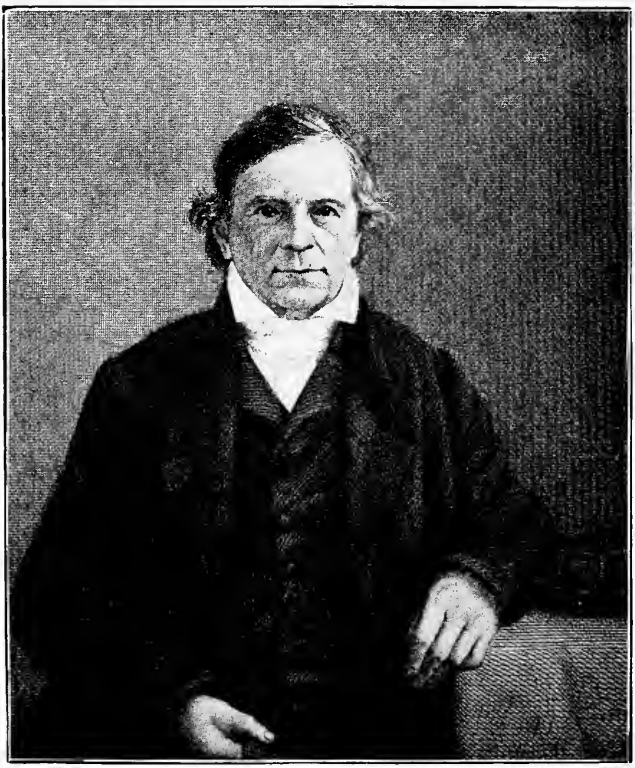
Isaac Anderson Memorial

BY

Samuel Tyndale Wilson



Dr. Isaac Anderson

ISAAC ANDERSON

FOUNDER AND FIRST PRESIDENT OF

MARYVILLE COLLEGE

A MEMORIAL SKETCH

— BY —

SAMUEL TYNDALE WILSON

PRESIDENT EMERITUS OF MARYVILLE COLLEGE

PUBLISHED BY KINDRED OF DR. ANDERSON

MARYVILLE, TENNESSEE

1932

DEDICATED

BY HIS SISTERS
TO THE MEMORY OF

JAMES ADDISON ANDERSON

WHO FIRST SUGGESTED THIS
MEMORIAL

FOREWORD

THE spirit of Maryville College has been largely the outgrowth of the spirit of Isaac Anderson, its founder and first president. The second president, Dr. John J. Robinson, paid earnest and eloquent tribute to his predecessor in his *Memoir of Rev. Isaac Anderson, D. D.,* an octavo volume of three hundred pages, published in 1860 for the author by J. Addison Rayl, Knoxville, Tennessee. Seventy-five years have elapsed since the death of Dr. Anderson, but the gratitude of Maryville College to its founder has grown apace with the broader development of the institution. Very few copies, however, of Dr. Robinson's volume have survived the wear and tear and vicissitudes of seven decades.

Thirteen years ago, James Addison Anderson, a grandnephew of Dr. Anderson, and a friend and director of Maryville College, asked the writer, the fifth president of the institution, to collect material for another biography of Dr. Anderson, and to prepare it for publication. Since that time the writer has collected much information regarding Dr. Anderson and the Anderson family, especially by examining Virginia records in Lexington, Rockbridge County; Staunton, Augusta County; and Orange Court House, Orange County; and Tennessee records in Knoxville, Knox County; and Maryville, Blount County; and he has visited

farms, communities, schools, and churches with which the Anderson and McCampbell families have been especially connected. Much material has been collected, but college duties were so many and so exacting that the opportunity to reduce the material to book form did not present itself. Now, however, the writer finds in his position as President Emeritus of Maryville College the long-desired but long-delayed opportunity to prepare the biography for the press. He regrets deeply, however, that Mr. Anderson, the prime mover in making possible this biography, did not live to see realized this additional effort to do honor to his revered relative. But with similar devotion to the noble traditions of their family, Alice Anderson Gamble, of Maryville, and Margaret Evelyn Anderson Crawford, of Fountain City, Knoxville, sisters of Mr. Anderson and grandnieces of Dr. Anderson, have cooperated generously to make possible the publication of this tribute to the life and labors of their illustrious kinsman, Dr. Isaac Anderson. To these ladies, the author and, indeed, all friends of Maryville College, owe a deep debt of gratitude.

The writer also hereby expresses his sincere thanks to the many friends—too numerous to mention—who have kindly contributed valuable information and other assistance to help secure the completeness and accuracy of this biographical sketch. Especially is he indebted to Nellie Pearl McCampbell of Fountain City, Knoxville, a grandniece of Dr. Anderson; and to Anna Josephine Jones, Registrar and Administrative Secretary of Maryville College, and her office assistants,

for invaluable help in putting the book through the press.

The writer recognizes his great indebtedness to Dr. Robinson's *Memoir of Rev. Isaac Anderson, D.D.* It is the principal and the most valuable source-book that we have of the history of the early days of Maryville College. The writer has quoted freely from its interesting and authentic pages.

SAMUEL TYNDALE WILSON.

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ISAAC ANDERSON MEMORIAL

CHAPTER I

DR. ANDERSON'S CHARACTER BACKGROUND

Maryville's Chief Endowment Is Its Character. Maryville College recognizes that its richest endowment is not found in its financial capital, nor even in its educational resources, imposing as these acquisitions have now come to be; but that it is found in the remarkable heritage of racial, moral, and religious character, as that heritage has been handed down from its noble founder, Dr. Isaac Anderson, to Presidents Robinson, Bartlett, Boardman, Wilson, and Lloyd, his successors in service.

Character Is a Composite of Providential Heritages. Dr. Anderson's character, like that of many others, is of special interest to us, not merely because of what elements thereof appear to have been the result of his own personal choices and decisions, but also because of those elements that appear to have been the result of what God himself had put into it. The individual is naturally expected to be interested in the development of his own life and character; but God also insists upon showing his divine interest in this character to a surpassing extent; and often a man's life and character command our special interest because it is so clearly evident that God has taken a great interest in him. Oftentimes the providential debt that a man owes for

his heritages, racial, national, political, family, social, and religious, cannot be liquidated, for it is too vast a debt. Character is not a mere current and spontaneous mushroom affair; on the contrary, it may have been in the making for centuries, or even for a millennium. One's character background may reach a long ways into the past, where God the Creator in his wisdom has been planning a man of usefulness and philanthropy for some important service.

And of Personal Development. Yes, character is often, indeed is usually, a composite of providential heritages and personal evolution. Often a person manifests qualities that seem not to be matters of heredity and environment nor to have been borrowed from others, but to be possessed as belonging originally by nature or ultimately by usage to the individual himself. Often the individual reveals qualities of character that evidently belong to him as being peculiarly his own, either the special gift of a bountiful Providence, or the happy development of fidelity on the part of the man himself.

(1) **Love of Liberty Was a Heritage from Dr. Anderson's Scotch Ancestry.** The Andersons and the McCampbells, from both of which sturdy stocks Isaac Anderson descended, were typical Scotch people and were worthy representatives of that people. They possessed not only the racial stability and force of character that confessedly inhere by nature in the Scottish national blood, but that were also especially developed in Scotchmen's service as champions and

heroes of civil liberty throughout the English-speaking world. The Andersons were Lowlanders whose very name, "sons of Andrew," of St. Andrew, the titular saint of Scotland, was typical of the strength and the patriotism of old Scotia; while their kinsmen, the McCampbells, closely allied with the Andersons in genealogy and character, were, as their name also reveals, originally Mac Campbells, "sons of Campbell," and were clansmen of one of the strongest clans of the Highlands of Scotland. And the Scotch learned as early as in the days of William Wallace, the champion of Scottish liberty, and then in the days of Robert Bruce and the field of Bannockburn, and then later on, in their many other historic struggles for freedom at home and abroad, that passion for civil liberty that ever characterized them. They ever proved themselves to be unflinchingly resolute to demand and to secure those civil rights which, whenever the issue came to be clearly drawn, they preferred even to life itself; as, for example, when the Scotchman Patrick Henry spoke for other Scotchmen, even when there was a conflict with old England herself. The Andersons in Virginia stood resolutely for civil liberty against Governor Dunmore and King George; while Dr. Anderson, throughout his life's labors in Tennessee, manifested so strong a love of liberty that he was often credited with having greatly influenced the course of history in his section. It was Robert Burns of Scotland who in those days taught all Scotchmen, including Isaac Anderson, the democratic doctrine, "A man's a man for a' that."

(2) **The Protestant Faith, from the Scotch Reformers.** Another rich heritage of Isaac Anderson was the Protestant faith that was transmitted to him from the Scotch Reformers. The Reformation transformed all of the countries in which it won general acceptance; but no land was more profoundly transfigured by it than was Scotland. The blood of the Scottish martyrs became emphatically the seed of the Scottish church. It was only two hundred years before our Anderson family came to America that Patrick Hamilton was burned at the stake at St. Andrews; but "the reek [smoke] of Mr. Patrick Hamilton infected as many as it did blow upon." George Wishart was the next leading Scotch reformer who also gave his life for the gospel; but one of Wishart's disciples, John Knox, lived to see the Reformation thoroughly established in Scotland, by the year 1560. And the National Covenant of 1638 and the Solemn League and Covenant of 1643 and thereafter, registered the fact that the Protestant faith had swept triumphantly into all sections and into most homes in Scotland. The Covenanters, aided by the Westminster Confession of Faith and the Shorter Catechism, or "the Carritches," as the cotters called it, made the open word of God and the Christian conscience the central forces in the Scotch church. The tradition is that the Andersons signed the National Covenant in the old country; and it is certain that they took with them to the North of Ireland and brought with them to America a faith and a religious loyalty that were intensely Protestant, and that affected their every act and all their creed. The

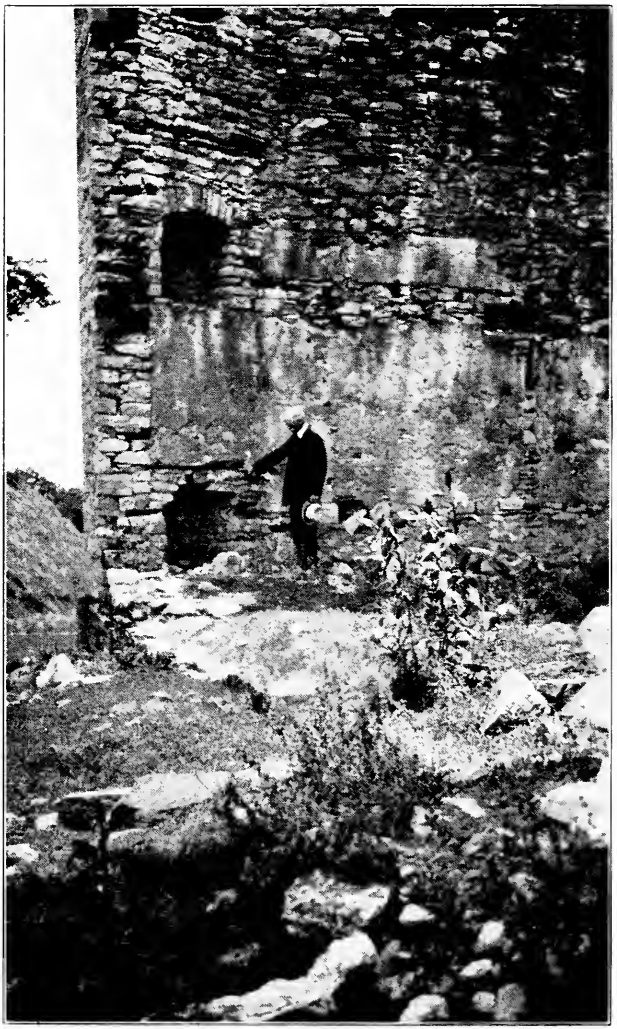
Anderson and McCampbell families were thoroughly saturated with the Protestant faith, and they owed that fact to the heroes who gave to Scotchmen the Reformed religion.

(3) **"No Surrender," from the Walls of Derry.** It was a great day of momentous decision that came to the families of the Andersons and the McCampbells and thousands of other Scotchmen and many English Londoners, when, early in the seventeenth century, they had the opportunity placed before them by the English government, or the duty, as it would seem the authorities deemed it, to cross over the North Channel and to become a part of the "Plantation of Ulster," as this great migration was called. In the fierce wars under Elizabeth, the North of Ireland had been devastated, and much of the land had been confiscated by the visitors. As Tacitus said of the Romans of his day, the English had "made a desert and called it peace." King James I devised the shrewd and effective policy of filling the vacancies made by the eviction of the Irish in Ulster by transferring thereinto a "Plantation," as he termed it, of Protestants only. The success of the experiment seemed to demonstrate the wisdom of it. The North of Ireland thereafter became the prosperous section of the island, and so it remains down to the present day. The two races, the Scotch and the Irish, separated by nationality and religion and law, did not amalgamate. Their interests and politics and faith and prejudices were antagonistic. Serious and continuous friction was the result. The North of

Ireland became the most intensely Protestant section of the British empire. The people of Ulster suffered terribly in the Irish massacre of 1641. In 1689 the valor and loyalty of the Scotch-Irish Protestants was the principal cause of the breakdown of the Jacobites' efforts to restore Roman Catholicism as the state religion of England. It was chiefly the resistance of the Scotch-Irish Protestants at the Siege of Londonderry in 1689 that gave victory to the Glorious Revolution, and that established William and Mary and Protestantism upon the throne of England.

The siege of Derry was as heroic and famous in the realm of history as the siege of Troy was in the realm of mythology. Thirty thousand Protestant men, women, and children (there were only 7,000 soldiers among them), were beleaguered in the little town by King James II and his army of 20,000 soldiers for one hundred and five frightful days. Ten thousand of the 30,000 Protestants in Derry perished in the horrors of the siege as the result of wounds, hunger, disease, and exposure; only 3,000 soldiers survived; and all the survivors were reduced to starvation. But at last two of William's vessels broke through the boom that was stretched across the Lough Foyle, and brought food to the starving, and hope and life to the dying. James II and his Jacobites, Roman Catholicism, Absolution, the Roman Catholic Irish, and the Grand Monarch of France, Louis XIV, were all planning confidently for victory; and yet little Protestant Derry stood in the way and brought to them all ignominious defeat!

RUINS OF LIBERTY HALL ACADEMY—EXTERIOR VIEW



RUINS OF LIBERTY HALL ACADEMY—INTERIOR VIEW

At the half-way place on the Carlisle bridge that spans Lough Foyle and that leads up to the walls of the historic city of Derry, is a large tablet bearing the coat of arms of the valorous city; the central figure of that coat of arms is a human skeleton leaning on a cannon on the wall, illustrating the "No Surrender" story of Derry. The spirit of Derry was revealed on that heroic day when the immortal thirteen apprentice boys closed and barred the gate of the city in the face of the Catholic army, as it had almost reached the gate. "No Surrender," they cried; and all the people echoed, "No Surrender;" and they sentenced to death any coward or traitor who should even suggest surrender; and so this "No Surrender" became the battle-cry of Derry and of all Scotch-Irish emigrants from Ulster the world over. The tradition is that Isaac Anderson and his wife, Martha, great-grandparents of Dr. Isaac Anderson, were in the siege of Derry; but this is not certain. But it is certain that the mother of Margaret Evans, the wife of Dr. Anderson's paternal grandfather, was a participant in the sufferings of the siege. And it is certain, too, that Dr. Anderson's maternal grandmother, Mary Shannon McCampbell, used often to tell her grandchildren, of whom our Isaac was the oldest, the heart-stirring stories that her father, Samuel Shannon, had told her of his own experiences in the memorable siege; for he there starved and fought, though then but a youth. An unusual and kindly story of the siege was the one that she told about her father's being cruelly beaten in one of the

sorties of the garrison and being left for dead; but he was discovered and rescued and nursed back to life and health by a kindly-hearted Catholic girl. One of the greatest heritages of Isaac Anderson's heroic spirit was this "No Surrender" slogan that steeled the resolution of the Andersons and McCampbells and their kinsfolk who shared in the glories of Derry. The spirit of the siege of Londonderry and of the Orangemen at the Battle of the Boyne and of all those days of trial and invincible courage of the Plantation of Ulster was the occasion and the cause of many a sacrifice and of many a brave victory on the part of Isaac Anderson of Tennessee, for he inherited the "No Surrender" spirit of the men of Derry.

(4) **Courage for Transatlantic Transplantation from the Plantation of Ulster.** The persecutions long suffered by the Scotch-Irish Presbyterians, sometimes at the hands of the Roman Catholics and sometimes at the hands of the prelatical party, did not all terminate even with the raising of the siege of Derry. In spite of the fact that the Presbyterians had nobly shared in lifting that siege and thus in giving victory to the common cause of Protestantism, it was only two or three years after the siege until the bishops of the Irish Established Church reverted in the Irish Parliament, especially in the absence of King William in his continental wars, to the treating of their Presbyterian fellow-Protestants as rebels and outcasts and enemies of the realm. The laws discriminating against them for many decades were not repealed, and were sometimes enforced; and new Test Acts and a Schism Act

added to the injustice of the situation. The Presbyterian minister who preached a sermon, administered the sacrament of baptism or the Lord's Supper, or performed the marriage service, became by any of these acts a law-breaker, and thereby subjected himself to serious penalties; while the layman who attended a Presbyterian religious service thereby became a law-breaker and exposed himself to punishment therefor. These continued injustices were very hard for liberty-loving men and women to endure. The economic conditions occasioned by the Irish War of the Revolution and soon afterward by the destruction of the woolen trade of Ulster, also made it seem necessary for the Scotch-Irish to seek escape from Ulster to some land where these evils could be avoided. The fact that the Scotch-Irish had learned to endure hardness every day during their stay in Ulster now led them to decide in their family and community and church councils that they might very well venture another migration, with the confidence that it could hardly involve more suffering on their part; and that, on the contrary, there was good hope that they might profit by a new Plantation of Ulster, or, as Dr. MacIntosh at a Scotch-Irish Congress very happily called it, a "Transplantation of Ulster." The Scotch-Irish had been hardened by the troubles of Ulster for the troubles of the Western wilds. The courage they learned in Ulster made them face unflinchingly the fearsome possibilities of what might be before them in America. The Scotch-Irish became the bravest and hardiest frontiersmen in the settlement of America.

About 1713 they began to face westward over the Atlantic toward the American continent; before them were a wide and stormy ocean, the financial losses incurred in leaving their homes in Ireland and in achieving a transplantation into unknown American wildernesses; and, with it all, the probable expenditure of their life-savings. But, nevertheless, these Scotch-Irish Argonauts set sail from every port and in every year until great hosts of them had come to be citizens of the New World. In the eighteenth century, between 1730 and 1770, says John Fiske, probably at least a half million of them had migrated from Ireland and were scattered throughout the colonies of America. Among these colonists of the Transplantation of Ulster were the Scotch-Irish families of the Andersons and the McCampbells. The Andersons were said to have been emigrants of 1726; while the McCampbells reached America in the year 1754, "the year before Braddock's defeat." And there were no better colonists than they, for in the hard school of Ulster experience they had learned the lessons of courage that enabled them to meet triumphantly the perils of their transatlantic transplantation. The background of Ulster trials and afflictions was a providential one that prepared Isaac Anderson to face the difficulties of the transplantation—and to win victories that finally placed him in the presidency of Maryville College, there to battle with its insuperable difficulties.

(5) **Self-Reliance, from the Pioneers of "the Valley."** Another character background by which Provi-

dence prepared Isaac Anderson to develop a courageous self-reliance for the work that he did and that he led others to do in the Southern and Western Theological Seminary and in Maryville College was the training that he received among the pioneers of the Western frontier. He lived amid the difficulties of the frontier in pioneer homes—in the home of his parents and in the home of his grandparents. He saw on every side the needs and the evidences of a confident self-reliance that was a vital necessity to all of them in their daily life, and that became an intelligent second nature to them in meeting the problems of every day. Pioneer life consisted in an unending struggle with the forces of nature in the wilderness. Men had to trust to themselves for their sustenance and for their safety. Anderson's father and grandfather told him tales of their long and harassing struggle with the savages of the forest, and of the reliance they had to place upon their own physical strength, and upon their own resources in general. They told of the home-guard or neighborhood militia of which all the men of their families that were old enough had been members, and one of whom—his granduncle John—had given his life in bloody battle on the banks of North River in order to protect the family and neighbors from savages and their scalping knives. The pioneers were trained by the necessities of the case to respond promptly and "jedgmatically," as Leatherstocking would have said, to the crises that so often confronted them. And much even of Dr. Anderson's quick and judicious handling of daily difficulties in his school work might have been

traced back to his own training in resourcefulness that he received when witnessing the wise and sensible self-reliance of the Scotch-Irish pioneers of the Valley of Virginia, among whom he was brought up. Providence developed in him a rare spirit of self-reliance while he was enrolled in the practical school of experience with the pioneers of the Valley.

(6) **Personal Religion, from His Ancestral Homes.** The family line out of which Isaac Anderson developed came first out of a Scottish home, and then out of a Scotch-Irish home, and then out of a Scotch-Irish-American home, which, in every case, was dominated by the religious spirit. Not merely was the family full of the spirit of John Knox and of the ministers whom his mighty leadership inspired to guide his people out of irreligious formalism and papal superstition; but also the heads of the family were fully persuaded of their duty to worship God in the home and in the sanctuary, and to rear their children in the fear of the Lord; and to make personal religion hold the chief place in the family life and in developing the family character. The Andersons migrated to Ulster chiefly because of the fear of God; they migrated to America in the Transplantation of Ulster chiefly because of the fear of their Lord; and they filled their frontier cabin homes with the practical principles and teachings of the word of God. The youth Isaac, coming from such domestic schools of character-training as their family homes thus proved to be, imbibed from the family atmosphere a personal religion that controlled

him throughout the days of the secular week and in the life of the holy Sabbath Day, and that prepared him for his religious life-work as no other background could have done. In his personal loyalty to the family worship at home and to the worship in the sanctuary on the Sabbath, Isaac Anderson grew up controlled by a personal religion which his family confessedly planned and coveted for him and for all the other children; and which he, when grown to years of maturity, found it natural to choose for himself. His personal character could not have been, in all human probability, so truly religious, had it not been for the fact that the religion of the homes of his ancestors was a puissant background for his character development. He was filled with personal faith in God as early as when fifteen years of age. In his *Memoir of Dr. Anderson,* Dr. Robinson tells the interesting story of his religious development and of his vigorous and expanding religious nature. He grew up spiritually-minded. Ultimately he rejoiced in the conviction that he had been called into the Christian ministry. Religion came to control his philosophy, his philanthropy, and, of course, his piety.

(7) **High Resolves, from Inspiring Individuals.** As Isaac Anderson may be said to have inherited his personal religion from his religious ancestors, so may it be said that his life was enriched by the contagion of the example of certain worthy men and women whom he knew; and thus were many others benefited by the high ideals and purposes that these worthy

individuals inspired within his soul. The influence of some humble friend is ofttimes the chief influence operative in the forming of such high resolves. Among those who most influenced young Isaac Anderson in filling his heart with noble purposes and benevolent resolutions were various members of his own family, among whom very naturally were his father and mother. Especially influential was his maternal grandmother, Mary Shannon McCampbell. In her widowhood, she lived in the home of his parents for several years of his childhood; and she devoted herself wholeheartedly and especially to the training and developing of her grandson Isaac. She was one of those tactful and faithful women who have the ability to reproduce in the children under their influence the high and exalted principles and ideals of their own noble life. She turned her beloved grandson away from the low and unworthy, and filled him with the high ideals of her own pure soul. She "allured to brighter worlds, and led the way." Anderson's pastor, Samuel Brown, also had much influence in fixing his purposes on lofty service for humanity. Mr. Brown was greatly drawn to the promising youth whom he had admitted to the church, and who responded so cheerfully to all that he pressed upon him as being perhaps the call of God for his usefulness and his life-work. He rejoiced to see him decide to devote his life to the building up of the church of Christ and the cause of Christian education on the Southwest frontier, and to the preparation of leaders for that important work. But not merely did such individuals inspire him to high resolves, but

so did some of the books that he read. The book that he himself credited with having influenced his life the most was a biography of George Whitefield. The volume fell into his hands about the time of his ordination. As he read it, "the fire burned," and he resolved that, like Whitefield, he would carry the gospel to great numbers of people by all available means —by speech, through the teaching profession, by pen, by direct efforts and by proxy. Throughout his life he manfully endeavored to realize these high purposes to which his parents, his grandmother, his teachers, and the story of Whitefield had inspired him.

(8) **Assurance of Divine Guidance, from Daily Experience.** In order that the great work of faith that Isaac Anderson was to do might be feasible at his hands, faith in God's daily providences must be his constant support. Very happily he had this background also for his character, in large measure. From his youth onward he lived by faith in God; and thus his daily experiences increased his confidence and his trust in Divine Providence. The work he had to do was too great for man alone. "Who is sufficient for these things?" But "with God all things are possible." Isaac Anderson was assured by the experience of his parents and of his own life that all things work together for good to them that love God; and so he labored bravely on, expecting to see ultimately, in all his varied experiences, "the salvation of the Lord." Without this background of faith, his character would have been insufficient to endure the strain that his colossal labors laid upon his strength; and thus the

story of Maryville College could never have been written.

(9) **Love of His Lord, through Contagion.** The supreme motive that sustained him in his monumental labors for God and man was not duty, transcendently noble as that dynamic force confessedly is in God's plans for the coming of his kingdom; but the supreme motive that actuated him in his life-work was the mightiest and worthiest of men's motives, even the philanthropy and the piety of love. The noblest of all human character is Christian character; and this ideal character is not created preeminently by environment nor by heredity, but is created by the contagious power of the life of Christ. It springs from a heavenly source; it springs from a grace by which we even define God himself, for God is love; it is the brightest grace that illuminates the soul. It is the greatest of the greatest graces. Christian love is swiftly contagious. Love of home and kindred and country is caught from the loving atmosphere of home, and the fraternal regard for relatives, and the patriotic *amor patriae* which the Romans recognized with such high honor two thousand years ago. His Lord loved Isaac Anderson, and loved him first, and thus taught him how to reciprocate that love. And nobly did he learn that lesson. Said Dr. Robinson: "It was the all-pervading influence of this love to God and man which led him to offer himself as a living sacrifice to God and his cause."

Providential Preparation. Thus we see that Isaac Anderson was providentially prepared for his great

mission in life by a really remarkable character background—both that part of it which was given him out of the historic past by the hand of God, and also that part of it in the developing of which he himself had a personal share. From across the sea his family brought with them love of liberty, the Protestant faith, the spirit of "No Surrender," and "Transplantation" valor; and from the Rockbridge frontier, he himself brought self-reliance; and from all the Anderson homes he brought to his work personal religion, high resolves, assurance of God's guidance, and, best of all, love of God and man.

CHAPTER II

His Life In Epitome

Seventy-seven Beneficent Years, 1780-1857. The object of this biography is to give honor where honor is conspicuously due, namely, to Dr. Isaac Anderson, the founder and first president of Maryville College. The appreciation of his great worth and of his notable service rendered to the world both personally and through the institution that he established, has, in some respects, increased, rather than diminished, as the years have gone by, in the hearts of those who have been carrying forward the work that he initiated. And it would seem a manifest duty on the part of those who have entered into the priceless heritage of the rich contributions that Dr. Anderson made to the institution that he founded, to recount once more, "lest we forget," the virtues and the achievements of that modest and self-sacrificing man who spent himself and was spent in the creation and development of Maryville College. And so we again pay tribute to the venerable man whose name we would never forget, Isaac Anderson, the pioneer, the patriot, the preacher, the pedagog, the philosopher, and, always, the philanthropist. A long and fruitful life was his, for, during more than three-quarters of a century, he seized every opportunity to do good to all men within his reach, both personally and by proxy. The object of this

special chapter of his biography is to give a brief summary of his life in general—his life in epitome—to indicate its greatness.

Years That Enriched the Southwest. He lived long enough to realize many of his ambitious hopes and aspirations for the good of other people. He lived long enough to spend fifty-five years in church work and in the cause of education in Tennessee; and long enough to spend forty-five years in church and seminary work in Maryville; and long enough to spend thirty-eight glorious years in the Southern and Western Theological Seminary, or Maryville College, as the charter called it. His beneficent influence spread throughout the Southwest by means of the at least one hundred and fifty-nine ministers that he personally trained for this section, in his Seminary; and through the hundreds of other college-bred men whom he educated for doing layman's work, wherever God's providence might call them. The beneficent influences of his long life reached beyond, and sometimes far beyond, the region in which he lived and for which he especially labored, namely, the Southern Appalachians and "the Great Southwest," as the region was then generally called. His influence in moulding the Southwest in those days when it was in a plastic condition can hardly be overestimated. Indeed there are thoughtful writers who have also assigned to Isaac Anderson a position among those who have exerted a very large influence in the promotion of religion, education, and the general welfare, not only in the

Southwest but also often in what was then "the Great West," and even here and there in the nascent Northwest.

Period One: 1780-1801. His Minority. Isaac Anderson was born one hundred and fifty years ago, and made such good use of the years of his minority that his youth contributed greatly to the strength and usefulness of all the years of his life. He grew up in the wholesome atmosphere that existed in the home of his childhood, during the ripening years of his boyhood and youth, into a clean and manly and honored majority.

Spent in His Old Virginia Home. He was born and brought up in Rockbridge County, Virginia, in the home that had belonged to the Andersons for forty years, and in the community on the North River that was called "the Anderson neighborhood," and that still has some Anderson descendants living in it where their ancestors formerly lived. A beautiful country, indeed, is the Valley of Virginia, the southward continuation of the Shenandoah Valley, lying between the Blue Ridge and the Alleghany Mountains. The Anderson neighborhood was located in the foothills of the Blue Ridge, ten miles north of Lexington, the county-seat of the one Rockbridge County in the United States, the county named for the famous scenic wonder, the Natural Rock Bridge, which is located in the southern part of the county. Reared amid beautiful scenery and fertile farmland, he spent twenty-one

happy and comfortable years in the Virginia hills, and ever afterward bore with him throughout his life in Tennessee delightful memories of those early days spent in his old Virginia home.

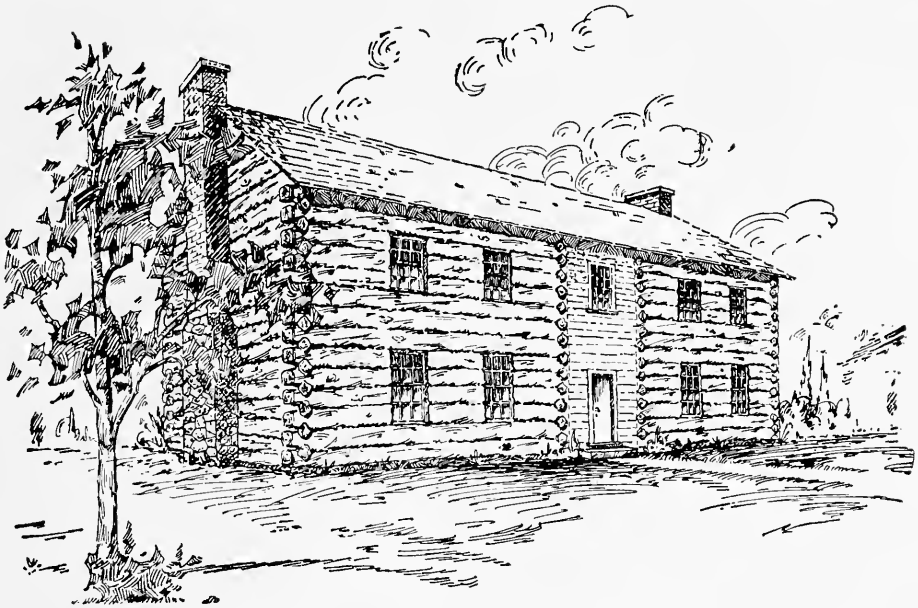
And in Acquiring His Education. Isaac Anderson had the good fortune to have parents who were solicitous, not merely for their children's welfare and comfort in the home, but also for their religious and secular education. They gave their children the best education then available in the Valley. Fortunately Rockbridge County had better facilities in this regard than had most of the western counties of the Old Dominion. A scholarly Scotch dominie in the neighborhood subscription school and the famous Liberty Hall Academy provided handsomely for the ambitions of the first-born of the Anderson family, with regard to his general education; and his pastor, Samuel Brown, gave him his ministerial professional training in as efficient a way as the young man could have received it in those days. And he had an advantage, such as comparatively few had, in the fact that his parents had a library far better than had most of the Virginia homes in that day. And their eldest child perused the books in the thoroughgoing way in which he always conducted his studies. An article that he wrote for publication late in his life reveals how much he profited by the opportunity afforded by this family library. Indeed he also recorded the fact that upon his return home from the Academy and until he had decided the question of a profession, "he employed

himself in reading history and the lighter literature of the day."

Period Two: 1802-1812. The First Decade of His Active Life-Service. Late in the year 1801, William Anderson and his family and his parents removed from Virginia to Tennessee, in order to secure better and cheaper land. They purchased a thousand acres of land in Grassy Valley in Knox County, a few miles out of the then village of Knoxville, and settled upon it; and their descendants, some of whom made possible this biography, still live on those ancestral acres. And Isaac cast in his lot with them, and journeyed with them to the new land of promise. And one indirect result of this migration of his was that Maryville College is located in Maryville, where its founder lived and died.

Invested in East Tennessee, Near Knoxville. The emigrants built for themselves new houses in the new land, and there they flourished; and in the course of time they felt at home again, though they had removed nearly four hundred miles from their former home. And Isaac, now twenty-one years of age, devoted one more year to his theological studies. And, as he could, he also helped the families in their building and in their farming.

Marriage and Home-Making. During the year after his arrival in Tennessee, Isaac Anderson, then twenty-two years of age, was married to Flora McCampbell; and together they established their home



UNION ACADEMY, "ANDERSON'S LOG COLLEGE"

THE SEMINARY AND "THE FRAME COLLEGE"

upon a farm located about two miles from the homes of his father and his grandfather. This event was one of the happiest events of his life, for it established an alliance of hearts and ideals and labors that served greatly to multiply his life's usefulness.

Ordination to the Ministry. On November 26, 1802, Union Presbytery ordained him to the gospel ministry. The goal of his years of education was now reached, and his ministry of fifty-five busy years began. From the very beginning of that ministry, all who heard him recognized that a man of rare power and piety had appeared in the Southwest; and their hearts responded to his message; and many, as in the time of our Lord, marveled at the gracious words that proceeded from his mouth. A great man with a great message was he.

Pastorates of Washington and Lebanon in the Fork. At the time of his ordination, he was also installed pastor of the Washington Church, which had been organized that year by Dr. Samuel Carrick. Under his tactful and eloquent and consecrated pastoral leadership, the Washington congregation developed most remarkably. Here it was first said, "Isaac Anderson's pulpit is his throne;" and right royally did he fill that pulpit. In accord with the "part-time" custom of those days, he took upon himself another pastorate, devoting half of his time to the care of Lebanon in the Fork, and the other half to Washington Church. In Lebanon, too, the young preacher won the hearts of the people; and, under his ministry of instruction as well

as of inspiration, the congregation became especially intelligent and responsive in matters that had to do with the Christian faith and practice.

A Frontier Evangelist. The zeal of God's house bade fair to eat him up. The pastorate of his two churches gave him delightful tasks to perform for the good of the people and for the glory of God. But so eager was he to reach the people in destitute places with the ministry of the gospel, that, one or two weeks a month, for several years, he made a circuit of one hundred and fifty miles, preaching once or twice a day at prearranged places—at schoolhouses, at cabin homes, in forest glades, and at church buildings where they already existed or were improvised for his use. Sometimes audiences of from five hundred to a thousand would gather to hear the gospel as Isaac Anderson, out of a loving heart, gave the message of life eternal to hungry and eager and often churchless multitudes. The fields were white for the harvest. The people were like sheep without a shepherd. There were relatively and lamentably few ministers of any kind in East Tennessee and surrounding sections; and, particularly, was there a dearth of an educated ministry. Mr. Anderson's face to face visits with the people during his several years' experience of frontier evangelism revealed beyond peradventure the religious destitution of the people in regard to the needed Christian ministers, and especially in regard to the needed educated ministry and educational leadership. To see and recognize the pitiful and heart-breaking

need of these additional leaders for the Southwest was to such a practical man as was he a challenge to action to supply the need.

His Union Academy. As a contribution toward the supplying of this crying need, which, however, was no more his own peculiar responsibility than it was that of a multitude of other Christian men, he, immediately upon his ordination, founded an academy on his own farm. And this academy, in honor of Union Presbytery, he named Union Academy. And here we are told that, as a "side line," he trained one or more men for the gospel ministry. These were his first and preliminary contributions to the supply of a frontier and educated ministry. One whom he helped toward the ministry was his own cousin, who became the renowned Dr. John McCampbell, who was ordained to the ministry in 1807, and who for years participated with Dr. Anderson in his voluntary itinerating ministry throughout East Tennessee. Mr. McCampbell served as a minister, after his licensure in 1805, for fifty-four zealous years. The service of Union Academy, for the ten years of its existence, was a noble contribution to the early educational history of central East Tennessee.

Period Three: 1812-1819. The First Seven Years of His Forty-five at Maryville. In 1810 Dr. Gideon Blackburn closed his historic pastorate of sixteen years at New Providence Church at Maryville, and removed to Middle Tennessee. The next year Maryville called Dr. Anderson to the pastorate thus vacated by the

resignation of Dr. Blackburn; and, in 1812, he closed Union Academy, and removed with his family to Maryville.

Pastor of New Providence. For the first seven years at Maryville, 1812-1819, he built successfully upon the stable foundations laid by his predecessor, Dr. Blackburn, and even planned greater things than had thus far been attempted for the work at Maryville. The church at Maryville was then among the largest in East Tennessee, and had been nobly developed by Dr. Blackburn, its first pastor. In 1812, when Mr. Anderson removed to Maryville, the membership of New Providence Church numbered 209; seven years later it numbered about 300. Pastor Anderson, during those first seven years at Maryville, revealed his ability as an organizer, as well as his magnetic leadership as a pastor and preacher. The church edifice was the original log building erected during the pastorate of Dr. Blackburn. The membership was built up into a solid and compact organization, under Dr. Anderson's pastorate; and a wholesome spirit and an intelligent loyalty to the church grew apace.

Also Pastor at Large. The Synod of Tennessee of the Presbyterian Church was organized during this period, in 1817; and Dr. Anderson was, from the beginning, a leader in it. And he ever manifested so interested and so broad a religious statesmanship that his leadership was depended upon by his brethren to counsel them and to guide their policies. There were

no synodical superintendents in those early days; but Dr. Anderson, by virtue of his willingness to work for the common good and his wisdom to counsel, was really an undesignated and unsalaried Superintendent of the Synod of Tennessee. He was of that willing spirit that wherever he heard God's call for workers, he said, "Send me." The intense desire that had dominated his ten years of arduous labors during his ministry in Knox County, grew even yet more intense in the new field at Maryville. He could hear his Lord's command: "Pray ye the Lord of the harvest that he would send forth laborers into his harvest." And for this honest-hearted disciple, a prayer to his Master involved, on the part of the praying suppliant, the most zealous endeavor to prepare, on its human side, the way of the Lord for the bestowal of the blessing besought of Heaven—more laborers for the needy Southwest. And he sought for additional ministers from other sections of our country, but in vain. They were needed elsewhere, or cared not to make the great venture into this new land of the Southwest. And he carried forward his own personal service by training in his own home and academy at least some men to reinforce the little band of which he was a zealous member in their work of evangelization in the Valley of East Tennessee.

Porter Academy. For during these seven preliminary years at Maryville, he made his daily and invaluable contribution toward the supply of additional ministers by his service in Porter Academy, the local

Academy already established, or in the private Academy that for a time he conducted under his own oversight. And Abel Pearson, William Eagleton, George M. Erskine, and others are examples of men of God who during this period were trained in part in the Academy or in private instruction by his own fireside, for the ministry of their Lord. During these seven first and earnest years at Maryville, Isaac Anderson, by incessant toil and unselfish labors, realized some of his mighty ambitions for the good of others.

Period Four: 1819-1857. The Supreme Thirty-eight Years of His Life. A most fruitful and useful life was the first half of his career—the first thirty-nine years of his labors—the period covering the twenty-two years of his minority and of his preparation for all that was to follow, plus his ten years in Knox County, plus the first seven years of his life at Maryville. But the supreme half of his rich service was the latter half of his labors—the thirty-eight years of the fruition of his great plans for New Providence Church, and preeminently, for the creation and the splendid usefulness of the Southern and Western Theological Seminary and of Maryville College that developed from it.

The Pastorate of New Providence, Continued. Dr. Anderson was to have a total of a pastorate in New Providence Church amounting to forty-five years. The first seven years in Maryville had given him the hearts of his people to an extraordinary extent; but the other thirty-eight years would have been by itself one of the

most remarkable contributions that any Tennessee minister had ever made to the cause of religion and the church. By 1827 New Providence had become the thirteenth church in size in the Presbyterian Church in the United States. That membership was 467; and by 1843 it amounted to 727. And those were the days when Tennessee was sparsely settled.

His Ten Years' Pastorate of the Knoxville Second. Still eager also to be of further service to the church in Knox County, where he had invested the first ten years of his ministry, he organized the Second Church of Knoxville in 1819, and as an extra, besides all his other work, he devoted ten years to serving that church as preacher and pastor for half his time. And he thus built it up into a strong organization. It has now become one of the strongest churches in the South, reporting in 1932 a membership of 907.

But His Mightiest Achievement Was Maryville College. A great work indeed, was his two pastorates and his promotion of the Maryville Academy work, both male and female, as a teacher and as a director; but he now entered upon a service that was vastly more difficult and more influential and more far-reaching in its usefulness, namely, the establishment and the development of the institution that was first known as the Southern and Western Theological Seminary and then as Maryville College.

His Immediate Success Was the Southern and Western Theological Seminary. Without money, build-

ing, library, teachers, or students, Isaac Anderson resolved to give himself as endowment and equipment and faculty, and to wait upon God and his church for the needed students; and, thus resolving, he founded for the honor of God and the preparation of men, the second theological seminary of his ancestral church in our country. And with the blessing of God upon his labors, he succeeded immediately and splendidly in this great adventure of his. For years he was the only professor; and never, during his lifetime, did the faculty consist of more than three professors. For years he contributed in board and free tuition the principal sum contributed from any source to the support of the institution and of the students. Thus he labored and sacrificed until, under the blessing of the Most High, he built up in what would now seem a comparative wilderness a scholarly theological seminary, whence every year a goodly-sized graduating class of young men went forth to enter upon the Christian ministry. What had seemed an impossibility was handsomely realized by this man of faith and of religious ambition. By his labors and with the help of a very few men of like mind with himself, and yet with the unmistakable evidences of the approval of the Great Head of the Church, the Synod of Tennessee had the happiness of seeing a large number of well-prepared sons of the church come to its reinforcement in meeting the mighty needs of the Southwest.

His Ultimate Achievement Was the Synodical College of Maryville. The immediate success was the

realization of his dream of the Southern and Western Theological Seminary; but when the special purpose of this institution had been largely met by the preparation of about one hundred and sixty recruits for the gospel ministry during Dr. Anderson's own personal leadership in the Synod, the providence of God gave him an even larger ultimate success in the development out of the Seminary of the Synodical College of Tennessee. As early as within two years after the foundation of the Seminary, it was recognized by an amendment to its Constitution that a liberal arts college department was essential to the success of the Seminary, as well as for the general training of the youth of the Synod. From 1819 to 1840 the chief work in this duplex synodical institution was expended in the theological department; but by 1850 the college department had steadily grown in importance, and the need for the theological department had, *pari passu*, diminished, so that the Seminary had practically ceased to exist, and the College had taken its place. Since 1850 the candidates for the ministry have gone to the various theological seminaries for their preparation in theology. The railroads had made these seminaries accessible. And since the refounding of the college department alone after the Civil War, the College has grown and increased in its efficiency and usefulness in so phenomenal a way that it is recognized that, after all, Dr. Anderson has rendered his greatest service to the cause of Christian education by his establishment of Maryville College. In 1932, when this book was prepared for the press, the enrollment

of regular liberal arts college students in Maryville College was exceeded by only three colleges within the boundaries of the State of Tennessee; while the total financial equipment of the institution—now over two and a half millions of dollars—was surpassed by only three other institutions of the State of Tennessee. At the same time only three of the colleges of the Presbyterian Church in the United States of America had a larger liberal arts enrollment; and only fourteen of the more than fifty colleges in that church had larger assets.

It is manifest that Dr. Anderson's "Life in Epitome" cannot be properly delineated without the inclusion not merely of the Theological Seminary he founded, and its mighty contribution to the church and to the nation, but also of the great College which he founded, and which is growing greater with every passing year because of the Christian principles that he infused into it and the Christian character that he gave it.

CHAPTER III

Preacher, Pastor, and Presbyter

Versatility of Dr. Anderson. Isaac Anderson was a man of great versatility. He was a commanding figure in the Southwest in the field of education—academic, collegiate, and theological; but he also was one of the leading ministers of the gospel in his day, and ranked among the ablest as preacher, pastor, and presbyter.

His Fame as a Preacher. His fame as a preacher still lingers throughout this section of the Southwest, though his eloquent tongue has been silent in death for threescore and fifteen years. When he was in his prime and still in the possession of his physical and intellectual powers, there were few men indeed who could be considered his peers in the pulpit. He was deeply convinced of the truth of the gospel of which he felt himself to be a divinely appointed ambassador. He believed, therefore he spoke, with confidence and conviction. His mind was methodical and logical, and it won, by means of its thoughtful processes, the conviction and approval of his auditors. He was fervent and earnest in his enunciation of the truth that he proclaimed.

The Simplicity and Impressiveness of His Style. However profound his topic, his development of the

thought that he presented was so simple and so clear that his hearers comprehended easily what he was endeavoring to say to them. A physician from the State of New York heard Dr. Anderson preach in a log cabin in one of the coves of East Tennessee. Said he: "Well, I suppose that every child in the assembly today understood the doctor perfectly. Like Webster, he conveys his most sublime thoughts in such plain language that any one of the humblest capacity can understand him." But his impressiveness was as marked as was his simplicity. Dr. John Allan of Huntsville, Alabama, after hearing him on a certain occasion, said: "I have been in Philadelphia, New York, and Boston, and I have heard their greatest speakers; I have been in Liverpool, London, and Manchester, and have listened to the preaching of their most distinguished men; but that man," and he pointed to Dr. Anderson, "is the greatest man I ever heard."

It Was His Joy to Preach. He usually spoke three times on the Sabbath, and frequently during the week. He was in demand as a preacher wherever he might chance to be. He was often called to preach at the four-day sacramental meetings that were then held all over East Tennessee. For camp-meetings and other revival meetings he was in constant demand, and in them he reached the hearts of his audiences; and in the course of his ministry he led thousands, it is believed, into the Christian faith. He preached probably at least two hundred sermons a year. He found his pulpit-throne in churches, schoolhouses, the homes

of his people, camp-grounds, the woods, and wherever men could gather to hear his message.

His Themes. The themes he presented in the pulpit were the great doctrines of the gospel and the duties of the Christian life. The religion he preached involved the cleanest morality. For example, the doctrine of the atonement had its ethical bearing on every duty; as even on the duty of temperance. A man who is redeemed by the blood of Christ must touch not, taste not, handle not intoxicating liquors. Dr. Anderson was a noted champion of the cause of total abstinence.

Dr. Robinson's High Tribute. His successor, Dr. Robinson, who knew him so intimately, thus summarized his greatness as a preacher: "Fearless of man's judgment, he shunned not to declare the whole counsel of God. He maintained what he believed to be the truth; he denounced sin in all its forms; he resolutely refused to utter 'smooth things,' with a firmness and constancy which neither gold, nor fame, nor ease could bribe. In his palmiest days there were few men who could excel him in the pungency of his appeals, the pathos of his entreaties, the earnestness of his exhortations, or the awe-inspiring strain with which he sought to persuade men by the terrors of the Lord. His commanding form, his expanded brow, his flashing eye, his powerful voice, his irresistible logic, his intimate acquaintance with the word of God, his intense earnestness, his unaffected sincerity, his well-known and honored character, all conspired to make him one

of the most remarkable and successful preachers of the first half of the nineteenth century."

A Great and Loving Pastor, Too. A great preacher was he; but also a great pastor. He loved his flock and they loved him. What he termed "an overweening partiality for my friends and acquaintances" made it hard for him to consent to leave his fields at Washington and Lebanon Churches, even though a much wider field at Maryville was calling him to enter upon its cultivation. And he also found hosts of loving friends in Maryville. And for ten years—from 1819 to 1829—he also served the infant Second Church of Knoxville and was its loving pastor, giving it every other Sabbath's services.

Pastoral Visitation. A sense of deep responsibility for the religious training of every family and individual of his congregation possessed him and directed his pastoral care of them. He visited his parishioners, and, like a good shepherd, sought the welfare of every one of the household—the older and the younger—and also the servants of the family. In accord with the good old custom that then prevailed among those churches that still cherished and retained the best religious traditions of Scotland and Ulster, when the minister visited them, they marshaled their households to be catechized, and then to kneel in prayer with the pastor and to join him in pleading for the blessing of God upon the home and its occupants.

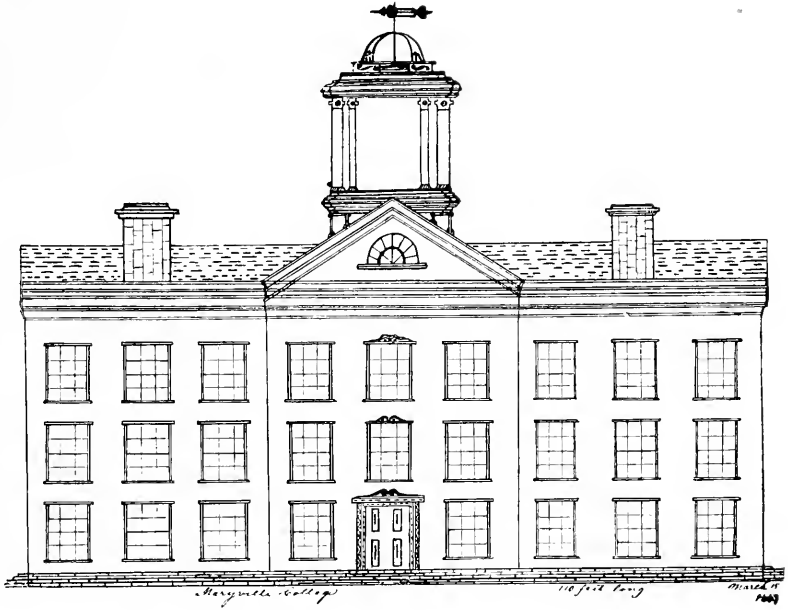
Alert Catechetical Instruction. In order to help his people imbibe intelligent views of the truths and doc-

trines of the Bible, he published in the village paper, the *Maryville Intelligencer,* long lists of questions and answers on various Biblical subjects. The editor, Professor Darius Hoyt, of the Seminary, gave these explanatory remarks in a December issue in 1836: "On the first page of today's paper will be found a list of questions and answers in proof of the authenticity and genuineness of the Scriptures, prepared by the pastor of New Providence Church, and designed for Messrs. Hunter, Early, Tedford, and Ewing's quarters of this congregation. As these questions and answers are to be sufficiently studied by the members of New Providence Church to enable them to bear an examination, we would suggest the propriety of preserving with great care the numbers of the paper in which they are contained." It is not to be wondered at that by series of sermons on the subjects he wished to present and by so thorough a system of catechetical instruction he should have been successful "in training up a people who were remarkable for unusual intelligence respecting the truths of revelation."

Sabbath Schools. He showed statesmanlike qualities in being among the earliest pastors to recognize the great possibilities of Christian education that are contained in the organization of the Sabbath school. At one time he had as many as fourteen Sabbath schools in operation within the boundaries of his congregation. He was an enthusiastic champion of the Sabbath school. His experience was that it does succeed in training the children in knowledge of the Bible,

in increasing the regard for the Sabbath Day, and in binding the young people to the church of Christ. He urged that earnest efforts should be made to render the schools already formed more efficient, and to have additional schools established in surrounding communities. "It is certainly," said he, "an institution which is blessed of God."

Revivals. And a faithful pastor was he in endeavoring to bring the sheep as well as the lambs into the fold. For fifteen years there was a revival every fall or winter in his Maryville congregation. And here his great wisdom, tenderness, tact, and fatherliness had their happy result and reward in the conversion to God of great numbers of the people. And this continued from generation to generation until grandparents, parents, and grandchildren had learned to look up to their pastor as a blessed man of God who was with them in their joys and sorrows and wanderings and reclamations—a true shepherd of the sheep; and young and old alike went to him with perfect freedom, for he was always approachable, in order to consult him in whatever trials or troubles or doubts or embarrassments assailed them; and they loved the godly man whose wise counsel meant so much to them and to their people. "They held his person, his family, his office in such high esteem as almost to amount to a sort of 'preacher-worship.'" Especially in their sorrows and griefs at the loss of loved ones, did they turn to him, confident that his great heart of love sympathized with them, and that God would give him the



"The Brick College," Slow Rising in the Fifties

SACRED GROUND—DR. ANDERSON'S BIVOUAC

words of heavenly comfort to impart to them in their bereavement. "Not only in the pulpit, but at the fireside, in the sick chamber, and at the bed of death, no human presence was so much desired by his people as was his."

Also a Most Useful Presbyter. Dr. Anderson was not only a great preacher and pastor, but also a leading and most useful presbyter. During his ministry he was connected with only two presbyteries: with Lexington Presbytery of the Synod of Virginia, not as a member, but merely under its care as a candidate for the ministry; and then with Union Presbytery, upon transfer from Lexington Presbytery as a candidate for the ministry, in 1801; and then as a licentiate from May 28, 1802; and finally as an ordained minister, from November 26, 1802. All of his ministry was spent in connection with Union Presbytery. He felt the solemnity and responsibility of his ordination vows. Throughout his ministerial career he was regular in his attendance at presbytery and synod. And he was unremitting in the performance of his ecclesiastical duties to church and presbytery and synod.

The Care of All the Churches. He led in the formation of the policies of each ecclesiastical court, and really served as a volunteer and unsalaried presbyterial or synodical superintendent in the conduct of the work of the ecclesiastical organization. He was a presbyterial statesman who loved the brotherhood of presbyters, and rejoiced with them in organizing and carrying to consummation the plans that seemed to

them most statesmanlike. Union Presbytery was a very congenial body with which to work, for in the course of time most of the men he there met as co-presbyters were men whom he himself had trained for the ministry. For three years at least they had sat at his feet in the theological classroom; and he and they knew and loved one another. And knowing his sympathy and wisdom as they did, they brought to him their troubles and problems; and, in reality, made him share with them the care of all the churches.

Triple Ministerial Service. Thus, as preacher, pastor, and presbyter, Isaac Anderson served his generation with an efficiency and fidelity that could not be excelled. And this he did in spite of the fact that he was also, at the same time, giving the church his entire life, as it would seem, as a Christian educator in training many men for the ministry and many others to serve their Lord as intelligent and zealous educated laymen.

CHAPTER IV

Pedagog, Professor, and President

Two Lifelong Professions. Isaac Anderson began in 1802, when he was only twenty-two years of age, to discharge the duties of two arduous professions—those of an educator and those of a minister. To each of these professions he devoted over fifty strenuous years of labor before the collapse of his physical and mental powers forced him to retire. More than one hundred years of arduous service he rendered in a half-century to his generation in these two lines of unselfish and ceaseless toil.

A Lifetime Student. He began his lifelong career as a student when so young that the neighbor boys had to carry him to the schoolhouse on their backs. The school was a subscription one, taught by a Scotch dominie, of whom Dr. Anderson in later years said: "His government and discipline were as strict as his teaching was exact and thorough." Here it was, we are told, that Isaac Anderson acquired an excellent common-school education, the foundation of which had been laid at home by that remarkable woman, his grandmother, Mary Shannon McCampbell. Here also belongs the story—apocryphal, though it seems—that he was able to read any of the less difficult Latin authors at seven years of age.

A Graham Sets the Pace. Then came his academy days. Liberty Hall Academy had begun its career as the Augusta Academy, located near New Providence Church, Virginia, in 1774; and had then continued at Timber Ridge, under William Graham, in 1776; and thence had migrated again, to within a mile of Lexington, where it received its patriotic name of Liberty Hall, with Mr. Graham continuing as Rector; then, upon General Washington's generous contribution of one hundred shares of canal stock given him by the Legislature of Virginia, they changed its name to Washington Academy. It was while Mr. Graham was still in charge of Liberty Hall Academy that Isaac Anderson, in 1795, when fifteen years old, entered the Academy and began to take its classical course. It was not until 1813 that the Academy became a college; so, to speak exactly, our Dr. Anderson was not a college graduate; there was then no such institution as a college in the Valley of Virginia; but he had as extensive an education as the institution could then bestow. Indeed the institution conferred the B.A. degree, and was the first Virginia school empowered to do so.

An Anderson Runs a Scholar's Race. Young Anderson received the same kind of training there as was secured by other educators, college founders and preachers like Samuel Doak, Samuel Carrick, Archibald Alexander, Samuel Graham Ramsey, James Priestly, Moses Hoge, George A. Baxter, John Holt Rice, Conrad Speece, Samuel Brown, and other notable men of the Southwest. The ruins of the venerable

stone building, erected in 1793, still stand in plain sight of the great institution, Washington and Lee University, which has grown out of the Academy. The building was destroyed by fire on Christmas eve, 1802. The side-walls of the building still stand and contain the twelve fire-places which warmed the twelve dormitory and recitation rooms of the building. Before these fire-places daily stood the great teacher, William Graham, Rector, and the sturdy young men of the Valley of Virginia, to whose ambitious spirit he gave the instruction for which they had gathered from their homes in the Valley. The ambitious purposes which led young Anderson there, and the scholarship and magnetic leadership of the teacher who there instructed him, made a faithful and able and scholarly student out of him. He there manifested those qualities of indefatigable industry, natural ability, and constant fidelity that were his characteristics as a student throughout his entire career. The Academy was not yet a college, but it was the only college available to young Anderson; and like other natural geniuses of his day, he added a lifetime of painstaking reading and study to what Rector Graham gave him, and so made a college and even university course out of it. He was a lifelong student.

His Theological Training. Upon the completion of his studies at Washington Academy—the name of the Academy was changed to Washington while he was a student—he soon began his lifelong studies in theology. He had the best of theological preceptors.

In the year 1800 there were no theological seminaries to lend their services. A candidate for the ministry was usually placed by presbytery under the charge and tuition of a minister, much as in the trades a youth was placed as an apprentice in the shop of a tradesman in order to learn the trade by the practice of it. All the ministers had been prepared in this way by the presbytery under whose charge the candidate for the ministry found himself. And Isaac Anderson was especially favored by being assigned to the instruction of his pastor, Samuel Brown. Mr. Brown was of English and Scotch ancestry, and was himself a graduate of Liberty Hall Academy, and had been one of Graham's theological students. He was known as "the Edwards of Virginia." He became pastor of New Providence Presbyterian Church, Virginia, in 1796; and so it was he who received Isaac Anderson into the church, and who taught him theology, until 1801, when the Andersons removed to Tennessee. Then, in Tennessee, Anderson was again favored by having the ablest of theological instructors; for there he had as his tutors Dr. Samuel Carrick, the president of Blount College at Knoxville, and Dr. Gideon Blackburn, then pastor of New Providence Church, at Maryville. And Anderson summoned to his assistance all the worthy books of theology that were available, especially later on, when the library of his own theological seminary was founded.

Always His Own Best Instructor. Throughout his life he was a student. Dr. Robinson says that "even

when the infirmities of age pressed upon him and the exhausting toils and labors of half a century had worn his life almost away, he still continued to study. Nor was he a mere reader of books. He studied them." He had the advantage of having several exceptionally able teachers; but the ablest of them all was, after all, himself; for Isaac Anderson was one of the ablest teachers of his day. And he relentlessly taught himself throughout his long lifetime.

Also a Lifetime Teacher. Not only was he a lifetime student, but he was also a lifetime teacher. During the several years that he spent in Washington Academy, he was only ten miles away from the home of his parents, and so could visit that home every week. Thus every week, as the oldest of the children, he could help in the development of his brothers and sisters, as the years went by. A brother and a sister had died in infancy; but there were yet five brothers and two sisters surviving in the Anderson home; and Isaac seemed to share with his parents their responsibility in the rearing and training of the family. He found in his home the first opportunities to play the pedagog. He drilled his brothers and sisters in their subscription-school studies; and, when the school was not in session, he taught them at home. Then when he returned home from Washington Academy, his pastor drafted him into service as a teacher in his parish school. And Samuel Brown found in him another natural teacher like himself. Then as soon as he was ordained to the ministry, in 1802, he

founded Union Academy, and taught in it until his removal to Maryville in 1812. And at Maryville, during the seven years that passed before he established the Theological Seminary, he was constantly engaged in teaching and in advancing the interests of the schools of Maryville. He taught in the county land-grant school, Porter Academy, serving probably all the time as Principal. He was also a trustee of the Maryville Female Academy. Then, beginning in 1819, he launched forth upon his career of teaching in the Southern and Western Theological Seminary, in its preparatory and college and theological departments. During much of this period, he spent twelve hours a day in the schoolroom. He was, indeed, a lifetime teacher.

Good Pedagogs. As has been stated, he was especially favored in having the privilege of sitting under peculiarly able teachers throughout his own school-days. Dr. Anderson himself never forgot the Scotch dominie, that master of schoolmasters; and he acknowledged freely his deep debt of gratitude to this extraordinarily able and thoroughgoing teacher. Especially did this teacher's religious service, with which he began the day's work, impress him. Of this he said: "The teacher used to sing and pray, which so deeply interested me that these simple acts were often thought upon afterwards, and produced a great and lasting impression for good." And William Graham, a graduate of Princeton and Rector of Washington Academy, also left an educational and character

impress upon him as upon many other leaders of the Southwest. A mighty man of valor was he; and his grave, back of the Chapel of Washington and Lee University, is a shrine that is visited by many who know the history of the Southwest, and who respect his contribution to the making of it. And Samuel Brown, Samuel Carrick, and Gideon Blackburn were able students of theology, whose right to teach theology could not be brought in question. And there was always, too, his own alert self, endowed by Heaven with a teacher's ability. As has been said, he was his own best pedagog.

Good Pedagogy. From the first he demonstrated the fact that he had imbibed from his rare teachers a rare pedagogy of his own. He won the hearts and minds of the children of the Andersons and other families of the parish school of Samuel Brown, as his first practice-teaching was had among them. And he was able to pass on to the several candidates for the ministry whom he trained in theology in his own academies and homes during the seventeen years before he organized his Seminary, the wise pedagogy that had so nobly developed them. The able teachers that he himself enjoyed in theology, together with the experience in the personal teaching of individual students of theology for seventeen busy years, indeed built up in him methods of good pedagogy that promoted efficiency and commanded confidence when he began and prosecuted his life-work in the Southern and Western Theological Seminary.

His Own Academy. He owed much indeed to Liberty Hall Academy. And so he felt in debt, and tried to pay back some of that debt by establishing academies of his own, in which he invested very large contributions of his life-labors. In about a year after his arrival in Tennessee, he had established Union Academy in Grassy Valley. His father had apportioned him, upon his reaching his majority, a farm of two hundred and sixteen acres located about two miles from the family home. This farm remained in his possession until his death, and by his will was bequeathed to his grandchildren. Here he built a large double log building of two stories, thirty by seventy feet, having four large rooms. He called it, probably for the Presbytery that was ordaining him to the ministry, "Union Academy;" but it was generally spoken of as "Anderson's Log College." Here Teacher Anderson trained his three brothers for the places of judicial prominence that they afterwards held. And several young men "sat at his feet as their theological teacher."

Reynolds' Tribute to Union Academy. The impression that Isaac Anderson made upon his students as a man and a teacher is found in a tribute that ex-Governor Reynolds, of Illinois, once a student of the Academy, paid Mr. Anderson in his volume, *Life and Times*. He says: "The preceptor of this school was an accomplished scholar and divine, the Rev. Isaac Anderson, whose learning and piety were known and appreciated far and near. Nature bestowed on him

great strength and compass of mind. This gentleman instructed a class of young men in his college, and preached every Sabbath to his congregation. He kindly received me into his Seminary, and was a warm friend and benefactor. This institution of learning was situated in a retired valley, where neither temptation nor vice made its appearance. It was six miles northeast of Knoxville, and near the parson's house. A large spring flowed out from the rocks near it, and the whole scenery was charming. The building was comfortable and unpretending. At this college it was customary to read compositions on one Saturday, and on the next to deliver orations. The teacher's gentle and kind criticisms were intended more to soothe my perturbed spirit than otherwise. The orations were spoken to a full house, the learned preceptor presiding with that noble dignity which seems to be the birthright of the Rev. Isaac Anderson."

The Maryville Academies. When Mr. Anderson removed to Maryville, he did not leave behind him his school, though he did have to abandon his academy building. As has been stated before, he was engaged in teaching in Maryville either in his own private Academy or in the Porter Academy. Professor Lamar said in Reminiscences written for *The Adelphic Mirror* that Mr. Anderson taught first in an academy building that stood on the lot where the old abandoned jail still stands; and then in a log cabin that stood on the bank of Pistol Creek, where the Knoxville and Augusta Railroad culvert spans the creek. Among his students

here were at least one of his brothers, and Spencer Jarnagin, later on United States Senator from Tennessee, and the far-famed Sam Houston of Tennessee and Texas.

His Theological Scholarship. It was a high ambition that took possession of this frontier preacher—to establish a theological seminary on the Southwest frontier! The only seminary of the Presbyterian Church had been founded at Princeton seven years before, namely, in 1812, and it was struggling for existence. But Isaac Anderson was by nature deeply interested in theology, because of its vital connection with religion and with morals. And he was by no means a poor theologian. As we have seen, he had studied under Samuel Brown, Samuel Carrick, and Gideon Blackburn, even if he had himself spent only one day in visiting a real seminary; and he had thought much about the need and the method of a seminary. And his almost twenty years of tutoring candidates for the ministry had taught the teacher more, it is to be supposed, than it had even his students. He was, for his times, a well-trained theologian, and merited profound respect rather than disrespect, praise rather than dispraise, from more favored people of a later day.

His Professorial Methods. For a number of years he was known everywhere as "the Professor." Then he was "the Doctor;" but always he was the honored Teacher who led uncertain feet into the difficult paths

of divinity and Christian philosophy. And his methods of instruction in these high and holy things commanded the respect and loyal conformity of his students. Dr. Anderson prepared and published a syllabus of his theological system, and placed a copy in the hands of each student to guide him in his studies. The plan of instruction as followed in the use of this syllabus was thus described by Dr. Anderson himself in that syllabus: "In Didactic or Christian Theology, the class have the subject given them, as for example, Natural Theology. They are then directed to read such and such authors; if the subject is a controverted one, they read on both sides. After they have done reading, they then hear a lecture from the Professor; and are required to write an essay on the same subject, and to read it before the Professor for remarks. Afterwards the class are examined, according to the preceding questions (the Syllabus), and such others as the Professor may think proper. On Archeology, Hermeneutics, Biblical Criticism, Sacred Chronology, Ecclesiastical History, Church Government and Discipline, and Polemic Theology, the students are required to read the most approved authors. And that they may make themselves familiar with these branches, the Professor has lectures on the sciences in the form of question and answer. The students have the use of these manuscript lectures and are required to be able to answer every question." His constant effort was to lead every student to think for himself. This plan that he employed in his theological classes was in the main similar to the one employed

by his pastor, Rev. Samuel Brown. And it worked remarkably well, as the results of the system abundantly testified.

His Scholarly Curricula. Dr. Anderson showed his thorough scholarship in whatever curriculum he formed for the various schools he conducted. The academies that he conducted were classical academies, and their courses of study were a credit to their principal and to his high scholastic ideals and standards. That was long before our modern Carnegie units and our accrediting agencies and the like; and yet there was creditable scholarship even in those early days. If it was embodied in a conscientious and thoroughgoing principal, it could also be transferred into the being of the faithful student. (1) This academic bill of fare was a worthy one, and it was one that Dr. Anderson's students were served: English Grammar, Geography, Mathematics, Logic, Belles Lettres, Natural Philosophy, Moral Philosophy, Astronomy, Latin, and Greek. (2) And the very creditable three-year curriculum of the Theological Seminary speaks for itself, as it appears in full on pages 158, 159, of the Appendix of this volume; and especially when it is borne in mind that this frontier Seminary was only the second Presbyterian Theological Seminary founded in the United States. (3) The regular collegiate four-year course of study as given in detail and developed by Dr. Anderson and his colleagues by the first of the Fifties compares well with the curricula of the standard colleges not only of this Southern section, but

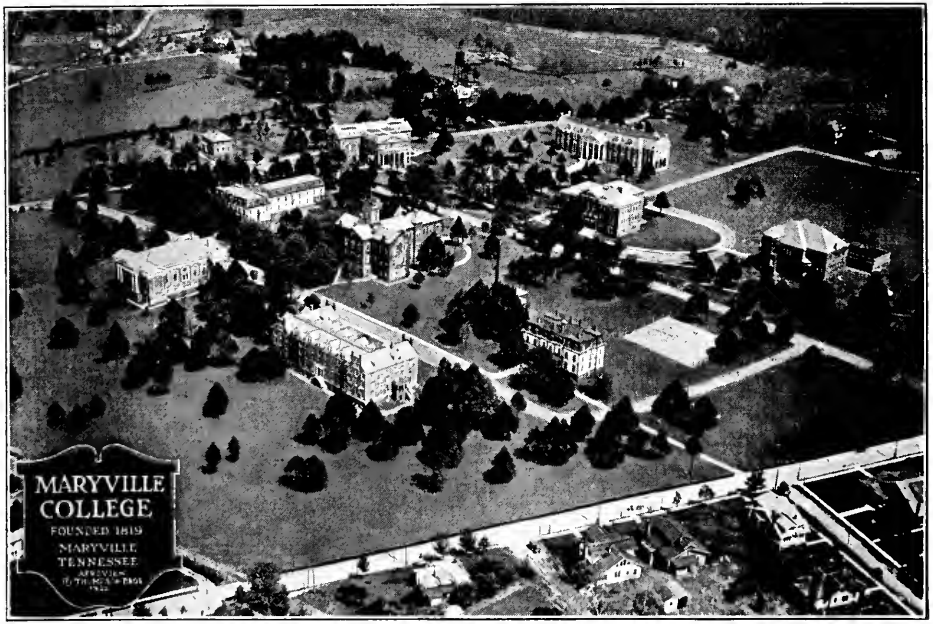
also of New England, where colleges were then best developed. The curriculum was as follows: Candidates for the Freshman Class were examined in the Latin and Greek Grammars, Viri Romae, Cicero's Select Orations, Virgil, Delectus, and Graeca Majora. The studies of the (a) Freshman Year were: Graeca Majora begun, Cicero de Oratore, Cambridge Mathematics begun, Roman and Grecian Antiquities, Livy, History, and Exercises in Declamation and Composition. (b) Sophomore Year: Graeca Majora continued, Horace, Cambridge Mathematics continued, Natural Philosophy, Geology, Logic, Rhetoric, and Exercises in Declamation and Composition. (c) Junior Year: Graeca Majora concluded, Tacitus, Cicero de Officiis and de Amicitia, Conic Sections, Astronomy, Paley's Moral Philosophy, Paley's Evidences, Paley's Natural Theology, and Exercises in Declamation and Composition. (d) Senior Year: Locke on the Understanding, Edwards on the Will, Butler's Analogy, Vattel's Law of Nations, Political Economy, Chemistry, Botany, Mineralogy, Hebrew or French, and Exercises in Declamation and Composition.

His Presidency. Dr. Anderson was the founder and the first president of Maryville College. In those initial chaotic days, there was little endowment to administer and there were few colleagues to superintend; but the lack of these substantial accessories made the presidential task not less but even so much the greater and more difficult. There were practically no assets to be administered, but there were assets

that had to be secured in order to keep life in the students and their teachers. The responsibility resting upon the president was the duty to do good on the largest possible scale in the institution, and to be a ready reservoir of valor and cheer to faculty and student body. He was able to discharge this responsibility by virtue of the fact that he won the affection of students and teachers so entirely that they believed their "Beloved President," as they called him, the best man on earth, and followed his leadership as pedagog, professor, and president with complete devotion and loyalty. Said one of Dr. Anderson's colleagues: "All his students speak of him in those terms of affection which denote their respect and veneration for his character, as well as their attachment to him as a friend and teacher. 'He was a father to me;' this is the language they uniformly use when speaking of him. And this feeling of filial regard was the result of his kindness and sympathy, and the manifest interest which he felt in their happiness and prosperity."

And His Princely Personality. "During the seven years that I lived in his family," wrote a member of his first Seminary class, "I never looked upon him in any other light, nor did he ever exhibit any other feeling, than that of the kindest and best of fathers. No act or word during that time, or since, ever passed between us that did not savor of the most perfect Christian confidence, and a reciprocity of mutual, paternal, and filial affection. So deeply rooted had my attachment to that good and great man become,

ANDERSON HALL—THE FIRST POST-BELLUM BUILDING



MARYVILLE COLLEGE IN 1930—THE ANDERSON SESQUICENTENNIAL

that when I received my commission to 'Go, preach the Gospel,' and was obliged to tear myself from him, it seemed that my very heart-strings were breaking. In a word, if I have done any good in this world of sin and death, I owe it all, under God, to that most disinterested and devoted of his servants, Dr. Isaac Anderson."

CHAPTER V

"Mr. Greatheart"

He Loved Everybody. The following golden words were as honoring to a colleague who wrote them as they were to Dr. Anderson of whom they were written: "If there ever lived a man who illustrated in his life the doctrines he taught from the pulpit and the professor's chair, that man was Dr. Anderson. Love was the sum and substance of his teaching and of his life. He had a heart large enough and loving enough to embrace within its benevolent desires all mankind."

Disinterested Benevolence. The Lord had said to him: "Thou shalt love thy neighbor as thyself." His actual life of "disinterested benevolence" illustrated at once the nobility of such unselfish love and the feasibility of a theological abstraction and of a supreme duty in both of which he believed with all his soul. What might have seemed at first a form of self-seeking in his activities was, after all, an unselfish endeavor. He took great interest in mountain lands and in their development; but all that he was really seeking was capital that he might invest it in supporting and developing his Seminary and in aiding its students, and in advancing the church and in multiplying the number of missionaries. "I hope," said he, "ere long these valuable

metals will be obtained, and our hills and mountains may one day bring to the Lord's treasury the gold and the silver, which are his own, to aid in sending the Bible and thousands of missionaries to all the world. He invested in an "El Dorado" in Tuckaleechee Cove and elsewhere, not for himself, but for his boys and the church of Christ. Mountain roads were to be developed for the development of mountain mines and for the development of the Seminary and the church. His own farm was the means of supporting his family and, in part, his student family.

Sympathy for the Pioneer. We have seen that he sympathized profoundly with the pioneers in their religious destitution. It was his actual sight of their great needs and his vision of what might be done for them that led him to become a lifelong Whitefield, toiling in behalf of others. The Seminary and its one hundred and fifty-nine ministerial graduates were the mighty contributions that his sympathy made to this need of the Southwestern frontier. He gave his life as preacher and teacher to the removal of this religious destitution among the people of the mountains and valleys and plains of the Southwest.

Sufferings from Indian Atrocities. He sympathized profoundly with the red men of this Southwestern country. True, they had killed his granduncle John, on the banks of North River, just after the Anderson farm had become the Anderson home. Indians, too, had carried Betsy Gilmore, John Anderson's sister, and her baby into a captivity among the Shawnees

that lasted a long year; and they had slaughtered several others of the Gilmore family—Thomas Gilmore, Sr., and his wife and son. They had made it necessary that all the men of the Anderson family except his own generation should take the field as frontier militia to prevent or punish Indian massacres; indeed, his own father, when only a youth, had fought in the Battle of Point Pleasant in the campaign of 1774. And the Andersons had suffered serious property losses during various Indian raids, as is shown by the court records.

Yet Support of Indian Missions. And yet his Christian heart made him a sincere friend of the red man. He lamented the many and cruel injustices that the Indians had to endure at the hands of the white man. His heart was most sympathetic with them in their famines. He entered heartily into the generous efforts of Dr. Gideon Blackburn and the many friends whom that philanthropist had enlisted in his missionary labors among the Cherokees and the Creeks. Maryville was the place in the South where the Indian missionaries found the greatest sympathy. When a famine was raging among the Indians at Brainard and the Hiwassee region, Dr. Anderson rejoiced to see Blount County send nearly a thousand bushels of corn for their relief. How much more Christian was this than the burning of villages and the destruction of the corn fields that took place in the Indian wars! He was appointed by Union Presbytery as an annual examiner of the Indian schools established by the mis-

sionaries. The fact that many of the most promising of the Indian youths were educated for the professions of teaching and preaching by the Southern and Western Seminary accounts for the information and misinformation which the author of this book found recently in a volume of genealogy: "Isaac Anderson," said this volume, "was licensed to preach the gospel by the Presbytery of Union on April 8, 1802, and married Flora McCampbell. He established Maryville College, Tennessee. Was a grand man; educated, clothed, fed, and sent out into the world twenty-seven ministers — Indians, I am told!" The missionaries found in Dr. Anderson a lifelong friend; he educated their sons, as, for example, Darius Hoyt; and their native teachers. Stephen A. Foreman was an Indian; John N. Brock, an Indian, died while a student at Maryville. As early as in 1824, there were three Cherokees in the Seminary studying for the ministry.

Chief Timpson's Testimony. Dr. Anderson was the most trusted and beloved white friend of Chief Timpson and of the Cherokees in the Reservation in Swain County, North Carolina, adjoining Blount County, Tennessee. A macadamized road over the Smoky Mountains to Franklin, North Carolina, to be called the Smoky Mountain Turnpike, was planned. Dr. Anderson was put in charge of the construction of the road, and completed the Tennessee section of it. The road can yet be traced. It is still called "the Anderson road." Dr. H. H. McCampbell, of Knoxville, has in his possession an interesting letter from

Dr. Anderson to William A. McCampbell, dated September 12, 1837, reporting to the Road Company that since August 28 his thirty-two Indian work-hands had been at work on the North Carolina side; and that the road was "beautiful" so far as they had gone; and that it was said that it could be made equally so throughout. The monthly pay-roll amounted to at least two hundred dollars; and unless something like that sum were provided, the managers would be embarrassed, and would even have to give up the work. He asked Mr. McCampbell to turn in on his subscription four or five bolts of domestic. As before said, Indians were the workmen and Dr. Anderson was their paymaster. So just and fair was he in his dealings with them that they had unbounded confidence in him. Chief Timpson said to an applicant for a position in connection with the business matters of the Reservation: "A letter of recommendation from Dr. Anderson would be the surest passport you could have to the confidence of a Cherokee." And Dr. Robinson added: "They respected his word above all law or oath, and they regarded his person as though he were a demigod sent among them for their special protection against the meanness and fraud of their unscrupulous white brethren." The sympathies of Maryville were with the Indians in those troubled years when the white men of the Southwest were ignoring treaties and crowding the Cherokees and Creeks out of their rights. The legal opinions prepared for the Indians by the brilliant attorney, William Wirt,

Esq., were approved and admired by the men of Maryville.

Sympathy for the Slave. There was, perhaps, in the case of the Indians a certain amount of romantic interest that might explain in part the friendly concern that Dr. Anderson felt for them. But, whatever else moved him, we may be sure that the major motive that actuated him was not romance; but that it was the motive of the gospel, the golden rule, and the love of Christ. It was this supreme and sublime motive that aroused his Christian sympathy for them and prompted his philanthropic treatment of them. A still further evidence, however, of his greatheartedness is found in the fact that he was as full of sympathy for the black man as he was for the red man and the white man, even in the obvious absence of romance and popular interest. And those were indeed noble statements that a colleague was able to make regarding him: first, that his broad philanthropy and his hearty good-will to man "led him to labor for the salvation of the humblest slave as well as for the proudest child of fortune;" and, secondly, that "in his benevolence he was no respecter of persons; but that the African, the Indian, or the foreigner from whatever land, was to him as a brother, and as such he felt under obligation to promote, so far as he could, his temporal and eternal welfare." And so, as was to be expected of such a man, he upheld the best church traditions and practice of those days, and sought the religious welfare of

slaves as faithfully as he did that of their masters. The slaves occupied one of the large galleries in his stone church in the worship of the Sabbath Day; and, during the week they profited by his pastoral care. He baptized them, received them into the church, gave them religious instruction, and, better yet, exemplified before them the spirit of the good Lord and Master of them all. And, knowing him as they did, they could easily imagine that the Lord whom he represented to them and lived before them, loved this man of God, and was saying to him: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And they recognized his Christlike spirit as he endeavored to carry to them, as he had done to Cherokees and Creeks, the blessings of the gospel. They heard his voice, like that of the Apostle Paul, who had also lived in the environment of slavery, enunciating the Christian doctrine that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Bunyan's "Mr. Greatheart." As depicted by John Bunyan, an ideal hero indeed was Mr. Greatheart. Equipped with sword and helmet and shield and with a dauntless heart, he feared neither roaring lions, nor wicked men, nor mighty giants; and, with the blessing of God in his battles in behalf of his charges, he came off victor in the strife. He magnified his office, and was grateful for the confidence that the Lord of the Celestial Country had manifested in him in entrusting

him with such high employ. He replied to those that would enlist his services for future days: "I am at my Lord's commandment. If he shall allot me to be your guide quite through, I will willingly wait upon you." His self-identification, even among enemies, was definite and quick. Said he, "My name is Greatheart. I am the guide of these pilgrims which are going to the Celestial Country." When Feeblemind in his weakness shrank from burdening Greatheart with his presence in the pilgrim company, Greatheart cried out: "But, Brother, I have it in my commission to comfort the feebleminded and to support the weak. You must needs go along with us." And he took Feeblemind along with him to the Blessed Country. When Greatheart's company sought to dissuade their guide from risking a duel with Giant Despair, Greatheart said: "But I have a commandment to resist sin, to overcome evil, to fight the good fight of faith. And, I pray, with whom should I fight this good fight, if not with Giant Despair?" And he fought the fight and beheaded Giant Despair and demolished his Doubting Castle. Whenever danger threatened his little company, he himself took the lead to shield them from that danger. "They, therefore, that were of the Pilgrims' Company went on, and Mr. Greatheart went before them." And "they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers when they were at them, that usually when they were nearest to them, they did most pluck up their spirits and hearten one another to deny the flesh." The very presence of Greatheart,

when he returned from an absence, brought courage to all. "One knocked at the door: so the Porter opened, and behold Mr. Greatheart was there; but when he was come in, what joy was there! For it came now fresh again into their minds, how but a little while ago he had slain old Grim Bloodyman, the Giant, and had delivered them from the lions." And when, on one occasion, Christiana was alarmed by some fear, Matthew said: "Mother, fear nothing, as long as Mr. Greatheart is to go with us, and to be our Conductor." The last glimpse that Bunyan gives us of Mr. Greatheart is when he and his company had reached the River, and Christiana had crossed it, and had been welcomed through the gates into the City. Then, "at her departure, her children wept; but Mr. Greatheart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places."

Our Maryville Greatheart. What an allegorical picture is all this, portraying, as it does also, the valorous and unselfish life of Isaac Anderson, Maryville's Greatheart, a friend of all mankind! He, too, was one of our Lord's servants who, as he believed, had received a high commission from his Lord to guide faithfully and safely to the heavenly City all such weak and distressed men and women and children as he could gather from frontier cabins, Indian villages, and even slave quarters. And he responded gladly and heartily to the spirit of this high calling. He poured out abundantly and unceasingly the riches of his sym-

pathy and service upon all his brother-men of whatever people and condition; upon good men and evil men; upon the prosperous and the poor; and upon friends and foes. God had built him on that generous and almost prodigal plan and scale.

Hence Came Maryville's Altruism. Isaac Anderson, Maryville's Greatheart, was so sincerely and nobly benevolent and kind-hearted that he deeply impressed hosts of his friends and fellow workers with his own unselfish and Christlike spirit; and it was he, above any others, who rendered the history of the great College that he founded, in all verity a "story of altruism." And that fact was a service and an achievement that has blessed in its influence thousands of men and women whom he never saw, and that has also called down upon the institution the rich blessing of Heaven.

CHAPTER VI

His Institution and Its Friends

More Ministers a Necessity. Dr. Anderson's evangelistic tours made all over East Tennessee demonstrated to him beyond all question the crying need of more ministers throughout the section. When Union Presbytery ordained him in 1802, it had a membership of only four ministers—Samuel Carrick, Robert Henderson, Gideon Blackburn, and Samuel Graham Ramsey. Sixteen meetings of the presbytery were held before an attendance of more than four ministers was recorded. For years as many ministers left the presbytery as joined it. The few presbyters there were had their share of the frontier to evangelize; and yet there was only a corporal's guard of them to do the work.

A Futile Search for More Ministers. The presbytery applied to various small and, themselves, needy missionary societies for recruits, and they received kindly sympathy, but no recruits. The ministers, although already overworked, tried to prepare by private instruction in their homes those who should become ministers; and it was a noble effort that they made. But this method was also inadequate to meet the needs of the case. It took years of such toil to prepare even one individual for the ministry. Another

noble effort to help was seen when, in 1812, the Presbyterians of East Tennessee organized the "Missionary Society of East Tennessee." There were three hundred members, and each member subscribed one dollar a year. The overladen ministers also contributed periods of service, ranging from one month to two or three, in which they would make gospel tours, preaching usually every day. The annual report for 1816 was printed, and it tells of the valuable, but very limited, service rendered by this modest society. Dr. Charles Coffin was the President of the "E. T. M. S.;" and Dr. Isaac Anderson was its Secretary. And the spirit of these worthies permeated the Society. Dr. Anderson also requested Rev. Eli Smith, of Kentucky, who was then about to set out to visit relatives in New Hampshire, to lay hold on six young men of the recent converts in the New England Revival, and to bring them to Tennessee: two to enter the home of Dr. Hardin as candidates for the ministry; two, that of Dr. Charles Coffin; and two, that of Dr. Anderson himself. Mr. Smith did secure in Hollis, New Hampshire, nine volunteers for this work; but only one—Eli N. Sawtell—had the courage, nerve, and character to hold out, and to walk the eleven hundred miles between New Hampshire and Tennessee. As, apparently, a last resort, Dr. Anderson applied to the students of Princeton Seminary to take part in the evangelization of the Southwest; but he did not succeed in securing even one man for the work. He also applied to the General Assembly of the Presbyterian Church, seeking to enlist it in the establishment of a

theological seminary in the Southwest, but he met with no success. And a similar result befell his efforts to enlist neighboring synods in the establishment of such a seminary.

A Daring Decision Formed. After his attendance upon the General Assembly in 1819, he became convinced that there was practically no help to be secured from other sections of the country in providing a ministry for Tennessee. During the long horseback return ride from Pennsylvania to Tennessee, he and his good friend, James Gallaher, exhaustively discussed the entire problem, and reached the conviction that the only thing left to do was to found a theological seminary in the Southwest, there to educate young men who were natives of that section for the ministry in that section. And, most important yet, Dr. Anderson decided to devote himself to the preparation of a home-made ministry for the region to which he had devoted his life's labors.

Cooperation of Presbytery and Synod Enlisted. Upon his return to Maryville, Isaac Anderson drew up in detail a plan and a constitution for what he called "the Southern and Western Theological Seminary." He presented these proposals to the Presbytery of Union at its regular fall meeting held at Dandridge on October 8, 1819, at which meeting the enrolment was only five ministers and two ruling elders; and at an adjourned meeting that was held the following week at Maryville, on October 13, at which meeting there was a record-breaking attendance of

nine ministers and four elders. They had gathered to attend the meeting of Synod. The Presbytery approved the plans presented by Dr. Anderson and adopted them in the form of an overture to Synod. The next day the Synod of Tennessee convened in Maryville, in its third annual session, with an enrolment of only twenty, of whom twelve were ministers and eight were elders. There were only three delegates who were not from Union Presbytery, and these three ministers—George Newton, Jesse Alexander, and John N. Blackburn—were from Shiloh Presbytery, of Middle Tennessee. There were no representatives from the Presbyteries of West Tennessee, Mississippi, and Missouri. The distance was too great. There was one corresponding member, or visitor, at Synod; and he was Rev. James Gallaher, of Rogersville, of the Presbytery of Abingdon and the Synod of Virginia. He had, doubtless, come to help his friend, Isaac Anderson, in the launching of his Seminary. He, too, was a Blount County man by family residence; and relatives of his still live in Roane County. The proposition contained in the Overture from Union Presbytery was under discussion for several days—from October 14 to 19—as the Synod considered it clause by clause. On the 19th, "the Synod, after maturely considering, revising, and amending the plan for a Southern and Western Theological Seminary, agreed to adopt it, which is as follows:" (See D and E in the Appendix to this volume). On October 20, an Address to the public in behalf of the Seminary was adopted. The final location of the Seminary was

left to future Synods to decide. The Revs. Richard H. King, Thomas H. Nelson, and Isaac Anderson were appointed a committee to have printed four hundred copies of the Constitution and of the Address regarding the Seminary. A letter was adopted to be sent to other synods and presbyteries asking for their cooperation in building up this first theological seminary established west of the Alleghanies. Copies were ordered sent to the Synods of North Carolina, South Carolina, Kentucky, and Ohio. A request to the Legislature of Tennessee for a charter for the Seminary was authorized. Thirty-six directors were elected, as authorized by the constitution. Chief of all, however, was this action: "The Synod proceeded to the election of a Professor of Didactic and Polemic Theology. Upon counting the votes it appeared that the Reverend Isaac Anderson was duly chosen." And that momentous event was the most important action ever taken by the Synod of Tennessee.

But One Man's Responsibility After All. Isaac Anderson proposed a Theological Seminary. His friends—such men as John McCampbell, Robert Hardin, Dr. Charles Coffin, and James Gallaher—believed in him, and gave him their sympathy, approved his plans, and, wisest of all, laid the responsibility for the carrying out of those plans upon the one pair of shoulders able and willing to bear it—the broad shoulders of the Apostle of Disinterested Benevolence, the Pastor of New Providence Church. They gave him their confidence, their sympathy, their loyalty, and

their love. And he gave to his task all that any man could give to a cause that had the supreme place in his heart. The only man he knew that would be willing to assume this mighty task was himself; and the only man big enough for this task, within the knowledge of his friends, was their friend, Isaac Anderson. And so he assumed the responsibility, and so they lifted it to his broad shoulders and bade him God-speed.

The Solving of Seminary Problems. Dr. Anderson had serious problems to solve: (1) He must provide teachers; and (2) school buildings; and (3) students; and (4) food, and even, to some extent, clothing. And yet, for many years, he had no salary himself; and no money with which to pay the salaries of others; and no schoolhouse; and, at the beginning, no students; and no food or raiment for the sons of the prophets. He had no rich friends from whom he could secure help. He had no time himself to spend in the field raising money for his school; for when he, the sole faculty, was gone from Maryville, there was no Seminary at Maryville; and, moreover, he insisted that he could not succeed in raising money. Dr. Robinson thinks that he was mistaken in this opinion.

(1) **As to a Faculty.** He needed at least three professors to do the teaching required in the proposed Seminary and preparatory school. He had no teachers, and no money with which to employ them. He solved this problem, however, very promptly. He decided that he himself would do the work of three

teachers, and even then take no salary for his work. Nothing was simpler than that! And so, during almost all of the first ten years of the Seminary, he began teaching before breakfast and continued his classes until dark. Thus his Seminary was provided with a large faculty; and an excellent faculty it was, too. And some of his students volunteered to help him as tutors, so far as they were able.

(2) **As to Buildings.** He needed at least one building to begin with, and, thereafter, other buildings. At first, he made such temporary or provisional arrangements as were possible. He gathered the five students who were the beginning of the student body, around the fireplace in his own home; and then he secured the use of "a little brown house" that stood, until after the Civil War, at the north corner of the lot on Main Street, now Broadway, that contains the residence of the late Andrew K. Harper. It stood opposite the site of the historic old Maryville hotel that then occupied the site where the M. E. Church South edifice now stands. There he prosecuted the training of the quintet who were the advance guard even of the Maryville College of the present period. A little later, by some strange but welcome providence, he was able to purchase for six hundred dollars a small unfinished two-story brick building that had been begun about 1815 for the use of the Maryville Female Academy. It had six small rooms. This building he completed, and deemed it a generous answer to prayer. It was in use as a recitation build-

ing or dormitory or library, or with these combined uses, until the Civil War came, when Federal soldiers tore it down to secure bricks with which to make ovens for the soldier camps on what is now College Hill. A small dwelling was also secured as an eating-house for the students. In the Thirties, "The Frame College" was erected; and in the Fifties, it was torn down to give place to the so-called "Brick College" that was never completed. Illustrations in this volume give an idea of these modest buildings of the original College campus.

(3) **As to Students.** Beginning with five students in 1819, Dr. Anderson enrolled ninety students within ten years, in 1829. A good per cent. of these were candidates for the Christian ministry drawn to Maryville by the high reputation of Dr. Anderson and encouraged to come by the ministers of East Tennessee and even by those of other sections of the Southwest; while already there was also about as large a per cent. of the students pursuing the studies of the liberal arts course, or "literary course," as Dr. Anderson called it. The total enrolment of students in Dr. Anderson's days was usually less than one hundred; but this number compared well with that of other colleges throughout the United States. A college of fifty students and three professors was viewed as a standard college in those days. And students came to Maryville from several States. In 1854, there were five States besides Tennessee represented; and twenty-seven per cent. of the students came from

these five States; and, in 1861, there were seven States besides Tennessee represented; and again twenty-seven per cent. of the students came from these seven States.

(4) **As to Food and Raiment.** Many of the students were financially unable to pay their tuition and boarding expenses. In order to assist them, Dr. Anderson purchased a college farm, chiefly with gifts gathered in the agency of one of his first graduates, Eli N. Sawtell; and so wisely did he manage the farm and a college boarding-house which he also established, that needy students with ten dollars in cash and a certain moderate amount of manual labor, could meet a year's board bills. His own farm contributed largely also to this successful financiering. Churches and organizations and individuals all over East Tennessee helped in making this successful boarding-house annex. And, in some cases, kind friends all over the Synod, and even from beyond the Synod's limits, were also able to help the candidates secure homespun clothes and thus to solve the wherewithal-shall-we-be-clothed-problem.

Yet Relief Had to Come to the "One Man." This physical suicide could not go on forever. In 1825 the Directors recognized this fact when they said: "After six years' experience, the Board are fully convinced that it is utterly impossible for one man to attend to the arduous and various duties of the Seminary. It is a pressure which neither the body nor the

mind of any man can long sustain. * * * It is well known to the Synod that the present Professor has other duties, both arduous and important, to attend to besides the crushing concerns of the Seminary. The responsible charge of two congregations, added to the superintendency and charge of the different branches of literature and theology, is enough to bring any constitution, even the most elastic and durable, to a premature grave." And they plead for additional professors. Surely Dr. Anderson deserved reinforcements. In that very year when the Directors made this appeal to Synod, Dr. Anderson had certainly made unreasonable sacrifices for his beloved Seminary; and he had labored without any remuneration whatever. He mentions that fact as an explanation why he himself had not employed helpers at his own expense. As late as 1833, he wrote to a friend: "In the absence of funds, you know how I have had to resort to one expedient after another to procure teachers and support them, until this method will do no longer. * * * If I had had a salary, I should have retained these teachers at my own expense; but my own service has been almost entirely gratuitous. These incessant cares and labors have worn me almost down." And, as if his gift of himself were not enough, for many years the record is like that for 1824: "Dr. Anderson gave $449 in board and tuition." If he had had only the Seminary boys to teach, he seemed to think he might have gotten along; but he had also all the growing College department to instruct!

Election of Hardin and Eagleton as Professors. In compliance with the request for added teachers, two professors were elected, namely, William Eagleton to serve as Professor of Sacred Literature, and Robert Hardin as Professor of Ecclesiastical History and Church Government. Both accepted the appointment. Dr. Hardin served the Seminary in the field for a short time; while Dr. Eagleton served as a Tutor in 1825, and then from 1826 to 1829, as a Professor. Both these professors were able and scholarly men.

William Eagleton (1826-1829) had been trained for the ministry by Dr. Anderson before the Seminary was founded. He was born near Maryville. He was pastor of the Kingston Church when called to the chair in the Seminary; and in 1829 was called from Maryville to the pastorate of the church at Murfreesboro. This position he adorned for thirty-six years, holding it until his death, which occurred on March 26, 1866. He was a very effective speaker and a noble Christian leader. He tided Dr. Anderson over one of the most difficult periods of his work in the Seminary. He deeply loved the Seminary, and served it faithfully in the field and in the classroom. The Synod highly appreciated him, and more than once sought his return to a Maryville professorship; but he preferred the ministry. In 1849 he was unanimously elected Professor of Sacred Literature; and the Committee corresponding with him was authorized to guarantee him what in those days was deemed a

fair salary. But he declined the appointment, still preferring the pastorate.

Robert Hardin (1826-1827) was educated in classics and theology at Greeneville College. He delivered the Inaugural Sermon when Dr. Anderson became president of the Seminary. He represented the College in the field; but it seems that he did no teaching in the Seminary.

Usually Three Professors, from 1829 Onward. After tasting the joy of having helpers, Dr. Anderson had the satisfaction from 1829 to the end of his life, of usually having two full professors as his faithful colleagues. Maryville College may well be proud of the Presbyterian ministers who were Dr. Anderson's fellow professors in the development of his Seminary and College. In ability, scholarship, fidelity, loyalty, and character they were entirely worthy of the high regard in which they were held by their Chief and by the friends of the institution. Few in number they were, but of multiplied usefulness, as they struggled to emulate the tireless industry and effective pedagogy of their beloved president. Besides Drs. Eagleton and Hardin, there were six of these ministerial professors.

Darius Hoyt (1829-1837) served as a Tutor from 1827 to 1829, and then served as Professor of Languages for eight years, or until his premature and sadly lamented death. This took place on August 16, 1837, when he was only thirty-three years of age. He

was the son of Rev. Ard Hoyt, missionary to the Indians, and was educated at the Southern and Western Theological Seminary. He was one of the choicest spirits ever connected with Maryville. His colleagues, his students, his townsmen, and his copresbyters loved him, and they followed his safe and sane leadership. All were heart-broken when he died. His tomb and the tombs of two of his children in New Providence Cemetery were marked a few years ago with granite monuments erected by his grandchildren of the Venable family, of Atlanta and Stone Mountain fame.

Samuel W. MacCracken (1831-1832), an uncle of ex-Chancellor MacCracken, of the New York University, served for one year as Professor of Natural Science. He was a strong man and teacher, and was called away to take up work in his own United Presbyterian Church.

Fielding Pope (1833-1850), like all of the antebellum professors with two exceptions—Drs. Hardin and Robinson—was educated, in part at least, at Dr. Anderson's Seminary. He was elected to serve as Professor of Mathematics and Natural Philosophy, to succeed Professor MacCracken. He began his professorial work in 1833, and continued it for seventeen years, or until, in 1850, he became Principal of the Maryville Female Institute. When Dr. Anderson became too feeble to continue his work as Pastor of New Providence Church, Professor Pope was called

to take up the work as the third pastor of the church. He continued that work until 1865. He also was Pastor of Eusebia Church for twenty-two years. He died in Lumpkin, Georgia, in 1867. A man of ability, scholarship, and dignity, he, like Dr. Anderson, spent his life in the two professions of teaching and preaching.

John Sawyers Craig, D.D., (1840-1861). Upon the death of Professor Hoyt in 1837, Mr. Craig served as Tutor in his place. Then in 1840 he was elected Professor of Languages, in which chair he served until the outbreak of the Civil War. His was the longest ante-bellum period of service, except that of Dr. Anderson himself. Traditions regarding his familiarity with the classics still linger in Maryville. It was his custom to conduct recitations with no text-book before him. He was one of Dr. Anderson's right-hand men; and during the period when Dr. Anderson was disabled, there was a time when he was the only one left in the faculty. But, like Dr. Anderson, he was, upon occasion, equal to several professors in his one person. Blunt but big-hearted, brilliant and brave, he was always recognized as one of Maryville's ablest sons.

John J. Robinson, D.D., (1850-1855; 1857-1861), served as Professor of Sacred Literature from 1850 to 1855; and, upon the death of Dr. Anderson, two years later, he was elected to serve as the second President of Maryville College. His college course was taken with honor in the University of East Tennessee (now the University of Tennessee), and was completed in

1845; and his theological course was taken in Union Seminary, New York, his graduation being in 1849. His presence in the pulpit was impressive, and his winning eloquence held his audience' attention and moved them to follow his leadership. The College developed very hopefully under his presidency; and, had it not been for the War, it would probably have reached high-water mark under his leadership. But he was handicapped by the serious depression of 1857 and by the ecclesiastical and political warfare that was the prelude to the ushering in of the Civil War.

Thomas Jefferson Lamar (1857-1887) graduated from Maryville College in the Class of 1848. He then took nearly two years in theology under Dr. Anderson. And then, in 1850, he transferred to Union Seminary, New York. There, on June 16, 1852, he completed over two years of additional theological study. He spent two years in Missouri in ministerial and educational work; and then, in 1856, he was elected by the Directors of Maryville College to follow Dr. Robinson as Professor of Sacred Literature. He accepted this call to his Alma Mater, whom he had previously served at Tutor. The next year—1857—he entered upon his career of thirty years as a member of the faculty of Maryville College. An inadequate tribute to the incalculable service he rendered Maryville as a professor and, especially, as the second founder of the institution after the passing of the Civil War, was prepared in the form of a biography by the author of this book in 1920. Professor Lamar was

filled with the spirit of his revered teacher, Isaac Anderson, and he did much to pass that spirit down to later generations of teachers in Maryville College. His story is worthy of being told in connection with that of his great teacher, Dr. Anderson.

These noble ministers and pedagogs—Eagleton, Hardin, Hoyt, MacCracken, Pope, Craig, Robinson, and Lamar—were, almost all of them, educated under Dr. Anderson in his Seminary-College at Maryville; and they all respected, loved, and almost worshiped him. They all proved themselves to be his true friends, and friends of his school. They followed in his footsteps. They shared his burdens and troubles, and sought to lift them off of his weary shoulders. Some of them kept his institution alive during the years of distress that came upon the College both during his mental and physical collapse, and during the lonely and desolate years that immediately followed his demise.

Financial Agents. But help of another kind was brought to President Anderson that enabled him to do the impossible; and the men who brought it to him were also as heavy-laden as were the professors, whose names we have given. These messengers of good referred to were the agents that the Directors sent out even as far as to New England in the Northeast, and as far as to New Orleans in the distant Southwest, in order to endeavor to interest generous people in supporting the beneficent work attempted by this Apostle of East Tennessee. Among these

agents were such men as: Elijah M. Eagleton, William A. McCampbell, Eli N. Sawtell, Sr., Robert Hardin, William Eagleton, George I. McCliskey, William E. Holley, Robert McAlpin, John W. Beecher, Darius Hoyt, and Thomas Brown. The most successful of these agents in their labors for Maryville were Eli N. Sawtell, Sr., and Thomas Brown.

Eli N. Sawtell, Sr., Agent. Upon his graduation in the Class of 1825, Mr. Sawtell became an agent for the Seminary. He made three tours in behalf of the infant school. He gave his services entirely without salary during the first year, deducting only his traveling expenses from his collections. He was very successful, as success was viewed in those days. He collected several thousand dollars, which made possible the purchase of the two-hundred-acre farm in South Maryville, and thus enabled Dr. Anderson to solve the boarding problems, and to make other advances in the development of the school. Mr. Sawtell also gathered many books for the library. His labors extended from New Orleans and Nashville to Philadelphia and New England. When he unloaded his pockets of about $1,500 at the end of one of his campaigns, one of the directors opened wide his eyes, and declared that he had never before seen so much money.

Thomas Brown, Agent. But it was Rev. Thomas Brown who secured for the College the two endowments of professorships—that of Didactic Theology and that of Sacred Literature. At the death of Dr.

Anderson these endowments amounted respectively to $7,000 and $9,500, which were large amounts in those days. In 1856 scholarship funds were subscribed until about $10,000 was thus secured; but the financial depression of 1857 and then the Civil War intervened before the collections on the subscriptions were made; and so the fund was swept away. But it was Thomas Brown, the indefatigable, courageous, and enthusiastic son of Maryville—he graduated in 1828—to whom was chiefly due the collection of the ante-bellum endowment funds of $16,500. Surely this friend of Maryville is to be held in everlasting remembrance by the other friends of Maryville. He was Dr. Anderson's most efficient helper in the matter of the financial equipment of Maryville College. Had it not been for his heroic service, in all human probability, the institution would have perished in the Forties or in the Fifties. He was Dr. Anderson's main reliance in the endowment of the institution.

The Students and Alumni and Other Friends. From the beginning of his institution and throughout its forty-two years of ante-bellum history, the students and alumni loved their President with all their might; and, so far as their modest ability extended, they stood by him and upheld his efforts. It is believed that no school man in the Southwest ever had a more loyal backing on the part of his students and alumni. On three occasions, when efforts were made to remove the institution to other places—to Middle Tennessee, Kentucky, and Upper East Tennessee—they rallied

around Dr. Anderson and frustrated the attempts that were being made. As his school was subjected to distressing poverty and enormous difficulties, they rallied to assume their share of his burdens both in the usual routine life of the school, and in the special emergencies which now and then arose. Sometimes about all they could give him was sympathy; but, like Mary of Bethany, they did what they could. The roll of Synod and of Union Presbytery came to be made up largely of his students. This was also true of the Directors of the Seminary. While they were under him in school, they exemplified to a good degree the spirit of the "Philadelphian Association" which they organized in 1836. The New Providence congregation, as has been stated, "almost worshiped" their pastor. To whatever section of the country Maryville men went, there they spread abroad the fame of their old teacher. Such men as the members of his faculty, and Pearson, the Eagletons, Sawtell, Minnis, the Browns, the Blackburns, the Caldwells, the McCampbells, the Newmans, and the forty-five prominent Blount County laymen who served in the directorate of his institution, and who supported him zealously in his great program of doing good—surely such men as these and hundreds of others of like spirit that cannot now be named, were loyal friends of his; and, without their cooperation and friendship, he would have been unable to crown the years of the Southern and Western Theological Seminary with usefulness, and, in addition, to guide the providential evolution of the institution toward its later career as a College

whose usefulness is not local or sectional, but is splendidly national. The friends of Dr. Isaac Anderson were, in that very friendship for him, friends of ourselves and of the noble College which is today carrying forward his spirit and his work. These friends saved his institution for him and for us, whether they may chance to be known or unknown to us of another day. They worked with him loyally and well while he was spared to them; and after he was disabled and after he rested from his labors, they worked without him, but in the same spirit of self-denial as before. And all workers of these later days are proud to call themselves friends of Isaac Anderson, as truly as were the little triumvirate faculty of his institution of old. This chapter is necessarily a large one, for it speaks of "his institution," which was indeed large in faith and in usefulness; and it also speaks of the "friends" of the institution, who, by the grace of God, have been both many and faithful.

CHAPTER VII

His Wife and Children

Marriage with Flora McCampbell. When, in 1802, Isaac Anderson had been licensed to the gospel ministry, and when in the late fall he was about to be ordained to the ministry and to be installed into his first pastorate, and to open Union Academy for the reception of students, he and his affianced decided that the fitting time had come for them to establish the home for which they had been plănning. And so, on October 19, a month before his ordination and installation, he was united in marriage with Flora McCampbell, a daughter of Andrew McCampbell and his wife, Mary Anderson McCampbell, and a sister of Rev. William A. McCampbell. The Andersons and the McCampbells were old friends from the days of Ulster and Rockbridge County, and were now neighbors in Tennessee; and they were connected by religious and social and family ties. Five of the nine children of William Anderson married into the McCampbell family. Thus was auspiciously founded the happy Christian home where for one month over fifty years, these two consecrated servants of God shared with one another the aspirations and hopes and ceaseless toils that arose out of their unselfish devotion to the cause of their Lord and Master.

President Anderson's Latest Successor,
Ralph Waldo Lloyd

New Providence Church—Tennessee

Her Noble Copartnership. Flora Anderson had heroic "No Surrender!" blood in her veins. The wife of one of God's most unselfish servants, she demonstrated every day her fellowship of spirit with him in his life-work. In an address delivered before the Alumni of Maryville College in 1857, Rev. Gideon Stebbins White, after paying a high tribute of praise to Mother Anderson, said: "However, I will not dwell upon this point, aware, as I am, that our highest praise in truth falls far, very far short of her merit." Said Dr. Robinson: "His union with this estimable lady was fraught with many blessings. She was intelligent, kind, economical, and prudent, and in every respect a helpmeet for him. There are many who rise up and call her blessed." For fifty years Flora Anderson shared with her husband his labors for the church and the schools with which he was connected. She took into her heart the church people of her husband's congregation; and in the school-days she took into her home the students who were ill and needed mothering. Dr. Gideon Blackburn paid the highest of tributes to her for the loving assiduity with which she cared for his dying son as though he had been her own well-beloved child. "Better her care," said Dr. Blackburn, "than any to be found on earth outside of his own mother's care." And it was her gentle fingers that, for the absent mother, closed James Hervey Blackburn's eyelids in death. She made a home for "the preacher boys" while they were away from home. Very truly was it said of her: "Much of her

husband's usefulness is to be attributed to her hearty sympathy with him in the great mission of his life."

Motherhood and Bereavement. The various Anderson families were, most of them, large; and they found their chief happiness in their home circles. Dr. Anderson had hoped for similar blessings to be granted to his family. He believed that happy is the man that hath his quiver full of children. But though he and his wife had six children born to them, the sight of a row of five little graves—four of baby boys and one of little Mary—filled their hearts with poignant grief. But they had one hope and happiness — their third child, Samuel Hoyse Anderson, escaped the fate of the other children and grew to maturity. Around him naturally gathered the fondest hopes of his loving parents.

Their Son Samuel. He was born on March 11, 1810, in Dr. Anderson's Grassy Valley home, in Knox County. The following year, when his parents removed to Maryville, he was the chief treasure that they took with them; and he could be trusted only into the gentle arms of his proud mother, Flora McCampbell Anderson. All that loving solicitude could suggest as to his training and education was given him by his father and mother. Happy was he to have been the recipient of such care and guidance; and happy were his parents in the way he responded to their parental training. He proved to be happily endowed by nature with a gentle, obedient, and lovable dispo-

sition. He was a general favorite; and, had he not been in disposition like the young prophet whose name he bore, he might have been spoiled by his environment of devoted friends and kinsmen. But he also said, "Speak, Lord, for thy servant heareth;" and, walking in the paths of God and his people, he proved daily to be the joy and comfort of his parents. He was nine years old when, in 1819, his father launched out upon his great adventure in the establishment of the Southern and Western Theological Seminary.

His Training. He attended the Maryville schools before the Seminary was established; and then he studied in the preparatory department of the Seminary, and finally in the Seminary itself. He united with New Providence Church in 1825, when fifteen years of age. He asked his father's advice as to preparing for the gospel ministry. His father gave him the sane and sound advice that he should inquire of God's Spirit as to the will of God, and then follow the leadings of Providence. Naturally Dr. Anderson would have been very happy indeed had he been permitted to see his own son also enter the sacred calling. But the young man did not deem himself to be called into the ministry, though his heart was nobly loyal to the church and to all its interests.

His Marriage. On September 10, 1835, when twenty-five years old, Samuel Anderson was married to Mary Reece Thompson, of Maryville, who had been born on January 10, 1816. Rev. Gideon Stebbins White, one of Dr. Anderson's graduates, and Samuel's

favorite friend, officiated at the wedding. Mary Thompson had lived in what is now known as the John F. Brown place in East Maryville. A large part of the present college campus once belonged to the Thompson estate. The Thompson family was a substantial one. Frank Thompson, a nephew of Mary's, was Attorney-General of the State of Tennessee from 1913-1926. Mary proved to be an ideal wife and mother and daughter-in-law. She and her husband were spared to one another for only six years; but they were the happy parents of a daughter and a son. Rebecca was born in 1838; and Isaac, on May 12, 1841, only six months before his father's death.

His Early Removal by Death. The tragedy of Samuel's early demise nearly broke the hearts of Dr. Anderson and his wife. A serious disease had fixed itself upon their son. On October 22, 1841, Dr. Anderson wrote: "I am nursing my only child and have been doing so for the past five weeks. What the result will be, only God knows; the prospect of his recovery is not flattering; I have to lift him up and down as a helpless child." Later he wrote: "Our Heavenly Father has seen best to try us with a sore bereavement. Our only and beloved son Samuel died on the fifteenth of November, and has left us childless at the age of threescore; and, but for the two children, a son and a daughter, whom he has left, my name and progeny would have no place in the church militant. These children keep up my spirits very much, and I sometimes feel that but for them, my sorrow would

bring me to the grave. Yet we have had everything that could console and support us under such a bereavement. Samuel's blameless, unspotted character from a boy, his patience and resignation during two months of most exquisite sufferings, console us. God gave him not only calm resignation and most extraordinary patience, but also holy joys and triumphs that often rose to raptures, amid which his sufferings were forgotten."

His Parents' Anguish. "I had to remain at his bedside from about the middle of September to the fifteenth of November, when he expired in my arms. During this time, I never took off my clothes to go to bed; yet the Lord so sustained my health and strength that I never became weary. You can form but a feeble conception of the trial to aged parents, to bury their sixth and last child. Oh, how it ought to wean us from earth; and how much it would and does bring me to look to the many dear brethren whom I have had some little hand in bringing into the ministry, to fill the place of a dutiful son! With whom shall we now live, our son, the hope of our declining days, in the grave? O cruel grave! 'Joseph is not!' But God will never leave us, nor forsake us, and will be better to us than many sons and daughters." And yet his natural grief nearly overcame him. When riding over his farm, he would find himself exclaiming aloud in his agony, "My son, my son!"

A Worthy and Honored Son. Samuel Anderson commanded the respect of his townsmen and of all

who knew him. The students of the Seminary appointed a committee to draw up resolutions regarding "the death," as they said, "of our beloved friend and fellow-citizen, S. H. Anderson, once a member of the Seminary; at death one of the Board of Directors of the Seminary; and the only son of our beloved President." Very appropriate resolutions were reported and adopted. The Synod of Tennessee in 1835 had elected Samuel Anderson, though only twenty-five years of age, to serve a triennium as a director of the Seminary; in 1838, he was elected for another triennium; and in 1841, while on his death-bed, the Synod appointed him to serve a third triennium.

Mary Anderson's Loving Loyalty. Mary Thompson Anderson proved herself a loving daughter to Dr. Anderson and his wife so long as they lived. She made her home with them after the death of her husband, for six years, or until November 4, 1847, when, in Dr. Anderson's residence, she married as her second husband, Rev. John McCampbell Caldwell, one of Dr. Anderson's Seminary boys. Her husband also was as loyal to his wife's Isaac and Rebecca, as he was to the two children—William Thompson Caldwell and Samuel Anderson Caldwell—whom Mary, his wife, bore to him. And it was with these kind-hearted people, that Dr. Anderson removed to Rockford in 1856, after he had lost his home in Maryville by fire; and on January 28, 1857, it was in their home that he closed his eyes in death; and it was from their door that the funeral procession set out to bear to its resting-

place in the New Providence Church cemetery in Maryville the sacred form of one whom they had loved even unto death. Dr. Anderson, in 1855, made a transfer of real estate to John M. Caldwell, the consideration named being "many acts of kindness, together with personal services and attentions bestowed upon me by my friend, the said John M. Caldwell, for several years past." And in his will he made bequests to his daughter-in-law, Mary, and to her husband, John M. Caldwell, and to their two children.

The Grandchildren, Isaac and Rebecca Anderson. It was as great a joy to Dr. Anderson and Flora, his wife, as it was to their son Samuel and Mary, his wife, when Isaac and Rebecca were born. And when Samuel himself was taken from them when his younger child was only six months old, they found in the little orphans their chief comfort and consolation. Dr. Robinson salvaged for his *Memoir of Dr. Anderson* some letters that their grandfather wrote to Isaac and Rebecca in 1848, when they were visiting some of their new Caldwell kindred in Jefferson County. He reported all the news that he thought would be thrilling to the children: the sad disappearance of Tippy, their rooster; the narrow escape that Fido had run when he came near hanging himself; the civil engineering methods by which the little guineas reached the roof of the house; the latest bulletins from the puppies, the ducks, the turkeys, and the chickens; the suspicion that "Bellzora," Isaac's "beast," had forgotten him; but the assurance that grandfather and

grandmother could never forget the little people, and were very homesick to see them back in Maryville. Isaac and Rebecca repaid their grandparents' love in generous measure. At the fire it was Rebecca who saved the lives of both her brother and her grandfather. Both Isaac and Rebecca outlived their grandparents.

The Grandmother's Decline in Health. Flora McCampbell Anderson did her full share of the hard work that was necessarily connected with the churches and institutions to which her husband devoted his life. "To feed the hungry, clothe the naked, minister to the sick, sympathize with the afflicted, was his lifelong work; and it was hers also, until she faded away and sank peacefully into the grave." Her decline in health began twelve or fourteen years before the end of life came to her. Although she suffered from an incurable disease, her husband was able to make this extraordinary statement regarding her courage and valor: "I never saw her depressed in spirits; but, on the contrary, she was always cheerful, patient, and resigned."

Her Death Brought Desolation. Dr. Anderson wrote to a friend: "After supper on the evening of November 18, 1852, she fell asleep and awoke no more, until she awoke in Paradise with her Saviour, her sainted son, mother, and father, and many others whom she loved on earth. She was lovely in death." In a letter to another friend he said: "Memory brings vividly before me her person, her habitual piety, her prudence and discretion in the domestic circle and in

her intercourse with friends and neighbors, and her disinterested benevolence and promptness to encourage me in all my public duties as a pastor and teacher of young men preparing for the ministry. I feel and owe my indebtedness to a gracious God for this good for fifty years. I miss her at every turn, and in a thousand things, besides her counsel and advice. It is the Lord, who cannot do but what is best."

Dr. Anderson's Descendants. It is gratifying to those who honor the name of Isaac Anderson to know that there have been a goodly number of blood descendants who have kept alive this worthy lineage. By reference to the Appendix, A, Part One, V, it will be seen that besides Samuel Anderson and his children, Isaac and Rebecca, there are Rebecca Anderson Caldwell's two daughters, Mary Catherine McIntyre and Flora Caldwell McIntyre, both of whom (in 1932) are living; and that the two families that they founded have numbered seven and fifteen respectively; so the total lineal descendants of Dr. Anderson up to the present are twenty-seven in number, of whom eight are deceased and nineteen are living.

They Cherish His Memory. And they cherish the memory of their illustrious ancestor, as the following extracts from their letters reveal: "I feel so blest with such a heritage when I read how wonderful he was; and when I think of the many, many stars he has in his crown, and of all the great throng with him around the great white throne, I long to be there too." "I love every one who loves the name of Isaac Anderson.

I feel as if I had known him personally, for my grandmother (the wife of Samuel Anderson) loved to tell us about him, and what a wonderful man he was and how he loved the grandchildren. When she would ask him, as the children played about him as he was reading, 'Father, don't the children disturb you?' his answer would be, 'No.' She thought him as nearly perfect as mortals here below could be."

CHAPTER VIII

His Decline and Death

Health Lost and Recovered in Youth. Dr. Anderson had naturally a strong constitution; but he overworked to such a degree while a student in school that he almost shattered it. At the beginning of his ministry, he found himself so wanting in strength that it was difficult for him even to endure the strain of preaching a sermon. Very happily, however, his itinerating throughout East Tennessee during his early ministry entirely restored his health; and so he was able during the next thirty years to make the extraordinary statement that he never wearied, no matter how great were his labors in the saddle, the pulpit, the classroom, or on the farm. Intense toil seemed to stimulate him rather than to exhaust him.

Excessive Lifetime Overwork: Paralysis of a Nerve. But, sooner or later, there is a limit to human endurance. The zealous but unreasonable demands that he made upon his nervous reserve ultimately exacted nature's penalty for that overdraft. One day in the Forties, while walking in his yard, a sudden shock prostrated him. It was the paralysis of an important lumbar nerve. For the remaining ten years or more of his life, he suffered much pain and inconvenience from this local paralysis. He found it difficult, and, as the years went by, even impossible to

ride horseback, which had been his usual mode of travel. He had to give up his old sorrel mare, in which he had more confidence than in vehicles or railroad trains. Of her he could confidently say: "She never ran away, or scared, or stumbled!" Ever after that paralytic stroke, he was compelled to remain seated while preaching or lecturing. During the last two or three years of his life he was even forced to use a crutch in walking. His general strength also began to ebb away, slowly at first, but with increasing rapidity later on.

Seventy Years Old! Very much to his sorrow, he found it necessary also to limit his general activities. The last regular theological class that he conducted was the one that graduated in 1850, seven years before his death. It consisted of Andrew Blackburn, John N. Blackburn, John McC. Caldwell, William E. Caldwell, John H. Huffmeister, and William Harvey Smith. William E. Caldwell said in his very interesting autobiography: "My class was the last regular class that Dr. Anderson ever taught. His mental faculties were still clear and vigorous, but for years past his bodily powers were so much impaired that I never heard him preach or lecture except while sitting in his chair." After 1850, almost all of the graduates of Maryville College who studied theology did so in other seminaries. The only theological students recorded in the catalogs that are available in the Fifties were Eli N. Sawtell, Jr., James H. Alexander, and Charles C. Newman.

Penalty Paid for Excessive Labors. Dr. Anderson's almost inconceivable and ceaseless labors in the line of teaching and administration and pastoral work and regular pulpit ministrations and special evangelistic services — all these heavy tasks — contributed their share to the decline of that health that was so precious in the sight of those who loved him and of that strength that was so beneficent in the philanthropic service it rendered to mankind.

Strain of Unreasonable Antagonisms. Those were the days, too, when religious animosities and denominational antagonisms too often spread abroad their bitterness, and needlessly added to the wear and tear of life. For example, ecclesiastical jealousies and misunderstandings for twenty-three years prevented the Seminary from being able to secure the charter that was so much needed for financial and scholastic reasons. The strange contention was that the Theological Seminary was seeking to establish in Tennessee the union of church and state. So innocent a matter as a sermon on the duty of tithing was made a ground for the charge that these tithes were being sought as a means to bring about the aforesaid union of church and state. And as if it were not enough to have to endure such animosities among the different denominations, there were, in addition, the theological differences that divided brethren of the same general faith, and even led to the cleavage of individual denominations into distinct sects and alien segments. To a man with so large a love for Christ and his

church and with so kindly and sensitive a spirit, it was a constant sorrow to be involved, against his will, in these evils of his times. The odds against Christ's disciples were in themselves great enough without being increased by the unhappy bickering and warfare then so prevalent in church and religion. The strain of such misunderstandings and misconceptions had its important share in wearing away Dr. Anderson's strength and in contributing to his decline.

The Loss of His Family. The death of his children, and especially of his son Samuel, almost broke his heart. Then the death, in 1852, of his well-beloved wife was, in spite of his happy memories of the past and hopes for the future, a very sentence of death to him. And his nearer relatives passed away, one after another, until there were only three members of his father's family yet surviving — Samuel, James, and Margaret.

The Eclipse of His Mental Powers. During the last four or five years of life his decline was rapid and marked. His last sermon was one that he preached at the home of Mrs. Mary Tedford, who was too feeble to attend services at the church. By a striking coincidence, Mrs. Tedford had heard his first sermon, and now was privileged to hear his last one. "But the fire," said Dr. Robinson, "had well-nigh gone out. The venerable pastor and the aged disciple were alike tottering on the brink of the grave." And so it proved, for Mrs. Tedford died the day before her pastor did;

she in her eighty-eighth year, and he in his seventy-eighth.

Fire! His Home and Library Destroyed. A shock that hastened the collapse and death of Dr. Anderson was the loss of his home by fire. On March 17, 1856, just before his seventy-sixth birthday, his residence, located on Church Street, a block north of where the Harper Memorial Library now stands, was consumed by fire, with all its contents. He himself would have been burned to death had it not been for the loving heroism of his granddaughter, Rebecca Anderson. Her first thought, when she awoke to find the house enveloped in flames, was to rescue her grandfather. He and Isaac, his grandson, then fifteen years of age, were sleeping in the same room. The door was locked from within. Rebecca had great difficulty in arousing her brother. Together they dragged their bewildered grandfather out of his bed and out of his room, which was already filling with flame and smoke. Without this rescue by his beloved grandchildren, he would have met the horrible fate of being burned to death. He was carried out into the street in a chair. Two of his students then bore him to a neighbor's house. The students were John Beaman Minnis, who later became Colonel Minnis; and Isaac Newton Caldwell, who, later on, became a minister, and married Rebecca, Dr. Anderson's only granddaughter, the heroine of the night of the fire. In his dazed condition Dr. Anderson yet realized one thing: "My library is burned up," he murmured. His workshop was gone!

Cared for by Loving Friends. During the ten months that he lived after the fire, Dr. Anderson was lovingly cared for by Rev. John McCampbell Caldwell, a former student of his, and by Mrs. Caldwell, his good wife, who was the widow of Dr. Anderson's son, Samuel Anderson. They had removed together to Rockford, five miles north of Maryville. In his will, which was signed by an almost illegible signature on May 10, 1856, about two months after the fire, he left his modest holdings principally to his grandchildren; and some bequests of deep gratitude to Mary Thompson Anderson Caldwell and her husband, in token of his appreciation of their really filial devotion to him in his feebleness and old age.

The Farewell Visit of Abel Pearson. Late in the summer of 1855, a touching event took place in Dr. Anderson's home in Maryville. Dr. Abel Pearson, who had been taught theology by Dr. Anderson before the Seminary was founded, had ridden horseback from Hamilton County to Maryville to have a farewell interview with his lifelong friend. He had heard that he was failing very fast. Together, with tearful eyes but joyous faces, they talked to one another confidently and feelingly of the glories of their Lord and Master, and of the riches of his gospel, and of his grace and truth, and of the mansions that he had prepared for those that love him. And then they parted, but not for long. Contrary to the expectations of both of them, Dr. Pearson was the first to be called up higher; November 16, 1856, was Dr. Pearson's translation day;

while that of Dr. Anderson was two months later, January 28, 1857.

"Come Up Higher." The passing of Dr. Anderson was tranquil. Said his successor in the work: "Yes, he is gone—gone to his rest and his reward. And yet we have been looking for this sad event for many months. Now that it has come, we are not unprepared for it. We have watched the gradual decay of his physical energy, the going out of the fire of his glowing intellect, the return to second childhood, the helplessness of a second infancy, the giving way, at last, of nature, and the release of a soul that now glows and burns with more than a seraph's joys around the throne of God."

And They Laid His Corpse in a Tomb. It was on a chill January day that they brought his silent form back to Maryville for burial. Little River was in flood-tide and was unfordable. In those days there was no bridge across the river. So the pall-bearers bore the heavy form of their dead across the Rockford dam, as they balanced themselves cautiously on the unstable floating foot-logs locally known as "the gunnels." Once across the river, they headed the funeral procession on its sorrowful way to Maryville. There they buried Dr. Anderson in the New Providence Church cemetery, where for nearly a half-century he had buried the dead of the church, the community, and the Seminary, and where he had cheered the broken hearts of the sorrowing. They dug his grave just outside the south wall of the brick

church, about where the pulpit had stood in the much larger stone church, and where he had preached from Sabbath to Sabbath the truth of God to the multitudes who thronged to hear him. There, between the graves of his faithful wife and his son Samuel, they laid his tired body to rest, to await the resurrection of the just.

His Monument and Its Inscription. On the tombstone which they placed over his grave, they chiseled a loving epitome of his life and labors. And there for seventy-five years those who have honored his memory have read and admired those heartfelt lines:

[East Face]

In Memory
of
REV. ISAAC ANDERSON, D.D.
Born in Rockbridge County, Va., March 26, 1780.
Ordained and Installed Pastor of Washington Church, in Knox County, Tennessee,
1802.
Installed Pastor of New Providence Church, Maryville,
1812.
Inaugurated President and Professor of Didactic Theology in the Southern and Western Theological Seminary,
(Now Maryville College)
1822.

Died January 28, 1857.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

[North Face]

Members of New Providence Church join with other friends of the deceased in erecting this monument, "not because they fear they will forget, but because they love to remember him" whose dust sleeps beneath it.

CHAPTER IX

The Wider Recognition of His Worth and Works

Honored by the General Assembly. Honors worthily won came to Dr. Anderson during his lifetime and afterward. His modesty was so genuine and so abounding that the serpent jealousy could hardly raise its head against him. His brethren sent him to the General Assembly of his church only once, and that was in 1819 when he wished to secure ministers for East Tennessee from Princeton Seminary; but they would gladly have commissioned him often had he felt himself able to make so long a journey; but he could not spare the time nor the money. His brethren of the General Assembly, however, were so impressed by his achievements as they heard of them, that, when death came to him, they deviated from their established custom and passed a resolution of respect and regard for him and for his life-work.

And by the Synod of Tennessee and the Presbytery of Union. The Synod of Tennessee made him Moderator of the Synod seven different times—in 1818, '26, '27, '30, '32, '38, and '43. This was much oftener than it extended the honor to any one else. The Presbytery of Union elected him Moderator of Presbytery on forty different occasions during the thirty-four years from 1815 to 1849. The majority of his theologi-

cal students were licensed and ordained for the ministry in Union Presbytery, and naturally all felt that their beloved president should preside at frequent meetings at which his students were inducted into the ministry. He served as Stated Clerk for the eleven years extending from 1817 to 1828; and he then resigned from the office "for pressure of business." He served thirty-one years as Treasurer of the Presbytery. The records of Presbytery credited him with having organized at least nine churches: Union, on Clinch River; Mount Hermon, in the Clinch Valley; Bethel, at Kingston; Monmouth, in Rhea County; Chestuee, at Madisonville; New Bethel, in McMinn County; Unitia; Mount Vernon; and Bethel, now Rockford. And in all these churches, as well as among the other churches of the section, he was greatly and sincerely honored. *The Calvinistic Magazine* was published chiefly by members of the Synod of Tennessee during the five years from 1827 to 1831, Old Series; and during the five years from 1846 to 1850, New Series. Dr. Anderson was one of its editors and a frequent contributor to it from 1846 to 1850. It was an influential magazine.

Memoirs and Biographical Sketches. In 1860, three years after his death, a most interesting biography of Dr. Anderson, an octavo volume of three hundred pages, was published, as we have seen, by Dr. Robinson, his successor in the presidency of Maryville College. The edition was eagerly purchased by his host of friends, and a few scattered copies have survived the Civil War and the ravages of time. Bio-

graphical sketches appeared, among many other publications, in the *Presbyterian Quarterly Review,* Sprague's *Annals of the American Pulpit,* Gillett's *History of the Presbyterian Church,* Nevin's *Presbyterian Encyclopedia,* Alexander's *History of the Synod of Tennessee,* McTeer's *History of New Providence Church,* and, of course, in the historical publications of Maryville College, including *A Century of Maryville College—1819-1919—A story of Altruism,* and the biography of *Thomas Jefferson Lamar.*

Memorial Window, Tablet, and Portrait. A memorial window in honor of Dr. Anderson occupies a chief position in New Providence Church, which church stands on the site of the ante-bellum Maryville College; while a marble tablet in the auditorium of the Second Presbyterian Church of Knoxville does honor to his pastorate of ten years in that historic church. An oil painting of Dr. Anderson was destroyed during the Civil War, but a copy made by John Collins now hangs in the College Library.

Anderson Hall, the Administration Building. Thirteen years after his death the main building erected on the new college site—the present College Hill—was named in his honor, Anderson Hall. A street on College Hill also bears his name.

The Isaac Anderson Memorial Scholarship Fund. A memorial scholarship fund of $9,725 was established one hundred years after he had established the Southern and Western Theological Seminary, by two grandnephews, directors of Maryville College, James

Addison Anderson and Isaac Howard Anderson, then residents on the ancestral acres in Grassy Valley, near Knoxville.

A Corporate Member of the A. B. C. F. M. Dr. Anderson's interest in the Missions to the Cherokees and Creeks was recognized by the Presbytery of Union when it appointed him an annual examiner of the Indian schools; and when he served, from 1834 until his death, as a Corporate Member of the American Board of Commissioners for Foreign Missions.

Honorary Degrees. Soon after Isaac Anderson had founded the Southern and Western Theological Seminary, some friendly college, whose identity has not yet been found by the writer, honored his standing as an educational and religious leader by conferring upon him the degree of Doctor of Divinity. Greeneville College had already given him in 1819 the degree of Master of Arts.

Loving Traditions Throughout the Southwest. Innumerable and loving traditions about Dr. Anderson have been rehearsed at the firesides of East Tennessee and even far beyond. But perhaps the most touching recognition of the high position that Dr. Anderson held in the affection of his friends was seen in the great number of children who were named for him. "I. A." were the initials of many men. Sincere, indeed, was the warm regard that the people entertained for the revered man who came into their homes to share with them their joys and their sorrows. And when

they buried him, they raised, as we have seen, a monument over his grave and inscribed upon it these loving words: "Members of New Providence Church join with other friends of the deceased in erecting this monument, 'not because they fear they will forget, but because they love to remember him' whose dust sleeps beneath it."

A Place in the Rockbridge Hall of Fame. Wherever Maryville College is known, there tributes to its noble founder are paid as being recognized as his just meed of praise. In *A History of Rockbridge County, Virginia,* Oren F. Morton, its author, has a chapter entitled "A Rockbridge Hall of Fame," in which he records the names of Rockbridge celebrities, men and women who have won prominence in the world's work. Of the founder of Maryville College, he has this to say: "Isaac Anderson, born near New Providence, March 26, 1780, was the oldest of the nine children of William Anderson. He was educated at Liberty Hall, studied theology under Samuel Brown, and in 1801 accompanied his father to East Tennessee, where he died January 28, 1857. Isaac Anderson was indefatigable as a minister, teacher, and student. His most enduring monument is Maryville College, the outcome of the log Academy he opened in 1802. This institution has modern buildings on its campus of 275 acres, an enrolment of more than eight hundred students, and is one of the few present-day colleges where young men and young women can be educated at a low cost."

An Historian's Estimate of Dr. Anderson. "Isaac Anderson, a Presbyterian preacher, for many years exerted an unsurpassed influence for good in East Tennessee. For fifty years he was a teacher as well as a preacher. In 1822 [1819] he founded at Maryville, in Blount County, the 'Southern and Western Theological Seminary,' for the education of Presbyterian ministers. He was president of 'Maryville College,' as his institution was named in the charter, for thirty-eight years; and to that institution his great reputation attracted the sons of Presbyterian families from East Tennessee and from the adjacent portions of other States. For half a century the name of Isaac Anderson was throughout an extensive region synonymous with goodness, piety, and learning. He was the most competent and successful educator of his time in East Tennessee, the most learned theologian, and one of the most acceptable and popular preachers. His influence was great and altogether good. He educated one hundred [159] active ministers of the Presbyterian church. * * * Isaac Anderson was the foremost educator and leader of the Presbyterian church in East Tennessee."

Dr. Thompson's Tribute in 1919. Dr. Charles Lemuel Thompson, writing in 1919, when Maryville College was celebrating the centennial of its foundation by Dr. Anderson, wrote this glowing tribute in his book, *The Soul of America*, to the noble service that Dr. Anderson rendered to the cause of Home Missions. Said he: "The name of a hero who sought a daring

way to increase the number of missionaries for the West must be here recorded. The Rev. Isaac Anderson, D.D., was a missionary pioneer to East Tennessee. The religious destitution appalled him. Taking a long journey to seven-year-old Princeton he pleaded for help. He went home discouraged but not dismayed. If Eastern boys would not go West, he would raise up ministers on the field. He founded at Maryville 'The Southern and Western Theological Seminary.' That school of the prophets has not had much mention in modern Christian literature; but that pioneer educator had the joy of seeing a hundred and fifty of the graduates of his school enter the Presbyterian ministry. It is said that the *Edinburgh Review* was founded 'on a little oatmeal.' There was not much more than oatmeal in the founding of that first Western Seminary. It is a question whether later richer institutions can present a better record. Within those humble walls, and by the one-man faculty, were trained men who moulded a growing empire when the material was plastic."

"Our Maryville Hero." In connection with the celebration of the centennial of the founding of Maryville College, in the Commencement Week of 1919, among the many tributes to Isaac Anderson, as the founder and the first president of the College, was a poem entitled "Our Hero," that was printed in the official program of the celebration. It was written by Mary Letitia Evans Ensign, a granddaughter by marriage of Judge Robert M. Anderson, a brother of Dr.

Isaac Anderson. Miss Evans was an alumna of Maryville College, of the Class of 1883; and she married Charles Edward Ensign, an alumnus of the College of the Class of 1881. Her four children were also students of the College. The poem first recounted many of the world's heroes; and then the writer spoke in praise of her hero:

Never hero waged a battle
  Braver than the fight he fought;
Never statesman founded nation
  With a loftier, purer thought.

Far apart from great world centers,
  In the hills of Tennessee,
Our beloved hero labored
  That men might be fully free;

Planted here the seed of knowledge,
  Watered it with prayer and tears;
Founded our beloved College,
  Honored now these hundred years.

Isaac Anderson, our hero!
  Man of lowly, loving heart;
Dreaming not of fame nor honor
  While he wrought the better part.

Isaac Anderson, our hero!
  Needs no marble, bronze, nor gold;
While our College stands, his fame shall
  Never tarnish nor grow old.

CHAPTER X

Dr. Anderson's Posthumous Influence

Much Is Changed. Much that was connected with Dr. Anderson has disappeared: fire destroyed his residence; the Civil War demolished the original brick Seminary building; the frame College building was removed to make room for the first brick College structure; and in turn that building collapsed in ruinous dilapidation; and the boarding-house and the Seminary farm exchanged hands; indeed all the ante-bellum College is entirely gone, and the very town of Maryville of those days has been almost completely supplanted by the much larger and more important town of these later days. The old College plant that Dr. Anderson secured at such great self-denial and labor is gone; and so are the old stone church building and its brick successor, in both of which he used to preach. There have, indeed, been great changes amid the scenes of his monumental labors at Maryville.

Yet Much Remains. His work and his influence remain in the educational institution that he founded, and in the town of Maryville, in the County of Blount, in New Providence Church, in the College community, and even far beyond. But there is also much identity persisting in the midst of these great changes. Dr. Anderson's work here remains, and it radiates to beyond the horizon, and even to the ends of the earth.

The Influence of Dr. Anderson Survives in Maryville College: It was seventy-five years ago, in 1857, that he died, at the end of the thirty-eight years of his Maryville College service; and yet these seventy-five years since his death have also been full of his mighty influence. Such influence, as has been said before, is greater than any financial legacy. Dr. Anderson indelibly stamped the impress of his mighty personality and its characteristics upon the institution that he founded. Let us note some of the most unmistakable of these impressions of his character upon Maryville College.

(1) **One of Those Andersonian Survivals Is Religious Faith.** He had a religious creed that was the dynamics of his life. He believed in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son, our Lord; he believed in the Holy Spirit; and in the glorious gospel of Christianity. And in this faith he reverently rested; and in it he found the sustaining philosophy of his life. He spent all his days in the glad service of this faith, and he believed that it is the only hope of men and nations, of young and old, of the learned and unlearned, and of student and teacher. And the College of his day and that of later days have approved his religious faith and philosophy, and have continued to deem such religious faith as was his a cardinal characteristic of the institution.

(2) **Another Is Belief in Christian Evangelism.** If our religious faith commends itself to us as true and

reasonable, common sense would have us recommend it to others. Probably no other college has ever had a more consistent and persistent record of evangelism than Maryville College has had. Dr. Anderson's ministry from the beginning was enriched by annual evangelistic services. For fifteen consecutive years there was an annual revival under his pastorate in New Providence Church. Apparently it was the influence of George Whitefield and of the Revivals of 1800 that first enlisted him in what were known as "protracted meetings;" but when they were once begun, he manifested such wisdom, tact, and skill and won such great successes in them that they came naturally to be part of his annual Christian program. He trained his theological students in the practice of evangelism, and they were known wherever they went as efficient revivalists. The criticisms made against some revival meetings as being disorderly and harmful could not be made against his meetings and his methods. They were eminently rational, and they simply sought to carry the gospel to others as our Lord carried it to men and women through his ministry.

On his deathbed, when his powers had failed him, Dr. Anderson's ruling passion was still strong even in death. He said to a former student who was sitting by his bed:

> "I long to see the seasons come,
> When sinners shall come flocking home;"

and, with tears in his eyes, he added: "Everything that does not in some way fall in with the sentiment of these words is chilling to my spirit."

After Dr. Anderson's death, special annual meetings were held in the College chapel under the leadership of Dr. Robinson, the second president of the College. They were taken for granted in the Maryville atmosphere that had been created by the founder of Maryville. Then after the Civil War, the college people joined the churches of the town in their special evangelistic services, until 1877, when the first "February Meeting," as now for fifty-five years they have been called, was held in Anderson Hall on College Hill. And the sweet reasonableness of those meetings has ever since justified them. Dr. Nathan Bachman conducted the initial February Meeting of 1877, and set the pace for the annual meetings that since then have been part of the college program. All the presidents have been in hearty accord with the purpose, methods, and spirit of those meetings; and the respect that the students have had for them has been of the deepest and most sincere character. Thousands of students have in these meetings made their decision to live the Christian life. For example, the writer of this volume became a Christian in the first Maryville College February Meeting; and so did many others who afterward served the institution in various lines of endeavor.

(3) **Another, Belief That True Religion Leads to True Morality.** Maryville College is not interested in a religion that is a mere sentiment, and that does not cut loose from sin. True religion requires that we keep the law of God, whether the world keep it or

ignore it. "No compromise with sin," was Dr. Anderson's inflexible principle; militancy against evil he proclaimed to be man's duty. For example, there was intemperance in his days, as in ours: Dr. Anderson fought it in the church, in the schools, in the community; and as long as one hundred years ago he helped publish a local temperance paper; and thus he filled the community with the temperance sentiment that has continued to the present day. There has been no saloon in Maryville for a half century past.

(4) **Another, the Conviction That Christianity Is the Most Vital Force There Is.** He himself lived and practiced this conviction, and he triumphed through it. He believed that faith decides the volume of one's life. Had not the Lord said, "According to thy faith be it unto thee?" And, treading in his footprints, each succeeding Maryville administration has sought to live by faith. Faith has been vital in their personal lives and in their scholastic service. Dr. Anderson believed also that prayer is the Christian's vital breath. It was his own constant dependence. And so, too, prayer has expressed their unceasing reliance upon God on the part of the administration and faculty of the institution throughout all the long decades of the history of the College. And Isaac Anderson also exemplified throughout his entire career his complete confidence, not only in faith and prayer as controlling elements of the Christian religion, but also in humble submission to the will of God. He recognized that the highest success in life is found in

the deepest submission to that divine will. Although the aspirations of the College might seem entirely reasonable, even amid such ambitions and aspirations the supreme duty of Maryville men is to be found in the sincere act of submission to God in everything, as expressed in the words of our Lord himself, "Thy will be done." Yes, Dr. Anderson handed down to his successors an unqualified assurance of the supreme claims upon all Maryville men and women of the Christian religion, with its faith and prayer and its submission to the will of God.

(5) **Another, the Masterful Spirit of an Unselfish Purpose.** The purpose that founded the College was purely and nobly altruistic. The enterprise that Dr. Anderson inaugurated was solely a benevolent undertaking from the beginning. Had he consulted his own financial interests, or his physical and mental comfort, he would never have involved himself in all the expense of money and labor and anxiety that he invested year after year in his heart-breaking task. He was concerned only in one grand purpose, and that was in the business of helping others. The foundations of Maryville College were solely and preeminently benevolent. And to a remarkable and controlling degree that original purpose has continued to the present time. The sole object of the College from 1819 to the present, on the part of directorate, administration, and faculty, has been like that expressed by the Apostle when he said to the Corinthians, "I seek not yours, but you." And all who have had any

acquaintance with the institution have commented upon this traditional and outstanding characteristic that has been so manifest to them.

(6) **And It Was Dr. Anderson Who Established Maryville's Open Doors;** and it is his spirit that still keeps those doors open. He wished to make it possible for a young man who had nothing to bring with him but his manhood and an ambition to help make the world better, to enter the institution and to secure there the training that would enable him to realize his noble purpose. In order to achieve this possibility and to further the democracy of education, it was necessary to keep the expenses down to the most limited terms. The tuition fees must be the lowest possible. There was no charge at all made to the theological students for tuition and rooms. And the highest tuition charge for other college students before the Civil War never exceeded $25.00 a year, and often was even lower than that small sum. And the same policy has prevailed throughout the more than a century of Maryville's service. The Board of Christian Education of the Presbyterian Church in the United States of America publishes a list of the expenses incurred in attending each of the more than fifty colleges under its supervision. When the difference in the value and availability of money is taken into account, it will be recognized that Maryville is even now as generous to its clientele as it was in the days of Isaac Anderson. Its tuition charges are among the very lowest, if not the lowest, in the entire list of colleges.

It is manifest that the administrations of Maryville have kept Dr. Anderson's purpose before them throughout more than fivescore years and ten. And they have done so in spite of the strong trend and urge of the times toward the increasing of college tuitions and other bills. And why? Simply because it believes that the need of "a poor man's college," as Dr. Craig delighted to call Maryville, is still felt by a large constituency of worthy parents and young people. And so, the College still fights this difficult battle for the financial welfare of its students, even though in doing so it has itself to make great sacrifices. Dr. Anderson's generous policy is still adhered to at Maryville. And the College has fought a similar battle in order to continue to provide inexpensive board. In 1850 Dr. Anderson provided board at eighty cents a week; and for many years past the College Boarding Club of our times has provided board at fifty cents a day. Dr. Anderson also rented text-books to the students on the small scale then possible; and for forty years past, the College Bookstore has rented text-books to all the students at a saving to them of thousands of dollars annually. So far as the College in Dr. Anderson's day had any rooms for students, they were, as heretofore said, free to theological students, and were rented to others at very low rates. And still the College provides well-furnished rooms at rentals much below the rates prevailing in the town.

(7) **And Its Methods of Self-Help.** But after everything had been done to keep the college fees at the

lowest possible rate, it was necessary then, as it is now, for many students to be able, in addition, to earn part of their expenses during the college year. Dr. Anderson provided opportunity for self-help on his own farm or on the college farm; and at times practically all the students earned a considerable part of their expenses by working on these farms. After the Civil War, all the janitor work and all the other work that students could do, was assigned to them to do. But from 1893 onward, the Self-Help Work Fund has developed until it has now provided opportunities for self-help for hundreds. A great variety of work is done by the students. There is the college farm and garden, with its seventy acres and its dairy herd; the College Boarding Club, in which one hundred young women and some young men earn one-half or more of their board; and the College-Maid Shop, in which about one hundred young women sew part of their way through college, earning therein from $8,000 to $10,000 annually; and the work available on the two hundred and seventy-five acres of the college campus, including the farm, and in the upkeep and janitor work of nineteen buildings; and the many opportunities for work in the college offices and in the laboratories and as classroom assistants in the various departments of instruction. Self-help work is annually done by from four hundred to five hundred students, and involves a total year's pay-roll often amounting to $30,000 or more. And all this is a continuation of Dr. Anderson's plans, but on a vastly larger scale than he was ever in those early days able to finance! Indeed,

as much is now paid out to the students for self-help in one year as in Dr. Anderson's day totaled all the endowment and all the current annual receipts of the institution. Dr. Anderson originated the general self-help methods in his day; and his successors learned the lesson, and continued the system and expanded it on a scale that would have greatly delighted Dr. Anderson's heart. For over a century the students of Maryville College have profited by Dr. Anderson's self-help provisions.

(8) **And Its Committee on Ways and Means.** Dr. Anderson's classroom was a Mecca where the would-be students of olden time went to discuss ways and means by which they might become students of Maryville College. When all other means failed, there was still the possible solution that Dr. Anderson might bring to them in order to open the college doors to them. Now-a-days, the student finds another college official, Miss Clemmie Henry, Secretary of Student-Help, filled with the spirit of Dr. Anderson, awaiting him in her office, ready to counsel with him in the solution of his financial problems. The modern Maryville College does not need to go to all this trouble, for it could easily fill its halls with those who can pay their way without problems, if it were only to change its policies and bid for self-supporting students only or principally; but in so doing it would turn its back on the clientele for whom Dr. Anderson founded the institution, and be false to the great mission on which he sent it forth. It is not necessity; but it is the

Andersonian spirit of Maryville that invites men and women of small means but large ambitions to enter the College. In the year when this biography was published (1932), the total amount of assistance given the students in the form of scholarship grants, self-help work opportunities, and loans amounted to the impressive sum of $64,135.

(9) **And the Conviction That Every One Has a Mission in Life.** God has a chosen vessel for his service in every one who will but yield to his control. This conviction is not the private property of any individual or school or church; but it has been so manifestly interwoven into the thinking of Maryville College that it is recognized as an accepted tradition of the institution, adopted by it in the formative period of its history. Others have contributed much to this conviction of a divine mission on the part of teacher and student; but the initial and decisive implantation of this belief can be traced back, through the years, by a kind of apostolic succession of high purposes, to Isaac Anderson, who was himself possessed of this high mission, and who was eminently successful in implanting the faith of it in those with whom he labored in the genesis of Maryville. In counseling his own son as to a choice of an occupation in life, he said: "Ask God, on your knees, to guide you, by his unerring wisdom, in this important matter; and faint not in praying until you feel that you have the approbation of God in the choice you make."

(10) **And That Many Have Calls to Home or Foreign Missions.** Indeed, in the days of the Seminary, it was a call to the ministry that brought most of the boys to its tutelage; and practically all of these came with the feeling that it was to home mission work in the Southern Appalachians and the Southwest that the divine call had impelled them; and it was in frontier mission work that most of the one hundred and fifty-nine ministers, trained during Dr. Anderson's thirty-eight years of seminary and college life, spent their lives in service for others. And a few of the young men of those Andersonian days also felt the pull of a divine call toward foreign missions. Several of them gave their lives to Indian missions, then viewed as foreign missions; and a few even went abroad to find their work. And ever since those foundation days, there have been many who were educated in the College who have hearkened to a summons to home and foreign mission work. Since the Civil War there have been two hundred and twenty-five Maryville students who have entered the Christian ministry; while one hundred and twenty-five have gone into the foreign work during the same period. And many other Maryville people have devoted their lives to mission work at home or abroad, even though they were engaged in nominally secular pursuits, and though they drew no salary from any church organization.

(11) **And That All Should "Do Good on the Largest Possible Scale."** Dr. Anderson also stamped

large ambitions on the spirit of the College. Said Dr. Robinson: " 'To do good on the largest possible scale' was his favorite motto. His ambition ran in the direction of doing good. Such a man as he could not be confined within a narrow field of usefulness; his spirit would chafe under the restriction, and seize on the first opportunity to escape. In the work at Maryville, he saw a field opening up to his expanded view which would enable him to serve his day and generation in a manner consonant with his feelings and his conviction of duty." He wished to do good on no mean scale; he hoped to have his life investment at Maryville count as George Whitefield's life had counted. His available capital was small, but he hoped that God would multiply his few loaves and fishes till a mountain side of people might be fed by them. And his few colleagues caught his spirit and also joined him in his ambition to do good on the largest possible scale. And the contagion spread here and there until the Southern and Western Theological Seminary and Maryville College became characterized by this holy ambition to do greater things for God. And the Maryville administrations, inspired by Dr. Anderson's example, have sought throughout all these later years to realize his multiplication of good. Yes, Maryville College would not be Dr. Anderson's Maryville unless it were seeking with all its might to multiply the good that it has already succeeded in doing.

Faith Had Prophesied Such Far-Reaching Influence. The formal "inauguration of the Rev. Isaac

Anderson, A. M., as Professor of Didactic and Polemic Theology in the Southern and Western Theological Seminary" took place in the old stone church in Maryville, Tennessee, on September 25, 1822. The three addresses of the occasion are preserved to us in a pamphlet of forty pages. A Discourse was delivered by the Rev. Robert Hardin, A. M.; the Inaugural Discourse, by the Rev. Isaac Anderson, A. M.; and the Charge to the Professor, by the Rev. John McCampbell, A. M. These men of sublime faith believed in God, and so they believed that the Christian institution of learning that they had founded in his name and to his glory would be conspicuously blessed of Heaven, and that its usefulness would extend to the ends of earth and to the end of time. These were wonderful prophecies indeed that they uttered; but more remarkable yet has been the fulfilment of these prophecies: (1) **Robert Hardin's Prophecy:** *"This Seminary is at the disposal of the Head of the church. If he throw his frown upon it, it will decline and die. If he grant his benignant smile and gracious patronage, it will rise and flourish. If he condescend to bless it, we can easily anticipate extensive and salutary results. In the course of a few generations, missionaries from the Seminary may be found in all quarters of the globe."* This prophecy, apparently impossible of fulfilment, has been literally fulfilled. (2) **John McCampbell's Prophecy:** In his charge to Isaac Anderson he said: *"Follow down the stream of time, and we shall see its spreading influence and effects touching on all future generations, until the Redeemer shall have wound up the administrations of grace upon earth. Who*

can count the vast display of God's declarative glory, or number the fourth part of creature holiness and happiness which may result from such an influence? We remind you that a proper use of truth may be the occasion of life, boundless, eternal life, to millions." Mr. McCampbell was speaking of the far-reaching result of the Professor's teaching in the new Seminary. (3) **Isaac Anderson's Prophecy:** In his very able and very earnest Inaugural Discourse, Isaac Anderson summed up in its closing words the Confession of Faith of his new Seminary. Here are his words—like apples of gold in pictures of silver: *"Let the directors and managers of this sacred institution propose the glory of God, and the advancement of that kingdom purchased by the blood of his only begotten Son, as their sole objects, and they need not fear what man can do. Let these objects be pursued with meekness and persevering fidelity, leaving the event with the great Head of the church, and we need not tremble for the issue."* And the blessings thus pledged to the institution and its management by this prophecy have also been richly realized: the issue has been a glorious one!

APPENDIX

A. DR. ISAAC ANDERSON'S GENEALOGY—PART ONE: THE PATERNAL LINE—THE ANDERSONS

I. Dr. Anderson's Paternal Great-Grandfather, Isaac Anderson the First, and His Family

Isaac Anderson the first married in Ireland the good woman whom he called in his will his "well-beloved wife Martha." He removed from Ireland "in 1726," or "not far from 1730," or "when his youngest son (Isaac the second) was an infant;" this son Isaac was born in 1730. Isaac Anderson the first had four sons: 1. John Anderson, 2. James, 3. Jacob, and 4. Isaac; and two daughters: 5. Molly, and 6. Betty. He settled in Rockbridge County, Virginia, about 1741. It is not known where he was living from about 1726 to 1741. The first settlers moved into what became Rockbridge County in Virginia in 1737. 1. John Anderson, son of Isaac the first, was killed by the Indians, probably in December, 1742. 2. James Anderson—"Deaf James," as he was called—was born probably about 1720, and his will was probated in 1798. He married Jane Ellison, and had five sons: (1) John Anderson, (2) Isaac, (3) Robert, (4) James, and (5) Jacob; and three daughters: (6) Martha, (7) Jane, and (8) Margaret. 3. Jacob Anderson married Esther ("Ezzy") Baxter, and had four sons: (1) James Anderson, (2) Isaac, (3) Jacob, and (4) John; and four daughters: (5) Margaret, (6) Mary, (7) Martha, and (8) Esther. **4. Isaac Anderson the second. See Paragraph II.** 5. Molly Anderson married Jammie Boyle. 6. Betty Anderson married William Gilmore. She, "with a suck-

ing infant," was taken prisoner by the Shawnee Indians. She was a prisoner near Chillicothe for a year, but was then taken to Pittsburgh and redeemed. The number and names of the children of Molly and Betty are not known to the writer.

II. Dr. Anderson's Paternal Grandparents, Isaac Anderson the Second and Margaret Evans Anderson, and Their Family

Isaac Anderson the second was born in March, 1730; and his will was probated in April, 1811. For details, see Appendix B. He married Margaret Evans. His mother-in-law was in the Siege of Londonderry. The Andersons had two sons: **1. William Anderson. See Paragraph III.** 2. Isaac Anderson, who was killed by falling from a fence upon a sharp snag on a stump, when six years old; and they had seven daughters: 3. Martha, 4. Mary, 5. Betsy, 6. Esther, 7. Janet, 8. Margaret, and 9. Rebekah. 3. Martha Anderson, eldest daughter of Isaac Anderson the second, married James McCampbell on December 22, 1774. They had seven sons: (1) Isaac McCampbell, (2) John 1, who died in infancy, (3) John 2, (4) James, (5) William, (6) Samuel Shannon, and (7) Robert; and four daughters: (8) Mary 1, who died in infancy, (9) Mary 2, who died in infancy, (10) Margaret, and (11) Mary 3. 4. Mary Anderson married Andrew McCampbell. They had four sons: (1) John McCampbell and (2) Isaac, both of whom died young, (3) Andrew and (4) William; and six daughters: (5) Margaret, (6) Eleanor, and (7) Mary, all three of whom died in infancy, and (8) **Flora, wife of Dr. Isaac Anderson,** (9) Margaret, and (10) Betsy. 5. Elizabeth Anderson never married. 6. Esther Anderson married John Edmondson on February 20, 1794. They had two sons: (1) William Edmondson and (2) John Baxter; and two daughters: (3) Margaret and (4) Esther. 7. Janet Anderson married George McNutt on October 10, 1799. They had one son: (1) George McNutt, Jr. 8. Margaret Anderson married James Haven. They had two daughters: (1) Betsy Haven and (2) Ruth. 9. Rebekah Anderson married Jacob Anderson, son of James Anderson the first,

on August 14, 1798. They had one son: (1) James Anderson; and six daughters: (2) Margaret, (3) Jane, (4) Martha, (5) Adeline, (6) Rebekah, and (7) Elizabeth.

III. DR. ANDERSON'S FATHER, WILLIAM ANDERSON, AND HIS FAMILY

William Anderson, the elder son of Isaac Anderson the second, was born in 1758, and he died on December 17, 1830. He was married to Nancy (Agnes) McCampbell, the daughter of James McCampbell the first, on April 8, 1779. They became the parents of six sons and three daughters: 1. Isaac Anderson, 2. James, 3. Samuel, 4. William Evans, 5. Andrew, 6. Robert McCampbell, 7. Mary 1, 8. Mary Shannon 2, and 9. Margaret. 1. **Our Dr. Isaac Anderson, the founder of Maryville College, the subject of this biographical sketch. See Part One, Paragraph IV.** 2. Colonel James, a farmer, magistrate, and militiaman. He was a colonel of militia in the War of '12. He was born on March 8, 1782; and died on February 2, 1860. He married as his first wife, Nancy Haven, on November 14, 1807 (she died on January 29, 1836); and, as his second wife, Hester Jarnagin, on June 1, 1837. Col. Anderson had a large family—nine children. 3. Samuel was educated principally by his brother, Dr. Isaac. He married Betsy Burris. The number of his children is not known. He was a lawyer and judge, and was located at Murfreesboro. He represented Rutherford County in the lower house of the Tennessee legislature. He served as Judge of the Fifth Circuit from 1835 to 1851. 4. William Evans also was a lawyer and judge. In 1817 he was elected Solicitor-General of the Fourth Tennessee District; and he served in this office from 1818 to 1824. In 1825 he removed to Nashville, and was elected first Chancellor for West Tennessee; he served from 1827 to 1830. In 1829 he was a candidate against Felix Grundy for the United States senatorship. In 1833 he was elected to the lower branch of the Tennessee legislature from Davidson County; and later he served in the State Senate from the same county. He was Presidential Elector or candidate for the posi-

tion on several different occasions. He removed to Vicksburg, and he there died in October, 1841. He was a man of commanding presence—he was six feet eight inches tall—and of commanding ability as an orator and as a lawyer. He married Flora McCampbell, daughter of John McCampbell and his wife, Martha Bennett McCampbell. 5. Andrew died in infancy. 6. Robert McCampbell was the third of this remarkable trio of Anderson lawyers and judges. "Physically and intellectually he much resembled his brother William." He was located at New Market, Tennessee. He was Judge of the Twelfth Judicial Circuit from 1837 to 1854, or for seventeen years. He was much esteemed in East Tennessee as a man of talent and character. He was born August 24, 1794, and he died on October 20, 1855. On March 31, 1825, he married Catherine McCampbell, daughter of John McCampbell and Martha Bennett McCampbell. They had four children. 7. Mary 1 died in infancy. 8. Mary Shannon 2 married William A. McCampbell on November 11, 1816, by whom she had one child: Martha Ann McCampbell. Mr. McCampbell married as a second wife Sallie Caldwell, "sister of Mother McCampbell." 9. On January 27, 1823, Margaret married Benjamin Bennett McCampbell, son of John McCampbell and Martha Bennett McCampbell. They had seven children. She was born on November 19, 1799, and died on March 3, 1870.

IV. Dr. Isaac Anderson, Founder and First President of Maryville College, and His Family

Isaac Anderson, born in Rockbridge County, Virginia, on March 26, 1780. Educated under William Graham, at Liberty Hall Academy, Lexington, Virginia. Studied theology under Rev. Samuel Brown, pastor of the New Providence Presbyterian Church, in Rockbridge County, Virginia. Removed to Grassy Valley, near Knoxville, Tennessee, in 1801. Completed reading theology under Dr. Carrick and Dr. Gideon Blackburn. Was ordained and installed pastor of Washington Church, located ten miles from Knoxville, Tennessee, on November 26, 1802. Installed pastor of New Providence Church, in Maryville, Tennessee, on May 9, 1812. Founded the Southern and Western

Theological Seminary, now Maryville College, in 1819, and served it with singular devotion till his death, which took place on January 28, 1857. On October 19, 1802, he and **Flora McCampbell,** the daughter of Andrew McCampbell and Mary Anderson McCampbell, were united in marriage. To them were born five sons and one daughter: 1. Emmons Brown Anderson, and 2. Thomas Newton, who both died in infancy, 3. **Samuel E. Hoyse B., the only one of the children who grew to maturity,** 4. James H. McC., 5. Isaac Newton, and 6. Mary, three children all of whom died in infancy.

V. DR. ANDERSON'S DESCENDANTS

1. **His Son Samuel and Family.** As has been before stated, Samuel Hoyse Anderson was the only one of the six children in Dr. Anderson's family who lived beyond infancy. The chapter that contained the story of this worthy young man has told of Dr. Anderson's surpassing love for him. Samuel Anderson was born in his parents' Grassy Valley home in Knox County, on March 11, 1810. On September 10, 1835, when twenty-five years of age, he was united in marriage with Mary Reece Thompson, daughter of William Thompson and his wife, Rebecca Wallace Thompson, of Maryville. To this union there were born two children, Isaac and Rebecca. They were very lovable young people from their childhood onward. They were a great comfort to their grandparents in the staggering bereavement that befell them all in the loss of their father by death. This loss befell them on November 15, 1841, when their father was only thirty-one years of age. Isaac, the younger of the children, was only six months old when his father died.

2. **His Grandchildren, Isaac and Rebecca Anderson.** Isaac French Anderson graduated from his grandfather's institution in the Class of 1858; but not long afterward he fell a victim to consumption. He sleeps beside his grandparents in New Providence Church cemetery in Maryville. His monument there records that he was born on May 12, 1841, and that he died on

October 24, 1861, when only twenty years of age. He and his sister were received into the membership of New Providence Church together, when children, by their revered grandfather, on September 21, 1852. The early death of Isaac left his sister Rebecca Flora as the only one through whom the line of the Dr. Isaac Anderson family could be perpetuated. Rebecca Flora, who had been born in 1838, was united in marriage with Rev. Isaac Newton Caldwell on June 18, 1861. (Mr. Caldwell was born on March 14, 1836; he graduated from Maryville College in 1855; and he then took his theological course in New York City.) To this union there were born two daughters, both of whom were born at Maryville, Tennessee. Mary Catherine Caldwell, born on April 29, 1862; and Flora Caldwell, born on December 13, 1863. While the sisters were still little children they lost their parents by death; their mother dying on September 9, 1865, in Rutherford County, North Carolina; and their father dying on May 16, 1867, at Union City, Tennessee.

3. **His Great-Grandchildren, Mary and Flora Caldwell (McIntyre), and Their Families.** The little girls were most lovingly provided with foster-parents through the loving-kindness of their grandmother, Mary Reece Thompson Anderson, who, six years after the death of her first husband, Samuel Hoyse Anderson, had, in 1847, in Dr. Anderson's residence, married Rev. John McCampbell Caldwell as her second husband. These noble servants of God provided the little children with true parental love and Christian nurture. From 1867 onward, these Caldwell families found their homes in the counties of Carroll and Leflore, in Mississippi; and there almost all of them still live. The two sisters, Mary and Flora, daughters of Dr. Anderson's granddaughter Rebecca, when they grew up to womanhood, saw their foster-parents laid away to their rest in the Evergreen Cemetery of Carrollton. And they themselves set up homes of their own in or near Carrollton, where they married brothers. Remarkable to say, Mary and Flora Caldwell McIntyre, these great-granddaughters of Dr. Anderson, who were born respectively in 1862

and 1863, are both still living, in 1932, at the time of the writing of this book; and as septuagenarians have contributed valuable information to its pages. Their family records are here given. Their families comprise almost all of the lineal descendants of Dr. Anderson, both of the living and the dead.

(1) **Mary Catherine Caldwell (McIntyre)** was born on April 29, 1862, and was married to Gordon Stuart McIntyre (who was born on March 4, 1857, and died on February 5, 1925) on October 12, 1881; there were four children: (a) Stuart McIntyre, Jr., born in Carrollton, December 17, 1882; married Mabel Laura Henry, of Jackson, Mississippi, (who was born on June 14, 1887) on September 2, 1910; they now reside in Manchester, England. (b) John Caldwell McIntyre, born in Carrollton, December 15, 1884; died in Vicksburg, February 5, 1904. (c) Mary Alethia McIntyre, born in Vicksburg, September 22, 1890; died in Vicksburg, December 21, 1891. (d) Robert Quin McIntyre, born in Vicksburg, February 7, 1893; married Clara Louise Creegan, of Greenwood, Mississippi, (who was born July 30, 1898) on May 14, 1921. They and their three children (Clara Louise, born August 29, 1923; Mary Catherine, born November 6, 1924; and Robert Quin, Jr., born January 16, 1928) live in the home with Robert Quin's mother, Mrs. Mary Catherine McIntyre, in Greenwood, Mississippi. So in this one house in Greenwood, Mississippi, Dr. Isaac Anderson has (1932) three generations of descendants—one great-granddaughter, one great-great-grandson, and three great-great-great-grandchildren.

(2) **Flora Caldwell (McIntyre)** was born on December 13, 1863; and was married to Innes Thornton McIntyre, Sr., (who was born August 25, 1850; and who died May 31, 1899) on January 4, 1882; six children: (a) Innes Thornton McIntyre, Jr., born November 29, 1882; married Mildred Maury Humphreys (who was born on March 16, 1888) on April 24, 1907; two children: Innes Thornton, Jr., born March 17, 1908; and Stella Humphreys, born June 22, 1910; (b) Malcolm Caldwell McIntyre, born September 16, 1884; died May 29, 1885. (c) Flora Rebecca

McIntyre, born March 19, 1886; married John Edward Ashcraft, Sr., (who was born January 30, 1880; died December 21, 1931) on June 12, 1907; four children: John Edward Ashcraft, Jr., born December 4, 1910; an unnamed infant who was born on March 27, 1912, and died in infancy; Flora McIntyre Ashcraft, born September 19, 1914; Sara Mildred Ashcraft, born December 30, 1916. (d) Willie Caldwell McIntyre, born July 11, 1888; died August 20, 1889. (e) Gordon Martin McIntyre, Sr., born August 31, 1890; married Gladys Curtis (who was born February 24, 1904) on February 24, 1924; one child: Gordon Martin McIntyre, Jr., born February 12, 1925. (f) John Maury McIntyre, Sr., born December 26, 1892; married Elma Jones (who was born April 27, 1896; and who died April 11, 1931) on May 30, 1916; two children: Katherine Elma McIntyre, born October 22, 1920; John Maury McIntyre, Jr., born September 2, 1924.

Note: As stated above, Mrs. Mary Reece Thompson Anderson had two children by Samuel H. Anderson, her first husband; namely, Isaac and Rebecca Anderson. She also had two children by her second husband, Rev. John McCampbell Caldwell; namely, William Thompson Caldwell and Samuel Anderson Caldwell. Samuel Anderson Caldwell died on March 27, 1859, when only five years old. He was born on February 12, 1854. He lies buried by the side of Dr. Anderson in Maryville. William Thompson Caldwell was long a worthy citizen of Grenada and of Jackson, Mississippi. He married Laura Nelson, whose grandmother, Eliza McCampbell, was a sister of Dr. Isaac Anderson's wife, Flora McCampbell. He died in Greenwood, Mississippi, in August, 1921, aged sixty-nine years. He was born on January 23, 1852. Of his three surviving sons (1932), William McCampbell, John Thompson, and Charles Young, two live in Jackson, Mississippi, and one lives in Memphis, Tennessee. All three are elders of the Presbyterian Church. Rev. John M. Caldwell and his wife lie buried in the Evergreen Cemetery in Carrollton, Mississippi. They had removed to Carrollton in 1867, where he died on March 28, 1883. His wife died on April 11, 1887.

A. DR. ISAAC ANDERSON'S GENEALOGY—PART TWO: THE MATERNAL LINE—THE McCAMPBELLS

I. DR. ANDERSON'S MATERNAL GREAT-GRANDFATHER, JOHN McCAMPBELL THE FIRST, AND HIS FAMILY

John McCampbell, "at an advanced age," came to Rockbridge County, Virginia, from the North of Ireland, "the year before Braddock's defeat." That defeat was in 1755. He was Dr. Anderson's maternal great-grandfather. He lived "in County Antrim or Down," in the Province of Ulster. He had four sons: 1. James McCampbell, 2. John, 3. Andrew, and 4. William; and three daughters: 5. Grizelda, 6. Hannah, and 7. Sarah. 1. **James McCampbell, John's first-born son. See Paragraph II.** 2. John McCampbell, the son of John the first, married Eleanor McCormick in Ireland; and they had four sons: (1) Andrew McCampbell, (2) John, (3) James, and (4) Billy; and three daughters: (5) Betsy, (6) Flora, and (7) Mary. 3. Andrew McCampbell, son of John the first, married Ann Gilmore in Ireland, and they had four sons: (1) John McCampbell, (2) James, (3) Andrew (or Robert), and (4) William; and three daughters: (5) Mary, (6) Eleanor, and (7) Nancy. 4. William McCampbell, son of John the first, married Jane Cooper in Ireland; and they had two sons: (1) John McCampbell and (2) William; and three daughters: (3) Jane, (4) Hannah, and (5) Betsy. 5. Grizelda McCampbell, daughter of John the first, died unmarried. 6. Hannah McCampbell, daughter of John the first, married a Cunningham in Ireland, and they had one son: (1) James Cunningham; and one daughter: (2) Mary. 7. Sarah McCampbell, daughter of John the first, married Alexander Tedford, and they had four sons: (1) Alexander Tedford, who was killed in the battle of Guilford Court House, in the Revolutionary War, (2) John, (3) George, and (4) Robert; and one daughter: (5) Mary.

II. Dr. Anderson's Maternal Grandparents, James McCampbell and Mary Shannon McCampbell, and Their Family

James McCampbell the first, maternal grandfather of Dr. Isaac Anderson, was born and married in Ireland; and six of his eight children were born there. He married Mary Shannon. Father Samuel Shannon, when yet a young man, was at the Siege of Londonderry. He was captured and well-nigh beaten to death by the Catholics, and was left for dead. He was discovered in this condition by a Catholic girl, who ministered to him and nursed him back to health by her kindly care. James became an elder in the New Providence Presbyterian Church, Virginia. The children of James and Mary Shannon McCampbell born in Ireland were six, five sons and one daughter: 1. John McCampbell, who died in Ireland when twelve years of age, 2. Samuel, 3. James, 4. Robert, 5. Solomon, and 6. Catherine, who died in infancy. James McCampbell and family emigrated to America and Rockbridge County, Virginia, in 1755, the year after his parents had blazed the way. There he had two more children born to him: 7. Andrew, and 8. Nancy. 2. Samuel McCampbell, born about 1743 in Ireland, married Martha Cooper, and had five sons: (1) James McCampbell, (2) John, (3) William, (4) George Washington, and (5) Samuel; and four daughters: (6) Nancy, (7) Jane, (8) Mary, and (9) Peggy. 3. James McCampbell, son of James the first, was born in Ireland in 1750. He married Martha Anderson on December 22, 1774. He was an ensign in the Virginia militia in the Revolutionary War. They had seven sons: (1) Isaac McCampbell, (2) John 1, who died in infancy, (3) John 2 **(Rev. Dr. John McCampbell, of Dandridge, Tennessee),** (4) James, (5) **William A. McCampbell, brother-in-law and probably a student of Dr. Anderson,** (6) Samuel Shannon, and (7) Robert; and four daughters: (8) Mary 1, who died in infancy, (9) Mary 2, who died in infancy, (10) Margaret,

and (11) Mary 3. 4. Robert McCampbell, son of James the first, was born in Ireland. He married Eleanor Weir on June 14, 1791. They had three sons: (1) John McCampbell, (2) James, and (3) Andrew; and four daughters: (4) Polly, (5) Sally, (6) Nancy, and (7) Betsy. 5. Solomon McCampbell, son of James the first, was born in Ireland on July 17, 1753. He married Nancy Berry on July 26, 1782. He was a Revolutionary soldier. He had five sons: (1) William McCampbell, (2) James, (3) John 1, who died in infancy, (4) Isaac; and, by a second marriage, (5) John 2, who died in preparation for the ministry; and three daughters: (6) Jane, (7) Mary, and (8) Betsy. 6. Catherine McCampbell, daughter of James the first, who died in infancy. 7. Andrew McCampbell, son of James the first, was born in America in 1754. He married Agnes (Nancy) Chambers on March 12, 1782. They had three sons: (1) John McCampbell, (2) James, and (3) Andrew—all of whom became lawyers; and four daughters: (4) Polly, (5) Rachel, (6) Nancy, and (7) Betsy. 8. **Nancy McCampbell, daughter of James the first and mother of Dr. Isaac Anderson. See Paragraph III.**

III. DR. ANDERSON'S MOTHER, NANCY MCCAMPBELL, AND HER FAMILY

Nancy McCampbell was born in America on April 17, 1757. Her baptismal name was Agnes; but the author of the *History of Rockbridge County* says that the name "Nancy" was often used as the diminutive of "Agnes." She married William Anderson on April 8, 1779. She became the mother of nine children—six sons and three daughters. **For details as to her children, see Part One, Paragraph III.** With the help of her husband, William Anderson, and of her widowed mother, Mary Shannon McCampbell, who lived with her for many years (for her husband, Andrew McCampbell, had died in 1785), she reared her truly remarkable family. All the seven children who lived to maturity had the best education then available in East Tennessee; three became prominent lawyers, judges, and legislators; another reared a large and worthy family at the Grassy Valley Anderson

home, and served his country in various military and civil capacities; one of her daughters married Wm. A. McCampbell; dying early, she left one child, Martha Ann; while the other daughter founded one of the best of Christian homes, and her descendants still rise up to call her blessed. And to crown her life still further with the favor of God, Nancy McCampbell was the honored mother of Dr. Isaac Anderson, and thus became a participant in his notable life-work, which manifestly is still in splendid progress, as his works do follow him. Says one of Tennessee's writers: "Four of the sons of this family possessed extraordinary abilities; and probably no other family in the State can point to so many strong and prominent men of any one generation." Mother Nancy McCampbell Anderson passed to her heavenly reward on September 5, 1837, aged almost eighty years. Her husband, William Anderson, preceded her seven years. He died on December 17, 1830, aged seventy-two years.

B. FAMILY HISTORY IN COUNTY RECORDS

The Finding of Biographical Data. The kindness of the late James Addison Anderson made it possible a few years ago for the writer to spend some weeks in visiting places in Virginia and Tennessee that were associated with the history of the family line of Dr. Isaac Anderson, the founder of Maryville College. Many of the valuable historical and biographical data discovered in those weeks have been used throughout this biography. A few important facts, however, yet remain to be mentioned.

The Date of the Arrival of the Andersons in America Is Not Known. Family tradition had said that Isaac Anderson the first moved into the Valley of Virginia in 1726 or 1727 or 1730. This must be an error, for there were, at that early date, no whites living in the region now included in Rockbridge County. They did not begin to make settlements there until about the

year 1737. Where were the Andersons between 1726 and 1741, when they first appear in what is now Rockbridge County? By what port did they enter? Did they settle temporarily in Pennsylvania, where so many Scotch-Irish immigrants made their first American homes? No trace of them there has as yet been discovered.

The Anderson Home Was Established in Rockbridge County in 1741. When Isaac Anderson the second had been in this country for sixty-five years, he stated in a chancery deposition taken at Knoxville, Tennessee, in 1806, that he was born in March, 1730, and that he had settled in Rockbridge County, then called Augusta County, in 1741, and had lived there for sixty years before removing to Tennessee in 1801. That is, he was eleven years old when his parents settled in their Virginia home. Tradition had said that Isaac Anderson the first had removed from Ireland when his youngest son, Isaac the second, was an infant.

The Andersons Purchased a "Plantation" in the "Borden Great Grant." The king of England had made a grant of 92,000 acres to Benjamin Borden, Sr., on November 6, 1739. Other grants to Borden, amounting to 34,000 additional acres, were made up to 1745. Very few whites, if any, were located in what is now called Rockbridge County, before the first Borden grant. The neighbors of the Andersons all purchased Borden land. About the year 1742, Isaac Anderson, the pioneer, made a bargain for a plantation of 350 acres through Patterson, a Borden agent, with Benjamin Borden, Sr., who had extensively advertised his land for sale, in Ireland and elsewhere. As was the rule rather than the exception, the Anderson purchaser had legal troubles with Benjamin Borden, Jr., who, upon his father's unexpected death, had charge of the Borden Great Grant. After proceedings in Chancery Court, the lawsuit was settled by a compromise decision on May 24, 1750, by five arbiters who had been agreed upon by the parties concerned. The arbiters were substantial men indeed; namely, Archibald Alexander, grandfather of the

theologian of Princeton; James Buchanan, a neighbor of the Andersons and a representative of the stock from which came President James Buchanan later on; and Samuel Dunlap, Daniel Lyle, and Robert Henry, members of now widely scattered and important families. Alexander and Lyle were ruling elders of the Timber Ridge Church. The arbiters' decision largely followed the claims of Isaac Anderson, the purchaser.

The Location of the Anderson Farm. The original American home of the Anderson family from which Dr. Isaac Anderson came, was located on the North Fork of James River, about ten miles north of Lexington, the county-seat of Rockbridge County. It was about five miles distant from New Providence Presbyterian Church, the church home of the Anderson family.

Death of Isaac Anderson the First. His family had lived in their Virginia home only a few years, when, on February 9, 1747-8, Isaac Anderson wrote his will, doubtless when facing death. The will was probated on May 17, 1749, and Widow Martha Anderson at the same time made her bond as executrix. The lawsuit was not mentioned in the will, and yet, in fact, he did have to bequeath it to his family. Of the 350 acres of his farm, he left 150 to his widow and his youngest son, Isaac the second; 100 to James; and 100 to Jacob. Isaac purchased his brothers' land, and thus had the entire 350 acres that his father had owned; James bought 200 acres from Captain Buchanan; and Jacob purchased a farm of 232 acres. Thus there was a tract of Anderson land amounting to 782 acres.

For Every Anderson a Home in the New World. And other Andersons bought other lands, so that, we are told, "at one time there were miles of Anderson land lying together." Some of the Andersons still occupy parts of the original Anderson plantation. But, throughout the years, there were, from time to time, emigrations from the Anderson and McCampbell families to other sections of Virginia, and, when open to settlement, to Tennessee and Kentucky.

C. ANDERSON FAMILY BURIAL-GROUNDS

The Original Burial-Ground. There are two Anderson family graveyards with which Dr. Anderson himself was well acquainted, and which he often visited, for they were holy places of his people. One of them occupies a hilltop on or near the original farm that belonged to the Andersons when pioneers in Rockbridge County, Virginia. The cemetery is on what is now known as the Firebaugh farm. The writer visited it twice. It was within sight of the original Anderson log-cabin home. Isaac the first and Martha Anderson, his wife, looked toward it daily with crushed hearts, for it was to them another Mount Moriah, where their firstborn, John Anderson, was, in fact, sacrificed in their effort to win a home in the American wilds. The writer also visited the place which, tradition says, is the spot where John Anderson fell a victim to his Indian foes. This place is on the sloping banks of the North Fork of James River, not far from the site of the Anderson cabin home. All the adult men of the family were, in 1742, members of Captain John Buchanan's company of neighborhood militia: their names appeared on the roster —Isaac Anderson, Sr., John Anderson, James Anderson, and Jacob Anderson. Isaac Anderson the second was too young for this military service. Morton's *History of Rockbridge County*, Chapter VIII, gives in detail the story of a battle with the Iroquois which took place on North River on December 18, 1742. This battle was, in all probability, the one in which John was killed. Jacob Anderson, one of the brothers, is mentioned as being among the militiamen who took part in this battle; and, doubtless, the other Andersons were also in it. It was a cruel and heart-breaking experience for this family from across the sea to have to take the probably scalped and mangled form of their firstborn and lay it away on the hilltop of their newly-occupied Virginia farm. The Anderson graves were marked by no monuments, but only by rough limestone rocks that served as headstones and footstones of the sleeping pioneers. Later graves of their Buchanan and Judey neighbors were marked by monuments. It may be that Isaac the first, the patriarch of the

Andersons, was the next one to find a resting-place in the family burial-ground. In 1749, eight years after he had led his family to their new home in Rockbridge, his will of February 9, 1747-8, was probated. In that will he pathetically said: "I bequeath my soul to God and my body to the dust from whence it came. I order that I should be buried where my son John is buried." Later on, his wife Martha was laid at his side in the family burial-ground. But this was probably after another family sorrow had occurred: little six-year-old Isaac, the child of Isaac the second, fell from a fence and was killed by a snag that projected from a stump. And the mother, Margaret Evans, and the grandmother, Martha, sorrowed:

"For men must work and women must weep."

And, doubtless, other children of the different Anderson families also found a sleeping-place in the seclusion of that beautiful mountain-view cemetery.

The Later Burial-Ground. The other family burial-ground was located on a smaller hilltop in the thousand-acre Anderson plantation in Grassy Valley, in Knox County, Tennessee. It is now known as the Anderson-Gouffon Cemetery. At least six generations have found there a resting-place, representing almost all the American generations of the Andersons except the first. There lie Isaac Anderson the second and Margaret Evans, his Londonderry wife, and their son William, the father of our Dr. Isaac Anderson, with his wife, Nancy McCampbell; and there lie also a goodly number of the members of the different generations. A delightful fact is it that, like Old Mortality the Covenanter, James Moses Crawford and his wife, Margaret Evelyn Anderson Crawford, members of the Isaac Anderson family line, residing where their forefathers settled one hundred and thirty years ago, have, out of their filial piety, within a year past (in 1931) erected monuments with appropriate inscriptions to identify and commemorate the unmarked graves of those leaders of other days, who, like Abraham of old, followed God's providences into a new country in order there to find a home in a promised land.

Many of the Andersons are sleeping in many different cemeteries in Virginia, Kentucky, Tennessee, and elsewhere; but these two hilltop graveyards seem to be especially consecrated spots, as were the Cave of Machpelah and Rachel's Tomb in the days of the patriarchs. And to the interested visitor there comes, as it were, a recognition of the presence of the spirits of true and honored men and women of other days.

D. THE CONSTITUTION OF THE SOUTHERN AND WESTERN THEOLOGICAL SEMINARY

[NOTE: The Charter was not secured till 1842, and then under the name of "Maryville College." Amended in 1846.]

Article 1. This Seminary shall receive its location and commencement by the direction of the Synod of Tennessee. [On October 10, 1824, the Synod in session at Columbia, Tennessee, "after mature consideration, resolved that the Southern and Western Seminary be and it hereby is permanently located at Maryville, in East Tennessee."]

2. The members of synods and presbyteries who may choose to cooperate with the Synod of Tennessee in building up this Seminary and promoting its interests shall be entitled to all the rights and privileges of the members of the Tennessee Synod. [The Synod of Tennessee was the only synod or presbytery that had official control of the Southern and Western Seminary.]

3. There shall be thirty-six directors chosen by the synods and presbyteries under whose care the Seminary shall be at the time, who shall on their nomination be divided into three classes. Two-thirds of each class shall be ministers and one-third laymen, one of which classes shall go out of office annually, and their places be supplied by a new election at the annual meeting of the Synod of Tennessee.

4. All elections shall be by ballot.

5. The directors shall meet on the first day of January, 1820, at the Seminary, and afterwards according to their own

adjournments; and when convened in this manner twelve shall be competent to transact business. [On October 6, 1823, the Synod "voted unanimously that eight members of the Board of Directors of the Southern and Western Theological Seminary be a quorum to do business."]

6. One-third of the whole number of directors shall be laymen in the full communion of the Presbyterian Church, and two-thirds, ministers of the Presbyterian Church in good standing.

7. It shall be the duty of the directors to superintend and manage the concerns of the institution, to appoint agents to solicit donations and aid, to attend the semiannual examinations in the Seminary either in person or by a committee of their own body, and to report the state and progress of the Seminary at each annual meeting of the Synod of Tennessee.

8. The treasurer and the recording secretary for the Seminary shall be chosen by the directors, and shall hold their offices during good behavior.

9. Of Professors. The professors shall be ordained ministers of the Presbyterian Church, not under thirty years of age, in good standing and of good report, men of talents and learning.

10. The professors shall be chosen by synods, presbyteries, and individuals connected with the Seminary, and may serve during good behavior. [In 1851 the Synod amended this article by inserting the words, "literary and theological" after the word "professors." The Synod also "ordered that the Stated Clerk buy a new book for the synodical records, and that he transcribe the amended Constitution of Maryville College in some convenient part of the book; and that where the name "Southern and Western Theological Seminary" occurs, he change it to "Maryville College."]

11. The duties of the professors shall be to hear the classes recite, and to deliver lectures to the classes at the times and in the manner prescribed by the directors.

12. There shall be two sessions in the year, and at the end of each the professors shall hold a public examination before the directors.

13. The summer session shall commence on the first day of May and continue to the fifteenth day of September; the winter session shall commence on the first Monday of November and continue to the end of March. [Amended in 1851.]

14. No man shall be eligible as a professor until he shall declare his hearty approbation of the articles of the Confession of Faith, and the Presbyterian mode of Church Government.

15. Of the Courses. This shall be the Greek Testament and the Hebrew Bible, Jewish Antiquities, Sacred Chronology, Biblical Criticism, Metaphysics, Didactic and Polemic Theology, Church History, Church Government, Composition and Delivery of Sermons, and the Duties of the Pastoral Care.

16. The students shall be divided into not less than three classes in prosecuting the studies of these branches, as the directors may think best.

17. The number of the professors and the respective branches which they shall teach shall be determined by the synods and presbyteries connected with the Seminary.

18. The individual ministers of the Presbyterian Church who wish to promote the interests of this institution and whose synods and presbyteries do not, shall have equal rights and privileges with the members of the Tennessee Synod when present at their sessions.

19. In Metaphysics, Locke's Essays shall be read; and, as preparatory to the student's writing on didactic theology, he shall read and be examined on some well-chosen elementary works which most clearly illustrate and defend the doctrines contained in our Confession of Faith.

20. After the student begins to write on didactic theology, is is recommended that he consult Doddridge, Ridgley, and others.

21. The professor of didactic theology shall deliver lectures on the System of Divinity in such a manner that he shall finish the course in the time prescribed; and every student shall write and read an essay or sermon on each distinct subject.

22. The synods and presbyteries shall fix the salaries of the professors.

23. Of Funds. There shall be two funds, the one permanent and the other contingent. The permanent fund shall be supplied by lands, money, or bank stock, the interest of which only shall be used; the contingent fund, by donations and contributions.

24. The contingent fund shall be used to defray the expenses until the permanent fund shall yield an interest sufficient for that purpose.

25. The form of a devise shall be as nearly the same with that used by the General Assembly for the Theological Seminary at Princetown as the nature of the case will conveniently admit.

26. No part of this plan shall be altered unless proposed a year before, and finally carried by two-thirds of the Synod, or by an unanimous vote when the amendment is proposed.

27. Of Students. No student shall be admitted into this Seminary whose moral and religious character is not well-certified, and who does not give evidence of a saving change of heart and of his being a regular member of some church.

28. Young men of other Christian denominations, of good moral and religious character, shall be admitted into the Seminary on the same principles, and be entitled to the same privileges, as students of our own denomination. [In 1821, the Synod, in session at Nashville, made the following amendment to Article 28 of the Constitution of the Seminary: "But so soon as the funds will justify it, the Directors shall appoint a tutor to instruct in the requisite literature such poor and pious youth of all Christian denominations as are seeking an education for the gospel ministry, and shall be found to need and merit charitable aid." Mr. Hardin was ordered to publish this 28th Article as amended. Thus early in the history of the Seminary was the necessity of a college department recognized. When Dr. Anderson died, in 1857, the Seminary, after a glorious history, was virtually extinct, and the College had taken its place, and was facing its great career of usefulness.]

29. Before young men can enter this Seminary, they shall

produce a diploma from some college, or submit to be examined by the professors on a course of literature.

30. No student shall be considered as having gone through the course of the Seminary in less than three years.

31. No measures shall be used to enforce the doctrines taught in the Seminary on the students, except argument and evidence; nor shall the students be subject to censure or any abridgement of privileges for their sentiments unless they deny the doctrines of three coequal, coessential, and coeternal persons in the Godhead, the total moral depravity of man, the necessity of regeneration by the Holy Spirit, the eternity of future rewards and punishments, and the divinity and humanity of the Lord Jesus Christ, or any one of them.

32. The inspired volume is professedly regarded by all denominations of Christians as the infallible rule of faith and practice. Most denominations agree in the general respecting the essentials of religion; yet their views are different on many important and interesting subjects of divinity. We rejoice that all have liberty to teach that system which is most agreeable to their views of the Book of God. It is our right and privilege to do the same. We as Presbyterians have adopted a Confession of Faith which we honestly believe contains the system of truth and grace taught in the Bible. Therefore the doctrines taught in this Seminary shall be the system taught in the Confession of Faith of the Presbyterian Church, and such doctrines only as are at agreement with that system.

E. THE CURRICULUM OF THE SOUTHERN AND WESTERN THEOLOGICAL SEMINARY

First Year

1. The Hebrew Bible Commenced; 2. Natural Theology; 3. The Being of God; 4. The Scriptures a Revelation from God; 5. The Inspiration of the Bible; 6. The Unity and Perfections of God; 7. The Trinity; 8. Government of God; 9. Man as a Physical Being—as a Moral Agent—as Innocent—as Fallen and Guilty; 10. The Covenant of Redemption; 11. The Work and Offices of the Redeemer; 12. The Decrees of God; 13. Hermeneutics.

Second Year

14. The Hebrew Bible Continued; 15. The Greek Testament Commenced; 16. Election; 17. Means of Grace; 18. Covenant of Grace; 19. Regeneration; 20. Archaeology; 21. The Nature of Sin and Holiness; 22. Light and Motive; 23. Repentance; 24. Faith; 25. Humility; 26. Love; 27. Perseverance; 28. Sanctification; 29. Adoption; 30. Justification; 31. Prayer; 32. Polemic Theology.

Third Year

33. The Hebrew Bible Continued; 34. The Greek Testament Continued; 35. The General Resurrection; 36. The Resurrection of Christ; 37. The Day of Judgment; 38. The Future State; 39. The Happiness of Saints in Heaven Eternal; 40. The Punishment of the Finally Impenitent Eternal; 41. The Sabbath; 42. Psalmody; 43. The Lord's Supper; 44. Baptism; 45. Church Government and Discipline; 46. Ecclesiastical History; 47. Sermonizing and Pastoral Care; 48. Sacred Chronology.

F. A PARTIAL LIST OF MINISTERS WHO WERE EDUCATED IN WHOLE OR IN PART IN MARYVILLE COLLEGE DURING THE THIRTY-EIGHT YEARS OF THE ADMINISTRATION OF PRESIDENT ISAAC ANDERSON

The list was made out and left in manuscript by Professor Lamar. All ante-bellum official records of the College were destroyed by fire.

Of the ministers mentioned in this list, William Eagleton, George M. Erskine, John McCampbell, Sr., and Abel Pearson pursued their theological studies under the direction of Dr. Anderson before the Southern and Western Theological Seminary, later chartered as Maryville College, was formally opened.

The fact that even a partial list of the ministers trained by Dr. Anderson includes so many as one hundred and fifty-nine names is an impressive commentary on the mighty work that may be accomplished by even one resolute and devoted lover of God and man.

Professor Lamar's list is as follows:

James H. Alexander, Jr., John T. Balch, Perry C. Baldwin, Robert Ballon, Isaac Barton, John W. Beecher, Andrew Blackburn, John N. Blackburn, Campbell Boyd, Thomas R. Bradshaw, John P. Briscoe, Archibald Broom, Lee Compton Brown, Thomas Brown, William Beard Brown, Calvin W. Bryan, Henry F. Buckner, George A. Caldwell, Isaac Newton Caldwell, John M. Caldwell, Robert Caldwell, William E. Caldwell, Samuel W. Calvert, Charles A. Campbell, John C. Campbell, James Cannon, Elijah A. Carson, John C. Carson, Jesse Childress, James Connor, John Sawyers Craig, Robert B. Craighead, Harvey Cummins, William H. Davis, William B. Dawson, David Delzell, John N. Delzell, Joseph B. Dobson, Leander N. Donald, William P. Dudley, James H. Dunlap, Latten W. Dunlap, John Dyke, Elijah M. Eagleton, William Eagleton, John H. Edmistin, George M. Erskine, Flavius Ewing, John E. Ewing, William H. Ferguson,

Adolphus Gamble, James H. Gass, William C. C. C. George, John D. Gibson, William C. Graves, Aaron Grigsby, John T. Hargrave, William Harrison, N. Henderson, Jeremiah Hill, Jonathan H. Hoffmeister, William E. Holley, Jacob Hood, Nathaniel Hood, Darius Hoyt, Henry S. Hughes, Thomas W. Hughes, A. H. Hutchinson, John S. James, Archibald Johnson, Samuel Jones, Andrew M. Keith, William J. Keith, John R. King, Thomas J. Kirkpatrick, Thomas Jefferson Lamar, John G. Lickens, John McCampbell, Sr., John McCampbell, Jr., William A. McCampbell, M. T. McCleskey, Madison W. McCleskey, Charles A. McClure, Thomas McFerrin, Alexander McGhee, M.D., Walter M. McGill, Robert McLain, Daniel McMorrough, Alexander Gamble McNutt, James W. McSpadden, John McSween, Rufus M. McWilliams, Sumner Mandeville, Benjamin L. Marry, Benjamin L. Massey, Jonathan Matchett, George A. Mathes, James L. Meek, John B. Meek, William Minnis, Jefferson E. Montgomery, Rhadamanthus Montgomery, John M. Morgan, Andrew A. Morrison, Levi R. Morrison, John Morton, Charles Coffin Newman, John W. Nicholson, Ephraim Peter Noel, Gabriel Page, George Painter, David F. Palmer, Hillary Patrick, Abel Pearson, Alfred M. Penland, Noble A. Penland, Adam H. Pitner, Fielding Pope, James T. Privett, Michael A. Remley, John B. Renfrow, George A. M. Renshaw, James S. Rhea, Isaac B. Ricketts, Daniel Rogan, W. Rogers, Bedford Ryland, Eli N. Sawtell, Sr., Eli N. Sawtell, Jr., John B. Saye, John W. Sherman, James H. Shields, John G. Simrall, William Harvey Smith, Robert Henderson Snoddy, Isaac Strain, George W. Swan, Ira Talls, Albert G. Taylor, Hiram F. Taylor, William A. Taylor, Alexander Tedford, Ralph Erskine Tedford, Charles W. Todd, Lewis Towers, William H. Vernon, Benjamin Wallace, J. B. Wasson, John H. Waugh, Samuel B. West, Gideon Stebbins White, John D. Wilson, Jesse Wimpy, Phillips Wood, William W. Woods, James M. Wyatt, Ananias Young, Claiborne Young, and Wylie B. Young.

G. PUBLICATIONS OF DR. ANDERSON

1. A Syllabus of Theology. "Questions on the System of Didactic Theology Taught in the Southern and Western Theological Seminary." Printed at the *Intelligencer* Office, Maryville, Tennessee, by Parham and Hoyt, 1833. 112 pages.

2. A Patriotic Sermon on the War of '12. "Curse ye Meroz." *East Tennessee Gazette,* Rogersville, Tennessee, 1814. 20 pages.

3. Essay on "The First, Most Sublime, and Most Useful of all Covenants." Printed by G. Wilson, Knoxville, Tennessee, 1813. 12 pages.

4. A Treatise on the Divinity of Christ. A Sermon Delivered in Cove Spring Church. Printed for the author, at Rogersville, Tennessee, by John B. Hood, 1815. 44 pages.

5. Letters to a Friend on Theological Subjects. Printed for John Strain and Others by Heiskell and Brown, Knoxville, Tennessee, 1817. 52 pages.

6. Inaugural Discourse Delivered in New Providence Church, at Maryville, Tennessee, in the Presence of the Directors of the Southern and Western Theological Seminary, on the 25th of September, 1822. Printed at the *Knoxville Register* Office, Knoxville, Tennessee, by Heiskell and Brown, 1823. 16 pages.

7. The Plan for a Southern and Western Theological Seminary. An edition of 400 copies was published and circulated by the Synod of Tennessee in 1819. A copy is preserved in the archives of the Presbyterian Historical Society, Philadelphia.

8. A Sermon Preached at the Funeral of James Hervey Blackburn, who studied under Dr. Anderson, and who died at the Anderson home. Printed for Rev. Dr. Gideon Blackburn, the father of the deceased, by Heiskell and Brown, Knoxville, Tennessee, 1818. 38 pages.

9. A Sermon on Baptism, preached at Dandridge, 1824, and printed for William Rankin and Others, by Jacob Howard, at the "Hickory Press," Knoxville, Tennessee, 1824. 42 pages.

10. The Report of the East Tennessee Missionary Society, which was probably written by Dr. Anderson, Secretary of the Society, in January, 1817. Printed in 1817. 20 pages.

11. A Series of Short Essays on Baptism, written for the *Maryville Intelligencer* by "W," and published by Darius Hoyt. Printed at the *Intelligencer* Office, Maryville, Tennessee, 1833. 36 pages.

12. A Sermon on The Millennium. Revelation xiv. 6, 7. Delivered at the Organization of the Blount County Bible Society, on November 21, 1827. Printed in the *Calvinistic Magazine*, Volume II (1828). Pages 68 et seq. Published by S. D. Mitchell, Rogersville, Tennessee. 17 pages.

13. The Covenant of Redemption. Signed "C. N." Printed in the *Calvinistic Magazine,* Volume III, New Series (1848). Pages 239 et seq. Published by Coale and Barr, Abingdon, Virginia. 11 pages.

14. An Exposition of 2 Thessalonians ii. 1-10. Signed "C. N." Printed in the *Calvinistic Magazine,* Volume V, New Series (1850). Pages 321 et seq. Published by Coale and Barr, Abingdon, Virginia. 10 pages.

15. An Exposition of Acts iii. 20, 21. Signed "C. N." Printed in the *Calvinistic Magazine,* Volume V, New Series (1850). Pages 353 et seq. Published by Coale and Barr, Abingdon, Virginia. 18 pages.

16. The Atonement. Hebrews ix. 26-28. Signed "C. N." Printed in the *Calvinistic Magazine,* Volume II, New Series (1847). Pages 65 et seq. Published by Coale and Barr, Abingdon, Virginia. 13 pages.

17. A Sermon on Psalm l. 21. Signed "C. N." Printed in the *Calvinistic Magazine,* Volume I, New Series (1846). Pages 234 et seq. Published by Coale and Barr, Abingdon, Virginia. 11 pages.

18. A Sermon on Psalm lxxvi. 10. Signed "C. N." Printed in the *Calvinistic Magazine,* Volume I, New Series (1846). Pages

186 et seq. Published by Coale and Barr, Abingdon, Virginia. 9 pages.

19. Reflections on Chapter viii of Leviticus. Signed "C. N." Printed in the *Calvinistic Magazine,* Volume I, New Series (1846). Pages 33 et seq. Published by Coale and Barr, Abingdon, Virginia. 7 pages.

20. A Scriptural Test or Bible Orthodoxy. Signed "C. N." Printed in the *Calvinistic Magazine,* Volume II, New Series (1847). Pages 297 et seq. Published by Coale and Barr, Abingdon, Virginia. 16 pages.

21. Dr. Anderson from time to time published in the *Maryville Intelligencer* and other local papers systematic outlines and questions regarding various subjects upon which his pulpit addresses sought to interest and instruct them. He was a pioneer in what in recent years is termed Christian Education Extension Work. By such extension courses he endeavored to pass on to his laymen parishioners the methods and materials of his theological seminary classes.

Notes: (1) In spite of his extreme dislike of the pen, Dr. Anderson wrote out in full his lectures to his theological students. All these lectures and all his other manuscripts were destroyed a few months before his death by the fire that consumed his residence and his library—a fire, as Dr. Robinson said, that "did not leave him even a Bible."

(2) Dr. Anderson used as a nom de plume, not "I. A.," the initials of his names, but "C. N.," the final letters of his names.

INDEX OF NAMES AND PLACES

NOTE—For other topics and especially for the details of Dr. Anderson's biography and for the genealogical lists and relationships of the Anderson and McCampbell and allied families, see Appendix A, Parts One and Two.