take away my life.' Oppressed by a sense of disappointment and grieved by the disobedience and willfulness of the people they sought to lead, each wished to leave the earth before the purpose of his life had been fulfilled. The most inviting worldly tabernacles could not have tempted them to return and take up the burdens of life again.

They who had tasted the bitter cup of suffering returned to earth for only a brief space to talk with the Son of God of the suffering he must so soon endure. They needed no earthly tabernacles.

"Jesus needed no tabernacle on the mountain top. His work led him down to the lowly plains of earth, among the sinful and sorrowful, the sick and dying, and that work was soon to be finished on Calvary's brow. His tabernacle is in the hearts of his faithful followers, and shall there abide throughout the ages of eternity.

"We often build tabernacles in our hearts, many of which, like those Peter would have built, are vain and useless, because they are built to objects that are fleeting—that pass away and leave only a wreck behind. In this quiet city of the dead, beautiful with pale shafts, waving foliage and fresh verdure, the mind reverts naturally to the tabernacles of earth, to their short-lived nature, for whom and for what purpose they are built. We desire to build tabernacles that shall last beyond the brief span of human life, and, hence, should turn our thoughts inward and inquire what tabernacles our hearts are building.

"Are we building a tabernacle for Ambition? He covets a wide sphere—from center to circumference; but he must dwell at last in a narrow cave, begirt with cold clay. Do we build for riches? No riches can pass the portals of the tomb, and in the grave neither gold nor silver is found, except the burnished plate on the lid of the dark coffin. Do we build for pleasure—to laughter and music and song? In the grave the guests are all silent, and the worm is the only reveler. Do we build for Pride, arrayed in purple and fine linen? In the grave is

neither costly dress nor beautiful adornment, but simply the winding sheet and the fringe of the shroud. Do we build for Beauty? In the field of graves she loses the charm she has wielded with such power. The worm shall fret the smooth skin and spoil its beautiful tints. Mute, mute is buried loveliness. Mantled in her pall, her praise is heard no more.

"Do we build tabernacles for earthly love and affection? Sweet as are those fond ties, they, too, must end in the silent home of the dead. Brothers, sisters, friends, repose here, side by side, but none have saluted; none have offered words of tenderness and devotion. No, the dead awake not to the voice of love. Softly they slumber. Neither hope nor fear is theirs. "Peace" is the watchword, the only watchword in their quiet homes.

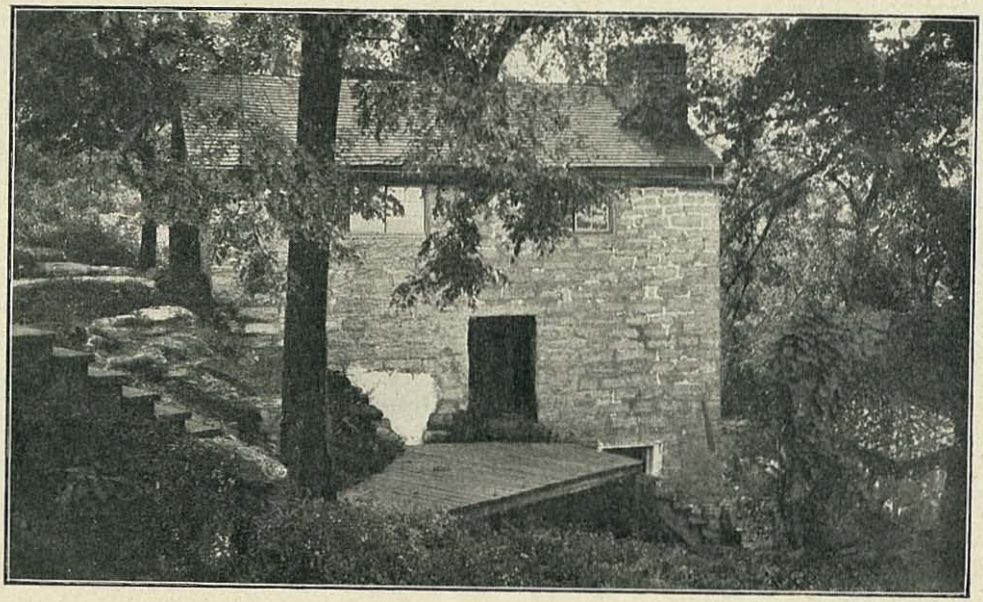
Shall we build a tabernacle for Death? He is the conqueror of all earth's countless millions. These silent mounds and pale stones are emblems of a scepter against which no mortal can lift hand or voice. To him the monarchs of earth bow with humility like that of slaves. Shall we build a tabernacle to this mighty monarch? Nay, his reign shall cease, his power shall end. A day is coming when this mighty conqueror shall himself be conquered, when the scepter which he now sways over all the earth shall be laid down—a day when 'there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'

"Not for those transitory things of earth will we build. We will rear in our hearts tabernacles of beauty that shall last beyond the portals of death—tabernacles that time cannot destroy. We will

build for Faith—the shining light by which we walk steadily and safely on, through storm and sunshine, over smooth or rugged paths, toward our Father's home. For Hope let us build—Hope, the bright beacon of the soul, pointing ever to the green fields beyond the dark river of death—the Siloam of the soul. For Love we will build—Love, patient, steadfast, long-enduring, whose presence brings cheer and comfort to drooping hearts, lightens heavy burdens and smooths rough paths for weary feet. Faith, Hope and Love—these three abide with us, and, supported by them, we look beyond the grave to the day when He who once said, 'Lazarus, come forth!' shall waken the sleeping dead; when the dust of the grave shall be transformed into immortalized bodies and become the dwelling place of purified and glorified spirits. Then, when our earth life shall be ended and we are safe in our Father's home, Hope shall give place to fruition and Faith shall merge into knowledge; but Love—the greatest of the three—unchanging and eternal, shall abide throughout the eternal years of God.

"We should build in our hearts a tabernacle wherein shall dwell Jesus, the Lamb of the great sacrifice; Jesus, of Mary born, by Pilate crucified on Calvary. By his sinless life, his cruel death on the cross and his glorious resurrection from the grave he brought life and salvation to lost and ruined man. Messiah, fairer than the sons of men and altogether lovely, hath ascended to the presence chamber of his Father, clothed with glory and honor. He is seated at the right hand of the Majesty on high, where he ever makes intercession for his people. God hath highly exalted him and given him a name that is above every name, and to that

name all earth shall bow. Ten thousand times ten thousand golden harps and seraphic voices shall fill the heavens with hallelujahs in his praise, and his kingdom shall be from everlasting to everlasting, Emanuel, Prince of Peace."



THE SPRING HOUSE.

CHAPTER XIII.

The Sabbath and the Lord's Day.

On this subject Mrs. Fanning wrote:

"'Six days thou shalt work, but on the seventh day thou shalt rest: in plowing time and in harvest thou shalt rest' (Ex. 34: 21, R. V.), was one of the commands God gave to the children of Israel through Moses; and the Sabbath—the seventh day of the week—became to them thenceforth a sacred day. The question has been asked: 'Was the Sabbath observed before the giving of the Jewish law?' On this subject there is much difference of opinion. Those who do not believe it was generally observed before that time say, 'God rested on the seventh day, after the work of creation was completed, but did not command man to rest;' and, indeed, there is no mention in Genesis of a Sabbath.

"In God's covenant with Noah there is no mention of a day set apart for rest or worship. Many of the early writers seem to think the Sabbath was not observed during the patriarchal age. Justin Martyr says: 'The patriarchs were justified before God, not keeping the Sabbath;' and 'from Abraham originated circumcision; from Moses, the Sabbaths.' Irenæus wrote: 'Abraham, without circumcision and observance of Sabbaths, believed in God.' Tertullian says the same. Justin Martyr also says: 'The Sabbath was given to the Jews because of their lawlessness and hardness of heart.'

"Others believe the Sabbath has been observed

ever since God rested on the seventh day, when the work of creation was ended. They find traces of a period of seven days which indicates a Sabbath in Gen. 4: 3; 7: 10; 8: 10; and in the contract between Laban and Jacob the term 'week' is used (Gen. 29: 27, 28). They urge that from the earliest times the Egyptians, Arabians and all the nations of the East have had a period of seven days, and that this can be accounted for only on the supposition that the practice was derived from the common ancestors of mankind.

"Be that as it may, we have no record in the Scriptures of a positive command for the observance of the Sabbath till the law was given to Moses on Mount Sinai. One item of that law was: 'Remember the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.' (Ex. 20: 8-11.) It was incorporated into the religion of the Jews and made binding upon them. The word 'Sabbath' signifies 'rest,' and the Jews observed the day as a day of absolute rest. They could perform no manner of work on that day without incurring the displeasure of Jehovah, and the penalty for breaking the Sabbath was death.

"Christians are not bound by that law, nor are they commanded to keep the Sabbath day. The Jewish law fulfilled the purpose for which it was designed—to train and prepare the world for the advent of the Savior of men—and then it passed away. Jesus fulfilled it, in every jot and tittle, and 'took it out of the way, nailing it to his cross.' (Col. 2: 14.) When the Jewish law passed away,

the command to observe the Sabbath day passed away also, it being a part of that law.

"Under the new law—the law of Christ—Christians came together on the *first* day of the week to commemorate his resurrection from the grave. On that day the Redeemer of mankind rose from the grave, where he had fought and conquered the powers of death and hell. In commemoration of that great event, the first day of the week—the Lord's day—is set apart, not as a day of rest, but as a day of spiritual activity. We find, in Acts of Apostles and the Epistles to Christians, many references indicating that the early Christians regularly assembled on that day; and that fact, coupled with injunctions to not 'forsake the assembling of yourselves together,' gives to the proper observance of the first day of the week as much divine authority as was ever contained in the command: 'Remember the Sabbath day, to keep it holy.'

"On the first day of the week the Holy Spirit descended and sat upon the apostles in tongues of living flame, to enable them to tell, in all languages, the wondrous story of the resurrection. The church of Christ—the regeneration—was, on that day, presented to an astonished world. The seventh day, blessed and sanctified of God, announced that the creation of the material world was finished. The Lord's day announced that a new creation was complete—a regeneration had come forth, glorious, from his hand. The first world was spoken into existence by the word of God. The second, wonderful to tell, was established by the tears, groans, prayers and agonies of God's Son.

"The Jewish Sabbath was a day of perfect rest. The Lord's day is a day of sacred toil, of spiritual

work. The observance of the Sabbath by the Jews was often, no doubt, through fear. Our observance of the Lord's day should proceed from love to him who died for us. No day should be more actively spent by Christians than the first day of the week. They should meet, as the early disciples met, to think of, and commemorate, the suffering and death of the Savior. The remaining hours of the day should be spent in doing the work he did while on earth—soothing the afflicted, teaching the ignorant, bringing back the erring to the path of virtue—in doing good wheresoever we may. There is no time for Christians to rest, while there are souls to save."

Earnest regard for the Lord's day was characteristic of Mrs. Fanning. She understood, no doubt, the benefit, to the mental and physical nature, of one day of rest in seven—rest that comes through change of occupation and relaxation of the strain of everyday life. She knew, by experience, that proper observance of the Lord's day is a means of spiritual strength and growth, enabling Christians to constantly rise to loftier heights of service and self-sacrifice. Knowing these truths, she labored to impress them upon all who came within the circle of her influence, and especially upon the young people under her care.

In an article on "The First Day of the Week" she wrote:

"'The first day of the week is not rendered sacred by positive law, but by the great event it commemorates.' On this morning, early, when earth was waking from its slumbers and life was again in motion, the Redeemer of the world rose from the chill and gloom of the grave, bringing to man a

blessed hope and promise. He had meekly submitted to the power of death, that he might be, in all points, like the sons and daughters of men; that, having sorrowed and suffered with them, he should know how to comfort them in their weakness. He rose from the grave, triumphant over death, bringing life and light to a lost and sin-darkened world.

"If his followers love him as they should, they are quickened, as the Lord's day returns, week after week, by new life, new desires, new hopes; and, beginning the day with tender memories of their risen Lord, they will spend it in his service. They remember that he was smitten of God and afflicted, was bruised and put to grief, was wounded for their transgressions. They remember that he hung on the cruel cross, his hands and feet torn and bleeding, his side pierced with a Roman spear, his visage marred by the agony of death. They go in spirit to his grave, rejoicing anew that death could not retain him in its gloom. All who wear his name should think of him early, with humble, grateful hearts, that when they meet around his table they may do so truly in remembrance of him—in remembrance of his love and suffering.

"The Savior, reigning in heaven, amidst the holy angels, must remember the morning on which he burst the bonds of death and rose triumphant over the grave. He wills that all his followers recall, with loving hearts, the events that day commemorates. 'O, Christian, bowed by the sorrows of earth, look up! He at whose feet angels cast their glittering crowns is your Lord, your Savior, your high-born kinsman. Your own earth, where he was a man of sorrows and acquainted with grief, is the place of his nativity. He looks upon it with love

deep and abiding, and is able and willing to save to the uttermost all who come to him.'"

In another article she wrote:

"One means of good influence in family life is showing reverence for the Lord's day. That day may be made the most pleasant of the week, in a family trained to love things sacred. If that day were always considered in the light of eternity, how differently we would spend it! Parents who claim to be Christians, instead of devoting that day, especially, to teaching their children the fear and love of God, often waste the mornings and most of the afternoons in amusement or sleep, allowing their children to spend the time in play. It is strange that mothers and fathers, knowing the temptations that surround their children, do not exert themselves to fill the young minds and hearts committed to them with lessons of purity and truth.

"A pleasant writer commends very highly the home life of a family whom she visited for a few days, including Saturday and Sunday. Reverence for the Lord's day was an important part of the home training. The father and mother resolved, in the early days of their marriage, that in their home the Lord's day should be a day of pleasantness and peace. They denied themselves fine clothes, fine furniture and other fine things not really needed, that they might have good books and everything else necessary to the cultivation of mind and heart. The book most prized and most diligently studied in that home, however, was the Book of books; and each child in the family had a copy of that book, printed in good, clear type, and

all were encouraged to daily study and obey its precepts.

"On Saturday every possible preparation was made to reduce the household work of the next day. The house was put in order, meals prepared as far as possible, and everything made ready for the Lord's day. School books were laid away, and Sunday-school lessons were thoroughly and carefully studied. As bedtime drew near, the mother asked her children if they were ready for the Lord's day—if they had tried to put away all unkind feelings toward others. 'Mother,' said one of the little boys, 'I went this morning to see Tom Walters, who hurt my pig, and we made friends.' 'I'm glad you settled that difficulty to-day, my son,' said his father. 'Most misunderstandings arise for want of a few words of explanation, kindly given, and we should always seek an explanation if we think a friend has injured us.'

"Early to bed on Saturday night was the rule of the household, and early to rise no less the rule for Sunday morning. After the plain, simple breakfast was over, there was a short service of family worship. The father read a lesson from the Bible and all knelt in prayer. Then they gathered about the piano, the mother played, and all joined in singing hymns. The necessary work of the household was attended to, and father, mother and children prepared to go to the Sunday-morning service at church. Reverence for that service and attention to its lessons were enjoined upon the children, by precept and example; and the thought was impressed upon them that the young, as well as the old, have God-given duties to perform.

"After returning home, there was another simple

meal, most of which had been prepared the previous day. Under the rule, 'Many hands make light work,' the few simple tasks of household work were quickly disposed of, and there was time for recreation. In the afternoon the father read aloud an interesting book, and tried to make the time pass more pleasantly because of his presence in the home. Later in the evening the father or mother reviewed with each child the events of the past week. Good actions of each were commended, faults and mistakes pointed out, and the improvement made by each received sincere praise. Each child was lovingly warned to be on guard during the coming week. As bedtime drew near, the family knelt together during an earnest prayer for the help that each might need, and the day's duties and privileges closed with a hymn of praise and thanksgiving.

"How much better to spend the hours of the Lord's day in such a manner than to waste those hours in sleep, in visiting, or other amusement, forgetful alike of the solemn duties of the day and the great event it commemorates!"

In another article, entitled "Sunday Visiting," Mrs. Fanning, in an imaginary monologue by a young girl, presents a very different manner of spending the Lord's day—one that is, unfortunately, very much in vogue in many communities:

"'O, mother, dear,' said a young girl, 'I thought yesterday, when we were all working so hard: "To-morrow morning I shall have a quiet hour in which to study my Bible lesson, so as to know it well before we start to Sunday school in the afternoon." Last week my teacher said: "I regret

deeply that my girls do not study. I fear I am doing no good, and the thought saddens me all the week." She didn't know I was cooking, all Lord's-day morning, for a house full of friends. But it will be this afternoon just as it was last Sunday afternoon. Look, mother, down the lane! Don't you see Aunt Sally, Uncle John and all the children coming this way? There's Tommy with that great Newfoundland dog he romps with continually. They'll all want their dinner. Aunt Sally likes to have a good dinner on Sunday, you know.

"'Do all families go visiting on Sunday? You never did, mother. When we couldn't go to church Sunday morning, you and father stayed at home, read and talked to us of the Savior—taught us how to become his disciples. How can Aunt Sally's children learn to be Christians and to value the Lord's day, when she sets it apart for visiting?

"'But I know, mother, you don't like for me to find fault with any one. You are sick, and I ought not to worry you with such complaints. To help you, mother, I'll do the best I can toward getting a nice dinner, but I hope the Lord's day will not always be set apart for visiting.'

"By the time the young girl reached that conclusion, the family that called forth those remarks entered. Aunt Sally was warm and tired. She called for cold water and a fan. In a short time Tommy and his dog were romping through the house. The family spent the remainder of the day entertaining their visitors, and it was not with an anxious desire for a repetition of that pleasure that the mistress of the house said, as she bade her visitors good-by: 'Come again.' If she had spoken her innermost thoughts, no doubt she would have added, 'but

please choose some other day than the Lord's day for your visit.' "

The tendency of the present time is to utterly disregard the first day of the week as the Lord's day. There has been a reaction from the strict, formal, " blue-Presbyterian " observance of " the Sabbath," as it was called, that made it a day to be dreaded. The pendulum has swung in the opposite direction, and, as usual, has swung too far. It, therefore, behooves Christians—who are " lights in the world "—to teach, by their example, the proper regard for the day. They can do this only by strict attention to the divinely appointed duties of the day, never failing to meet with the children of God, for work and worship, if it is *possible* to do so. If you should have visitors at the hour for service at the Lord's house, invite them to go with you there. If they decline to do so, ask them to remain in your home and await your return. Such courteous rebuke would soon cure them of the Sunday-visiting habit.

I heard J. A. Harding say if his father's funeral should be appointed at the hour for the Lord's-day service—the breaking of bread—and he had to choose which he should attend, he would attend the service of the Lord's house, notwithstanding his exceeding love and respect for his father. That statement shows what great stress he places upon observance of the duties of the Lord's day, but it is not more stress than the word of God places upon that day's duties. " If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation? " The Jew who failed to keep holy the Sabbath day

incurred the penalty of death. What shall be the condemnation of Christians who constantly disregard and neglect the duties that devolve upon every child of God on the first day of the week?

In regard to work for that day, Mrs. Fanning wrote:

"It is not the general impression that there is work for that day. Many who rise early on other days think it is their privilege to sleep late on Sunday morning. Sleeping late makes confusion and hurry during the rest of the day, and its hours pass, therefore, with but little profit. If there is a day on which the disciples of Christ should be early at their post of duty, it is *his* day. Six days he gives them to attend to their worldly business, and he claims only one. This he claims for their improvement—that they may commune with him and be still—be, for a little while, less careful of the world and its anxieties, and turn lovingly to him.

"We cannot spend the morning hours in sleep, rise late without a thought of the Lord, attend to home duties and hurry off to hear a sermon and to 'break bread,' and feel, at the close of the day, that we have derived much spiritual improvement from its hours. To be benefited by the public service of the Lord's day, we must rise early, that we may have time to remember the Savior and call upon him. There can be no love to him in the public service, if we forget him in our homes. Jesus came forth from the grave early in the morning, and cheered his disciples by his presence. He might have deferred his appearance to them till eleven or twelve o'clock, but 'while it was yet dark' he stood by them and filled them with joy.

"Young Christians, as well as those who are older, should be employed on the Lord's day. Instead of visiting or riding about for pleasure on that day, they may employ their time in teaching children and those less favored than themselves. Young brethren who desire to be useful in the church should not be content with simply listening to sermons on that day. Every Christian has a work to do—a work that no one else can do for him. He can make his corner of the Lord's vineyard to blossom as the rose, or he can leave it desolate and neglected. If he toils not during the day on which his service is particularly required, he will, probably, be idle the rest of the week."

A devout Christian, who wished to do his duty *every* day, wrote:

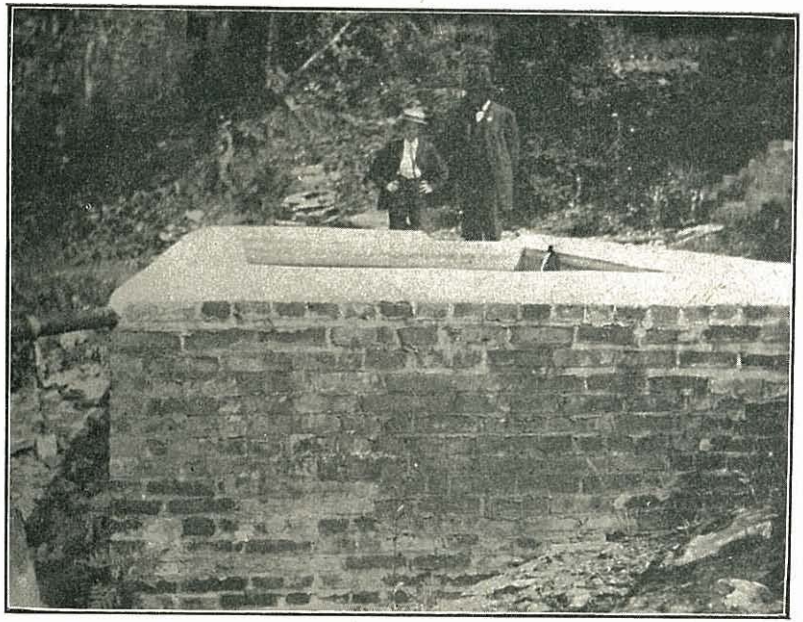
"Let me not leave my space of ground untilled,
Call me not hence with mission unfulfilled.

"Let me not go before I've done for Thee
My earthly work, whatever it may be.

"Impress this truth upon me, that not one
Can do the portion that I leave undone.

"For each soul in thy vineyard has a spot
To labor in for life, and weary not.

"O, make me useful in this work of Thine,
In ways according to Thy will, not mine!"



THE BAPTISTERY.

CHAPTER XIV.

The Fanning Orphan School.

The establishment of the Fanning Orphan School was the crowning act of Mrs. Fanning's life—the culmination of her lifelong effort to do good. As it is—and is to be—a fitting monument to her memory, it seems meet that a portion of this book should be devoted to its establishment, its progress and its work.

When Mrs. Fanning determined to establish the school, she selected as trustees to carry out her wishes in regard to it: Philip S. Fall, John G. Houston, O. T. Craig, J. C. Wharton, Thomas Herrin, S. S. Wharton, Dr. J. P. McFarland, A. J. Fanning, Dr. E. Charlton, C. W. McLester, John R. Handly, John A. Ewing and David Lipscomb. Of these, 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. H. Dodd, W. S. King, W. V. Davidson, J. O. Blaine, George Beasley and E. A. Elam.

A charter for the school was obtained October 8, 1881; and November 30, 1883, Mrs. Fanning deeded to the trustees selected the tract of one hundred and sixty acres of land on which the old Hope Institute building—then sadly in need of repair—was located. In accord with a condition of

her gift, the trustees raised a fund equal to the value of the farm and the building. This fund was used in repairing and fitting up for occupancy the school building, furnishing the farm with stock and farming implements, building a farmhouse and dairy barn, and relieving 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 services as cooks, laundresses, dairy-maids, 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 to 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. 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; and we had to "blaze out," as it were, a path through an untried 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. We separated them into "sets" of two, and the different sets did, in turn, each branch of the household work—sweeping, cooking, waiting on the table, washing dishes, churning, etc. 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

of the second story one day, that on the main floor the next day, then into the basement, to spend one day as cooks, another as waitresses, dish washers, milkmaids, etc., respectively, and then 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 attention. I looked after the literary department. Mrs. Fanning gave each of us—both former students of Hope Institute—the benefit of her experience, and Mr. A. J. Fanning kept everything "straight." The school went 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 year. More free pupils were admitted; and parents and guardians, realizing the superiority of such a school over the ordinary boarding schools, sent their children or wards there. In some instances congregations of Christians sent orphan girls to the school to be trained to usefulness and independence. 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. Under their management, changes in the routine of work were made every two weeks, and the work is still

conducted upon that system. No day pupils were allowed during that session or for many years thereafter.

Mr. and Mrs. Lipscomb were succeeded, in 1893, by W. L. Hill and wife. 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. It was during the four years of their administration that Mrs. Fanning passed away.

In 1899 David Lipscomb, Jr., and wife again took charge of the school, 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 numbers steadily during the first few years of its existence, and 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 to meet the demands of the school. A site about two hundred yards west of the old Hope Institute building was selected, and the erection of a larger building immediately begun. It was completed in 1904, and the school removed to it. The old building still remains, but is unoccupied.

The school is well situated for its purpose. It is located about five miles from Nashville, on the

Couchville Road, one mile from its junction with the Murfreesboro pike—far enough from the city to escape the distractions and evil influences of city life. It is surrounded by its three hundred and forty acres of field and woodland. In front of the building extends a grassy lawn, shaded by tall trees. Just back of the building is a perennial spring, with a large stone springhouse above, and only a short distance beyond is a pool that is used as a baptistery.

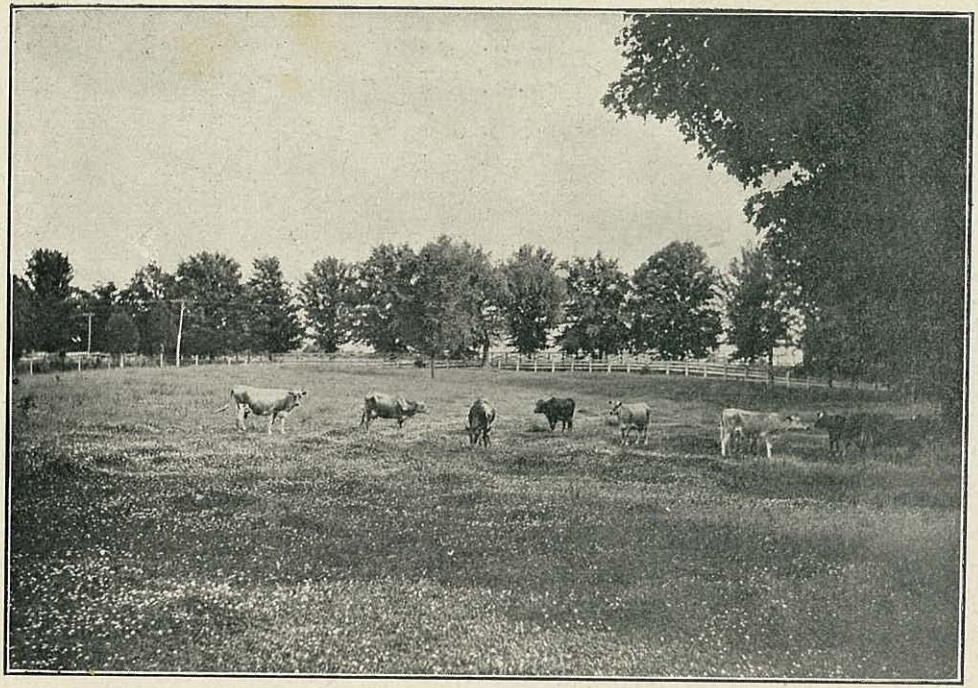
The new building is a modern three-story structure, conveniently arranged for the purpose for which it was constructed, well ventilated, and furnished with fire escapes. In the basement is the laundry, which is fitted up with hot and cold water pipes, sinks, stationary washtubs and other conveniences. The main floor is occupied by the reception rooms, the chapel (which is forty by sixty feet), the dining room (forty by forty feet), and the kitchen, pantry, etc., in the rear. The second and third stories are used as bedrooms. Wide halls extend throughout the building on every floor, and on the east of the dining room and kitchen is a long veranda.

Mrs. Fanning's wishes in regard to the training of the pupils are carried out. The instruction in literary branches is thorough, and the girls are also trained in the various departments of household work. They are taught to sew, wash, iron, keep their rooms—and, indeed, the entire house—in order, and to properly care for milk and butter. All household work is done under the supervision of a competent matron. The Bible is studied daily as a text-book, and all pupils are required, unless excused because of sickness, to attend the Sunday-

morning church services held in the chapel. Besides that service, there is frequently a sermon on Sunday morning and at night, and sometimes at night during the week.

The school has been in operation twenty-two years. It has increased from the twelve original pupils to ninety—its enrollment during the spring term of 1906. The old, inconvenient 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-two years of its existence more than two hundred girls have been enrolled as pupils and received the advantages of its training. Some remained there for terms of three, four or five years, and reaped lasting benefit from instruction in both the schoolroom and the domestic department. Its students have gone out into the world well prepared for whatever duties life has brought to them. Their ability as housekeepers forcibly demonstrates the superiority of their training over the training received in the fashionable boarding schools of the land, whose graduates often possess many showy accomplishments, but are sadly ignorant of the practical, useful knowledge of housekeeping and home making that every woman should possess.



THE PASTURE.

CHAPTER XV.

The Roll of Honor.

"The test of a pudding is in the eating," and *the* test of the good accomplished by a school is the work done by its pupils after their training time in the school has ended and they are making practical use of the lessons learned therein. That the Fanning Orphan School may be tried by that test, this book should contain biographies of some of its pupils who assimilated the lessons taught them there and are carrying out in their everyday lives the principles they imbibed at the school. To that end, when the book was being prepared, inquiries were made, letters written and records searched—information sought in various ways—to learn as much as possible of the after life of the girls who have received training at the school.

Material for such a chapter was found in abundance in the lives of former pupils of the school who have made good teachers, business women, stenographers or clerks. They have entered many of the departments of the business world usually occupied by women, and, as a rule, fill, with marked ability, the positions they occupy. In my search for information along this line I asked a friend—a woman of kind heart, sound judgment and thorough knowledge of the school and its pupils—about the work of one of my "girls," telling her what use I expected to make of the information. She told me how well that girl—or woman—fills the place

she holds, and agreed with me that her work deserves commendation. Then she added: "And there's little ——. She hasn't done anything but raise a large family of nice girls and boys; but I think she deserves mention, too."

That remark turned my thoughts into a new channel and made a material change in the chapter designed to be a sort of "Roll of Honor," containing the names of those whose work is worthy of mention.

Most people who give the subject serious thought will admit that training children is *the* work of the world—the most important of all work; and those who have had experience along that line realize that it is the most difficult work in the world. That being true, the woman who rears "a large family of nice girls and boys" has done, and done well, an important and difficult work; and among the biographies of the girls who have been trained at the Fanning Orphan School should appear the names of not only those who have done good work in the business world, but also those who have chosen wifehood and motherhood as their portion, and are successfully pursuing that line of work.

The lives of these quiet "keepers at home" are not always appreciated at their full value. It is true our preachers preach, our authors write and our wise men—and women, too—talk, of "woman's true sphere, the *home*." Her work as wife and mother is declared to be the noblest and grandest work she can do. Higher authority than even our wise men and women, our authors or our preachers, has set the stamp of approval on home life for women. Paul, by inspiration of the Holy Spirit, wrote: "I will therefore that the younger women

marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (1 Tim. 5: 14.) But notwithstanding all this, when considering the work of an institution as exhibited in the lives of its students, we almost invariably give prominence to those women who have succeeded in some line of public work, passing unnoticed many who have succeeded in the more difficult line of home work. Our general preaching and our special application should be in better accord.

Occasionally, however, we find an appreciation of woman's home work in a quarter where it is least expected. Not long ago about two hundred members of a club for women in one of the Central States were asked the question: "Who is the greatest woman in history?" The various answers included names of women whose commanding intellect, personal charm or self-sacrificing labors have made them famous the world over. Yet the prize answer—the answer that was considered best of all—held the name of none of those famous women. It was this: "The wife of a man of moderate means, who does her own cooking, washing and ironing, brings up a large family of girls and boys to be useful members of society, and finds time for her own intellectual and moral improvement, is the greatest woman in all our history."

I would not depreciate the work of women who labor outside the home as breadwinners for themselves and those dependent upon them. A woman cannot always choose her environment, nor is she altogether responsible for the errors of the age in which she lives. She must simply make the best of the circumstances that surround her and do the duty that seems to lie nearest her hand. Hence,

the woman who bravely takes a place among the workers of the outside world, when it becomes necessary for her to do so, thanking God for ability and opportunity to be a breadwinner, is to be commended and encouraged.

Such a life is, however, in some measure, a reversion of "the natural way of living," God's order being: the husband, the bread provider; the wife, the bread divider. Social conditions that encourage, lead or force women into public life are to be deplored. Such conditions do not tend to the best development of the race. Women who have chosen to be housekeepers and home makers have chosen well, and are doing certainly a not less important work than those who work outside the home. On my "Honor Roll," therefore, the bread providers and the bread dividers shall each receive their meed of praise; and if the latter outnumber the former, that fact should be hailed as a token of a better day dawning, when women shall recognize and choose, when the choice is theirs, their highest and best sphere of work.

One of the girls who attended the first session of the Fanning Orphan School and was there several years has developed into a fine business woman. The death of her husband soon after their marriage and the need of occupation—not pecuniary need, but need of something to occupy her mind in her loneliness—caused her to enter business. She filled the place she secured with marked ability, and has risen steadily until she is one of the largest stockholders in the corporation that first gave her employment and one of the most important factors in its success. She is a broad-minded, generous-

hearted woman, who fills an important place, and fills it well.

One of her schoolmates is the little woman who has reared "a large family of nice girls and boys." Her husband's business takes him away from home the greater part of the time. Hence, she has filled, in a measure, the place of both father and mother to the family. She has been busy twenty years. She has kept the wheels of her household machinery oiled and running smoothly; has baked and brewed and sewed and swept; has fed and clothed and taught and disciplined her children. She has tried to instill into their hearts honor and truth and independence. Her children will, one by one, leave their home, to enter homes of their own. If her boys make honest, industrious, God-fearing, God-serving men; if her girls fill in their homes the place she fills in hers, what an influence that woman will have wielded! Many lives will reflect her character, and eternity alone can measure her work.

One of the girls, after completing the course of instruction at the school, acted as assistant matron there several years. She filled the place to the entire satisfaction of those in charge; but finally a sturdy young man persuaded her to keep house for him and look after his comfort, instead of training forty or more girls in household duties. She does not seem to have ever regretted her decision. She is a model housewife, and finds her truest happiness within the circle of her own home. Instead of the forty girls she once looked after, she has only one small daughter to instruct, and that little girl bids fair to be as notable a housekeeper as her mother is.

Another holds a responsible position in a large

factory. She inspects each week thousands of garments made in the establishment where she is employed, and her decisions are accepted without question by her employers. They rely absolutely on her judgment. Her position requires tact and firmness. On one hand, fidelity to her employers forbids her "passing" work that is not up to the required standard; on the other hand, sympathy for the workers will not allow her to condemn work that will at all meet the requirements of the business. She must be patient and painstaking in instructing those who need instruction; tactful, to avoid giving offense when work must be condemned. She fills a difficult place, and fills it so well that she has the good will of her fellow-workers and the respect and confidence of her employers. She is developing, in that training school, qualities that make her a successful teacher of the class of young girls to whom she teaches the Bible on Lord's days.

One girl who was trained at the Fanning Orphan School I remember as always joyous and happy—never sad, never gloomy, but always cheerful and smiling. A few months ago I met her husband, and with him was a rosy-cheeked girl, in whose smiling face I saw something familiar. I asked about "my girl," and her husband said: "She's just the same—always bright and happy. Her unfailing cheerfulness has helped us over many a hard place, and I'm glad to say our children are all like her—always in a good humor." The world is full of sickness and sadness and sorrow, and the ability to radiate sunshine is a gift that ought to be appreciated and cultivated. That woman has not only gladdened her own home by her sunny

spirit, but she has transmitted to her children the power to radiate gladness, and thus blessed the world fourfold.

Another girl—one who always furnished the sonorous bass at our evening concerts—has been a wife and mother many years. She has been hampered and hindered by delicate health, but has patiently borne illness and suffering and struggled hard to make a happy home for her husband and children. It might be questioned whether she did well to assume the duties of wife and mother; but when I observe her husband's tender solicitude for her, her children's thoughtful care for "mother's" comfort, I realize what a good influence she has wielded in her family, and how even her ill health has been a means of developing, in husband and children, many fine and rare traits of character.

One of the graduates of the school is in business in a small town in Alabama. She is an earnest worker in the church. There was no congregation of Christians—"Christians and nothing more"—in the town, and she and her mother anxiously desired to have the gospel in its purity preached there. She herself paid the expenses of a preacher to go there and conduct a series of meetings. Two such meetings were held; and then she bought, with her own earnings, a large lot, and, with the help of Christians in other communities, built thereon a neat, convenient house of worship and arranged for a series of meetings by the same gospel preacher who had previousy preached there. There is now in that town a band of earnest disciples striving to carry on the work of the Lord—as a result of the efforts of one young missionary. She has accomplished this, too, without going beyond, in the

slightest degree, the limits laid down in the word of God for "woman's work in the church."

One of the girls who has chosen the quiet path in life presides over a pleasant home—a home of ease and plenty. She "looks well to the ways of her household." She is training her only son wisely and well. She says: "I want him to regard me as his comrade, his chum." They take long walks and drives together, searching for geological specimens and curiosities of the natural world. He helps her in her household work, that she may have time for their rambles. He is developing tastes that will be useful to him all his life. He may, or may not, be a great naturalist, but the intelligent interest he takes in the world of nature will make him a wiser and better man. She gains health and strength from the outdoor exercise, and both gain a sweet sense of companionship and mutual confidence.

One of "the girls"—bright and intelligent—cherished ambitious dreams of her future. She intended to develop her talents to the utmost and "make a mark" in the world. Like most of her companions, however, she at last cast in her lot among the home makers. Her ambitious dreams have not been realized. Her husband has not been successful, according to the "money" measure—and with many that is the *only* measure—of success. She has met with unnumbered disappointments, and has had a long, hard struggle with poverty—poverty as compared with the luxuries she once enjoyed. To many her life may seem a failure, but she has developed in ways she never dreamed of in her care-free girlhood. Her tongue has learned the law of kindness and patience. She is a judicious, loving, thoughtful mother, and strives earnestly to

instill into the hearts of her children principles of truth and honor and right living. They show many of her best traits of character, and in their success she may yet realize some of the ambitious dreams of her own youth. Be that as it may, she has made a brave fight with poverty, disappointment and humiliation. She has maintained a courageous spirit throughout the long battle—a battle fought in silence, without the blare of trumpets or the inspiring music of brass bands. Any woman who meets such trials and keeps her voice low, her heart hopeful and her spirit sweet, is a conqueror. The world may not recognize her worth, but her husband and her children "arise up, and call her blessed," and truer praise than that no woman can have.

Many others might be mentioned on the "Roll of Honor"—some who have made successful teachers or business women, many more who are looking well to the ways of households and training little children. I know of at least two who, as soon as they completed the course at the school, immediately began to earn money—one as a milliner, the other as a teacher—to send younger sisters and brothers to school. That is just what they should have done, of course; but when we reflect that to do this they must give close, diligent attention to work and make daily sacrifices of things dear to the hearts of girls, we can see the beauty of their self-sacrifice, and must acknowledge that they deserve honorable mention, notwithstanding they may not be known outside their own little circle of friends.

No doubt many of these girls would have acted well their part, had they been trained elsewhere than at the Fanning Orphan School. No doubt the school has enrolled some pupils whose lives do not

reflect credit upon their training. But the fact that so many of the number enrolled are living useful, busy, helpful lives—some as wage earners, many more in quiet, well-ordered homes—is a strong argument for the good the school has done and is doing. I am sure no girl has ever attended the school for any length of time without reaping some benefit therefrom and being better prepared for the duties that have fallen to her lot. Its influence in developing domestic tastes and habits in its pupils is especially strong.

Mrs. Fanning desired that the school should exert just such an influence. She believed, and taught, that the highest and holiest place a woman can fill is that of wife and mother. She realized that training in domestic matters is a very important part of a woman's education, and that no woman is prepared for the duties of life—whether she is destined to occupy a palace or a very humble cottage—without such training. She desired that all pupils who should be admitted to the school should receive thorough training in domestic arts, as well as in literary departments; and the fact that most of the students who have received training at the school are giving their attention to domestic duties demonstrates her wisdom in founding such a school.

You may not recognize the characters I have drawn upon this "Roll of Honor." The originals may not recognize their own portraits, for we do not always see ourselves as others see us. The pictures are true to life, however, in every particular, as I see the lives faintly photographed herein. They are fair samples of the lives of many students who have received training at the Fanning Orphan

School. The majority of these students are Christian women, wielding an influence toward the betterment of the world. Any one life, be it ever so exemplary, seems powerless to reduce the sum of human suffering and wrongdoing; but the influence of such a life spreads in ever-widening circles, and every soul that constantly strives to be more Christlike wields an immeasurable power for good, for

> "No life
> Can be pure in its purpose and strong in its strife
> And *all* life not be purer and stronger thereby."

Lost Names.

"Those women which labored with me in the gospel, . . . and with other my fellow-laborers, whose names are in the book of life." (Phil. 4: 2.)

They lived, and they were useful. This we know,
And naught beside;
No record of their names is left to show
How soon they died.
They did their work, and then they passed away,
An unknown band,
And took their places with the greater host
In higher land.

And were they young, or were they growing old,
Or ill, or well,
Or lived in poverty, or had much gold,
No one can tell.
Only one thing is known of them: they were
Faithful and true
Disciples of the Lord, and strong through prayer
To dare and do.

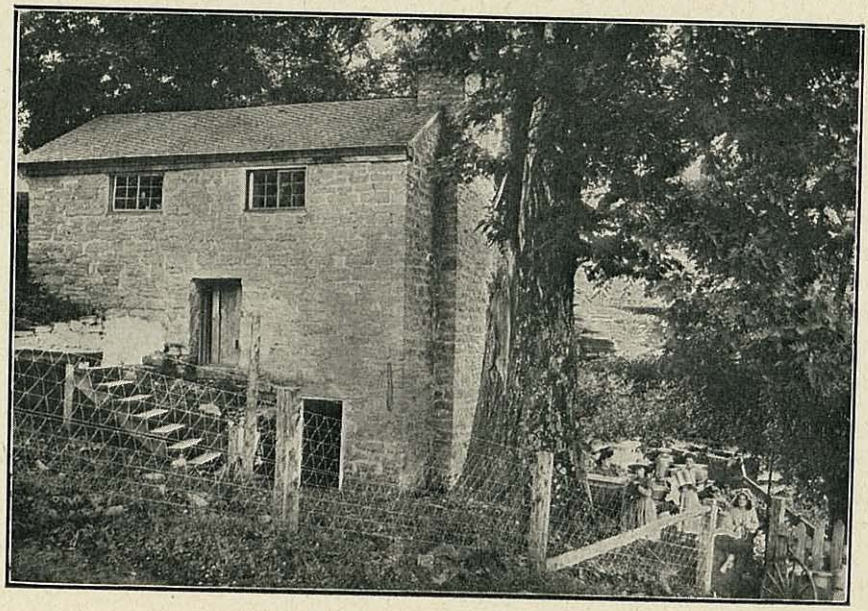
But what avails the gift of empty fame?
They lived to God.
They loved the sweetness of the Savior's name,
And gladly trod

The rugged ways of earth, that they might be
Helper or friend,
And in the joy of their sweet ministry
Be spent and spend.

No glory clusters round their names on earth,
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Although unknown;
And there lost names shine forth in brightest rays
Before the throne.

O, take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be;
And if within the book of life is found
My lowly place,
Honor and glory unto God redound
For all his grace.

—Marianne Farningham.



THE DAIRY.

CHAPTER XVI.

Conclusion.

Mrs. Fanning was a lover of nature. She wrote often of the beauty of earth in varying hours and seasons; and whatsoever the hour or the season, her thoughts seemed to rise naturally "from nature up to nature's God."

At the morning hour she wrote: "Another day is dawning on a world still wrapped in sleep. The light of day is softly spreading over the earth, the air is cool and refreshing, the flowers are rich with dewy fragrance. All is still, save the birds. They are waking from the quiet repose of night, and notes of liquid melody are gushing forth. The quiet sweetness of the dawn leads us to look up with thanksgiving for the beauty and freshness of earth. Like David, we should say: 'My voice thou shalt hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.'"

Of the evening she wrote: "The shadows of twilight are about us with rich clouds that wait on the dying day. Night, with a network of stars around her brow, softly lets down her curtains, and the silent hour soothes weary souls, after the hurry and bustle of day. Dear ones sit together, and their voices grow soft and sweet, as they speak of this life and the life to come. The cords that bind earth to heaven—the ties of faith and love, of earnest

prayer and praise—are woven in gleam and gloom, but they seem to bring our heavenly home nearer at the twilight hour. If we kept the thought of that home in our hearts morning, noon and night, we should be better and happier. There would be more of gleam and less of gloom in our lives if we would only lift our hearts oftener to our Father's home, where there is no twilight, no gloom, no night."

On the coming of spring she wrote: "A wonderful power is at work, covering the dark branches with verdure and bringing a softer green to the pine fringe. The oak has not yet begun to stir himself, but the maple has 'a rain of blossoms on the forest floor.' The wintry chain that has bound the founts and streams is loosed, and, melting into liquid diamonds, they flash on their way in light and music. The heart rises to Him who rules the year, who is touching every bough and hidden root, waking all to life and beauty. Among his gifts of love are flowers. He inspires their odor, bathes them with dew, gives them their colors, folds and unfolds the tender germs with art inimitable. We can see the Creator's hand in all things grand or beautiful—from the tall forest tree to the smallest blade of grass. We note the touch of the Master's unrivaled pencil on every bud and flower, on every leaf and spray of beauty. We enjoy the flowers, the sunlight and the pleasant breezes, knowing that our Father is smiling on his works and making them fresh and fair for his children."

Of autumn and winter she wrote:

"These sweet autumn mornings incline us to

look with gratitude and love to our Father in heaven. The pure, bracing air; the sunlight, like the smile of a Father upon his children; the snatches of bird song bursting now and then from trees clothed with crimson and gold, every year give new pleasure. The falling leaves remind us that autumn has come again; remind us that we, too, like the leaves of the forest, must quit the homes we have loved and lie down in the dust.

"Winter will soon follow—winter, that sends soft white sleep and silence over all. There is now a sweetness in the face of nature that points to the past rather than the future. We think of those who were with us in early years, who loved, as we love, the woods and all woodland things. Where are they? Some have lain down to the long sleep; others, like the autumn leaves, are scattered, we know not where. 'We call; they answer not again.' Our treasures pass away. Those who once shared our sorrows and our joys, whose every look and tone were linked to ours, whose voices were so familiar that they seemed almost like our own, have passed away. Hands we clasped are folded on quiet hearts; lips we loved are turned to dust; eyes that beamed on us have closed on earth to open in heaven. Few with whom we commenced the journey of life are left to our companionship, and a lonelier hour still is on its way—an hour wherein shall be no human companionship. But—O!—there is an Arm, not of flesh, upon which we may lean with perfect trust as all of earth passes away and the world of eternity breaks upon our view."

"Thou, too, wast forsaken! Thy lonelier cry
Sent a wider appeal through the darkening sky.

Alone on the mountain, the garden, the cross,
Thou hast felt all humanity's anguish and loss.
My sorrows have touched Thee, my woes have been Thine.
Give help to my weakness, thou Helper divine."

The last article published from her pen was written in December, 1894. Its spirit of devotion to our Savior is the spirit of all her writings, and I think this book cannot close more fittingly than with that, her last message to the world: *"Let this month, and all the coming months, be Christ's."*

"The last month of the year 1894 is rapidly passing—will soon be buried in the grand depths of the world eternal, from whose wondrous ages no resurrection will again be called forth to life or death, in time or eternity. If the young could be made to realize the value of the passing hour, how many young souls would come to the feet of the Savior—would remember him in the bloom of their youth, before the evil days come and the sorrowful years draw nigh, before much care or suffering should fall to their lot! Yes, happy would it be for many of these bright young beings to come to the Savior at his early summons. Then they might learn of him—learn to have less of awe and more of love for him—might come to him as to a dear friend.

"It is a training for them to constantly lift their thoughts and desires from the passing things of earth to things above. It enables them to imitate the perfect model he has given. They learn from his holy word that, when on earth, he was pure and undefiled; that he never did an injury, never resented one, never uttered an untruth, never practiced deception, never lost an opportunity of doing

good, never spoke an unkind word. He was generous to the selfish, holy among the impure, loving and gentle to all. He yearned over all human beings with deathless love. He knew their capacity for enjoyment, the terrible punishment to which sin had doomed them, and he loved them well enough to shed his life's blood for their redemption. He wishes all who love him, young or old, to come to him as their best friend—to let perfect love cast out all fear—and he ever lives to make intercession for them.

"He went to his Father in humble prayer. In the deep recesses of the forest dale, on the wild mountain side, his supplications constantly arose. No doubt heaviness often oppressed his soul. He often felt the need of near communion with his Father. His gift of strength was sometimes wasted by the spirit's weariness. In the dark night of his betrayal he left his friends and went 'a little on.' In silence, alone with God, he fell upon his face, and his agony was greater than the Son of man could bear. He gave his sorrow sway, and in the deep prostration of his soul breathed out: 'Father, if it be possible, let this cup pass from me.' A holy one bowed down to him and nerved him with a ministry of strength. He returned to his disciples, for the one who should betray him was at hand. His mighty heart, that in Gethsemane sweat drops of blood—the heart whose breaking cord upon the cross made earth to tremble and the sun grow dark—bore our load of sin. He took for us the cup that might not pass. Our hearts, our lives, our all, should be devoted to his service.

"Let this month, and all the coming months, be Christ's."