TORREY, REUBEN ARCHER (28 Jan. 1856-26 Oct. 1928), fundamentalist pastor, prohibitionist, administrator, social reformer, author, editor, revivalist and worldwide evangelist was considered by many to be the successor of Dwight L. Moody. He was among the first clergymen to establish and advance fundamentalism in North Carolina.

Torrey was born in Hoboken, New Jersey, attended Yale University and its divinity school, and entered the pastorate in Garretsville, Ohio as a liberal. He left the pastorate to study at Leipzig and Erlangen in Germany; but, unlike others who became even more liberal in German universities, Torrey returned to America and became more conservative. He took up pastorates in Minneapolis in the 1880's, contributing there to the fundamentalist foundations upon which W.B. Riley soon built and Riley's successor, Billy Graham, later built. Riley was to come to North Carolina in 1922 and debate Darwin with NC State College entomologist Zeno P. Metcalf at the Pullen Memorial Baptist Church in the midst of the Tarheel tangle with evolutionary legislation.

While in Minneapolis, Torrey came to the attention of Dwight L. Moody, who invited him to Chicago in 1889 to be the first superintendent of Moody's Chicago Training Institute (later called Moody Bible Institute), which had been co-founded by then Asheville's W.J. Erdman. In 1894 Torrey assumed the pastorate of the Chicago Avenue Church (later Moody Memorial Church) and wore both school and church hats until 1908 and 1906, respectively. During the same period he served as president of the socialist-sounding International Christian Workers Association. In 1899, when Moody became too ill to continue his Kansas City revival, he turned to Torrey to complete it. And it was Torrey who took the fundamentalist movement worldwide in 1902 after some Australians invited him there in lieu of Moody who by then had died. Torrey's worldwide preaching tours to Australia, New Zealand, Tasmania, India, China, Japan, England, Scotland,
While Torrey had a profound influence on many Tarheel clergymen, the influence was reciprocal. It was to Leonard G. Broughton of Wake County and Amzi C. Dixon of Shelby that Torrrey turned for chapters in his 1901 book *How to Promote and Conduct a Successful Revival*. Broughton, himself a convert of Dixon, had been baptized by Confederate wartime revivalist W.R. Gwaltney of Taylorsville and contributed the chapter "Organizing for Revival Work." Broughton is best known for his influence upon Straton, Bob Jones Sr., and former Southern Baptist Convention president R.G. Lee. A.C. Dixon contributed the chapter "The After-Meeting." Dixon's best known converts were Charles B. Aycock, Charles Alderman, James Y. Joyner and Locke Craig.

When Torrey's ministry became less regional and more worldwide in scope, he took with him as his songleader and primary associate a Moody Bible Institute musician, Charles Alexander, who had introduced Moody's millenarian message into Marshall, Bryson City, Waynesville and the Cherokee Indian Reservation at least a decade before Torrey advanced it at Montreat. Notwithstanding his statewide and worldwide appeal, it was only with reservations that the Presbyterian-protecting Princeton president, Woodrow Wilson, consented to allow Torrey to preach to his student body. Torrey himself had set such sanctional precedents by forbidding D.L. Moody's Presbyterian prize-fighting fundamentalist Billy Sunday from addressing the students at Moody Bible Institute because of Sunday's flamboyance (although it was Torrey who spoke at the funeral service of Julian Carr's favorite and equally flamboyant revivalist, Sam Jones). Yet Sunday is better remembered than Torrey in North Carolina for his campaigns which received the notorious support of Josephus Daniels, various Reynolds family members and J.B. Duke. Nevertheless, Torrey conducted his own revivals throughout the state, notoriously in Wilmington in 1910. Not many years later, Wilmington's Presbyterian cotton magnate James Sprunt would welcome the Torrey-
trained songleader, Alexander, back to the state with Alexander's successor employer J. Wilbur Chapman, the mentor of Billy Sunday.

Torrey's influence in North Carolina was not restricted, however, to Montreat, *The Revival* subscribers, Princeton Seminary graduates returning to the North State, his revival campaigns or his Asheville neighbors. In 1910, A.C. Dixon, who had succeeded Torrey as the pastor of Moody Memorial Church, was asked by California oilman, Lyman Stewart, to produce a series of booklets designed to accent the fundamentals of the faith. Editor Dixon asked Torrey to contribute to this series; and, when Dixon left the project to pick the plum pastorate of Spurgeon's Tabernacle in London, Torrey became Dixon's successor and the supervisor of the largesse Stewart had committed to the project. Between 1910 and 1915, thousands of these booklets, entitled *The Fundamentals*, were sent throughout North Carolina to pastors, Sunday school superintendents (two of whom were Needham Broughton and future Governor Joseph Melville Broughton, who taught a Sunday School class at Washington's First Baptist Church before Jimmy Carter did) and educators. North Carolina's pre-Scopes trial of Wake Forest's president William Poteat was one fundamentalist flower nurtured by this Dixon-Torrey-Stewart effort (A.C. Dixon had been asked to be the president of Wake Forest in 1882 while Poteat was tutoring there, but he had declined in favor of a pastorate in Baltimore).

From 1912-1924 Torrey became involved in another project of Lyman Stewart, the then recently established Bible Institute of Los Angeles (BIOLA), patterned after Torrey's own Moody Bible Institute. While serving as the dean and as an instructor in that institution (Stewart retained the presidency), Torrey, along with Amzi Dixon whom he invited there to deliver annual lectures, exerted strong influence upon a prosperous young orange-growing student named Charles E. Fuller. Fuller, later to be ordained to the ministry by representatives of
Torrey back in Minneapolis. Torrey, a near neighbor and contemporary of Aimee Semple McPherson in California, never reciprocated the attentions.

Through his long career, Torrey could boast of having preached to over 15 million people, including Carolinians. One memoirist portrayed Torrey as humorless and that he never made a congregation laugh. Another said, "On the street he usually wore a high hat, and he always talked as if he had one on."

And yet the Yale and German trained Torrey often used the Sam Jones-Billy Sunday spoof of educated clergymen as D.D.'s, Ph.D.'s, LL.D.'s, Litt.D.'s and A.S.S.'s. His choirs, like the later Graham's, numbered as high as 4,400 singers. One biographer boasts that prohibitionist Torrey once preached to over 7,000 inebriates, gathered after a Saturday night spree and serenaded by his 1,400 voice choir itself, in the imagery of inerrancy, "drunk on the Holy Ghost."

Originally a Congregationalist, by the time of his death Torrey eschewed denominational labels in the quite interdenominational fundamentalist movement, and preferred to call himself an "Episcopaleoppresbygationalaprist.'"

Biographies of Torrey are generally popular and anecdotal. He was married to Clara B. Swift of Ohio. She bore him five children: Edith Clare, Mrs. Blanche Wiggs, Reuben Archer, Elizabeth, and Mrs. Margaret Parker.

Torrey's published works include How I Bring Men to Christ (1893), Baptism With the Holy Spirit (1895), What the Bible Teaches (1898), Divine Origin of the Bible (1899), How to Promote and Conduct a Successful Revival (1901), How to Work for Christ (1901), Revival Addresses (1903), Talks to Men (1904), Studies in the Life and Teachings of Our Lord (1909), The Fundamental Doctrines of the Christian Faith (1919), Is the Bible the Inerrant Word of God? (1922), How to Get the Gold Out of the Word of God (1925) and Lectures on the First Epistle of John, published posthumously in 1929.

SEE: G.T.B. Davis, Torrey and Alexander (1905); R. Harkness, Reuben Archer

-7-
Dictionary of North Carolina Biography

Edited by William S. Powell

Volume 6 T-Z

The University of North Carolina Press
Chapel Hill and London
Magdalene Mary De Rossset (b. 2 Feb. 1762) of Wilmington, were the parents of Eliza, Anthony, John De Rossset, Lewis D., and Mary Fullerton.


WILLIAM S. SMITH, JR.

Toomer, John De Rossset (13 Mar. 1784–27 Sept. 1856), attorney, legislator, and superior court judge, was born in Wilmington, the son of Henry and Magdalene Mary De Rossset Toomer. Henry Toomer, who moved from South Carolina to Wilmington with his father, Joshua Toomer, in 1747, was a member of the Wilmington Safety Committee in 1775 and 1776. Magdalene, his third wife, was the daughter of Dr. Moses John and Mary Ivy De Rossset. After attending The University of North Carolina, John D. Toomer began to practice law in Wilmington. In 1815 he was county attorney. He moved to Cumberland County and was living in Fayetteville in 1824.

The General Assembly elected Toomer a superior court judge on 18 Dec. 1818 to fill a vacancy created when several superior court judges were sent to the state supreme court, but he resigned in 1819. Eight years later, in 1827, he was elected to the General Assembly to replace Robert Smith, who had resigned. Appointed an associate justice of the supreme court by the governor on 8 May 1829, Toomer resigned on 1 December of the same year. In June 1835 he was a delegate to the constitutional convention. He was elected a judge of the superior court on 7 Jan. 1837 and served until 1840, when he resigned because of ill health. Sometime after this he moved from Fayetteville to Pittsboro, where he died.

In Wilmington on 9 Dec. 1805 Toomer married Maria J. Rhett Swann, who was born on 13 May 1787 in New Hanover County. Toomer and Sarah Moore Swann. Sarah was the daughter of Brigadier General James Moore. The children named in Toomer's will were John, Henry, Duncan, Frederick, Lucy, Eliza (m. Thomas Hill), Sarah Ann (m. Albert Torrence), and Mary (m. Warren Winslow). Both Toomer and his wife were buried in Pittsboro.


IDA B. KELLAM
LEORA HIAIT McEACHERN

Tooner, Thomas Fentress (10 June 1840–19 Feb. 1902), farmer, teacher, soldier, and superintendent of public instruction, was born in Columbus County, the son of Anthony and Mary McMillan Fentress Toon. He attended county schools and Wake Forest College. When the Civil War began during his senior year, he enlisted immediately but completed the term and was graduated with high honors.

On receiving his diploma, Toon joined the Columbus Guards No. 2, which later became a part of the Twentieth North Carolina. He was elected first lieutenant in his company, and a month later his men chose him captain. Toon's command served in various campaigns of Robert D. Jackson, Jubal Early, and John B. Gordon, during which his distinguished performance led to his elevation to colonel in 1863. At Spotsylvania General R. D. Johnston was injured, and Toon was temporarily promoted to brigadier general; he returned to the rank of colonel when Johnston was well enough to resume command. Wounded several times during the war, Toon was permanently removed from the fighting ranks during the attack on Fort Stedman in March 1865.

After the war he returned to Columbus County, where he had a many-sided career in teaching, farming, and working for the Atlantic Coast Line Railway system. He also served as county school examiner, mayor of Fair Bluff, and member of the state legislature (lower house, 1881–82; senate, 1883–84).

In January 1866 Toon married Carrie E. Smith, the daughter of Alva Smith of Fair Bluff. They had two sons and three daughters. After his wife's death Toon married, in 1891, Rebecca Cobb Ward and moved to Lumberton in Robeson County. Well known in her own right, the new Mrs. Toon was chosen first superintendent of Robeson Baptist Women's Missionary Union at the time of its creation in 1899 and served for five years. Her husband taught at the Robeson Institute.

In 1900 North Carolina elected as its governor Charles B. Aycock, who planned to revamp and drastically improve the state's education system. Aycock called T. F. Toon to Raleigh to become state superintendent of public instruction. These two men and Charles D. McVey made plans to canvass the state in order to gain support for the "Declaration against Illiteracy." During the strenuous campaign Toon contracted an illness that ended his career in 1902. He was a Democrat and a Baptist. Of him his church people said: he was "a humble and faithful servant of His Master and Lord, an exemplary father and companion and a statesman of rare merit."


MAUD THOMAS SMITH

Torrey, Reuben Archer (28 Jan. 1856–26 Oct. 1928), evangelist, author, and Fundamentalist, was born in Hoboken, N.J., the son of Reuben Slayton and Elizabeth Ann Swift Torrey. He was graduated in 1875 from Yale University, where he also received a divinity degree. As a liberal theologian he was a pastor in Garretsville, Ohio, but left to study theology at Leipzig and Erlangen, Ger-
many. Unlike others who became even more liberal in German universities, Torrey returned home more conservative. In the 1880s he took up pastorate in Minneapolis and contributed to the Fundamentalist foundations soon to be built upon by W. B. Riley and later by Riley successor Billy Graham.

In Minneapolis Torrey came to the attention of Dwight Moody, who invited him to Chicago in 1889 to be the first superintendent of Moody's Chicago Training Institute—later called the Moody Bible Institute—which had been cofounded by Asheville's W. J. Erdman. In 1894 he also became pastor of the Chicago Avenue Church, later Moody Memorial Church. When Moody became too ill to continue his Kansas City revival, he asked Torrey to complete it. In 1902 Torrey took the Fundamentalist movement worldwide when he succeeded the late Moody on a preaching tour to Australia, New Zealand, Tasmania, India, China, Japan, England, Scotland, Ireland, Germany, and France.

Even earlier Torrey had begun to influence Tar Heel thought when in June 1886 he addressed the Southern Students' Conference, attended by a number of North Carolinians. By 1900 he was a familiar figure in North Carolina, in part through attendance at the annual Montreat Bible Conferences in Black Mountain. Begun in 1897, these meetings were modeled in part on Tar Heel James H. Brooke's Fundamentalist Niagara Bible Conferences in which Torrey played a supporting role. Torrey's addresses at Montreat were circulated in North Carolina and the Southeast through Weston R. Gales's *The Revival*, a premillennial prohibitionist promotional periodical published at Montreat. Torrey established a conference center in Pennsylvania but in 1926 settled in Asheville and continued his work from there.

His published addresses accented the fundamentals of his faith, especially creationism, the second coming of Christ, and an inerrant Bible. One North Carolinian whom Torrey influenced was Salisbury's young First Baptist prohibitionist pastor, Ralph E. Neighbor, who later was one of the founders of the Fundamentalist Baptist Bible Union and of the northern separatist General Association of Regular Baptist Churches. When Torrey's ministry became worldwide in scope, he took with him as his song leader and associate a Moody Bible Institute musician, Charles Alexander, who had introduced Moody's millenarian message to Marshall, Bryson City, Waynesville, and the Cherokee Indian reservation at least a decade earlier than Torrey advanced it at Montreat.

Torrey's influence in North Carolina was not restricted to Montreat, subscribers to *The Revival*, or North Carolinians attending Princeton Seminary who heard him speak when university president Woodrow Wilson reluctantly permitted him to preach to the student body. Torrey succeeded Amzi Dixon, a Shelby native and world renowned evangelist, as editor of a series of booklets subsidized by a wealthy Californian to accent Fundamentalism. Between 1910 and 1915 thousands of booklets entitled *The Fundamentals* were sent to pastors, Sunday school superintendents, and others throughout North Carolina. The state's 1920s conflict over the teaching of evolution was one of the fruits of this activity.

From 1912 to 1924 Torrey became involved with the Bible Institute of Los Angeles, patterned after his own Moody Bible Institute. Torrey was dean of the Los Angeles institute, where he and Amzi Dixon delivered annual lectures. The new medium of radio was adopted and in time produced "The Old Fashioned Revival Hour," to which young Billy Graham listened in Charlotte and through which Jerry Falwell was converted in Virginia.

It was when he left California in 1926 that Torrey chose Asheville as his retirement home. He then conducted revivals at the First Presbyterian Church and around North Carolina and the Southeast. Torrey married Clara B. Swift of Ohio, and they had five children: Edith Clare, Blanche, Reuben Archer, Elizabeth, and Margaret.
