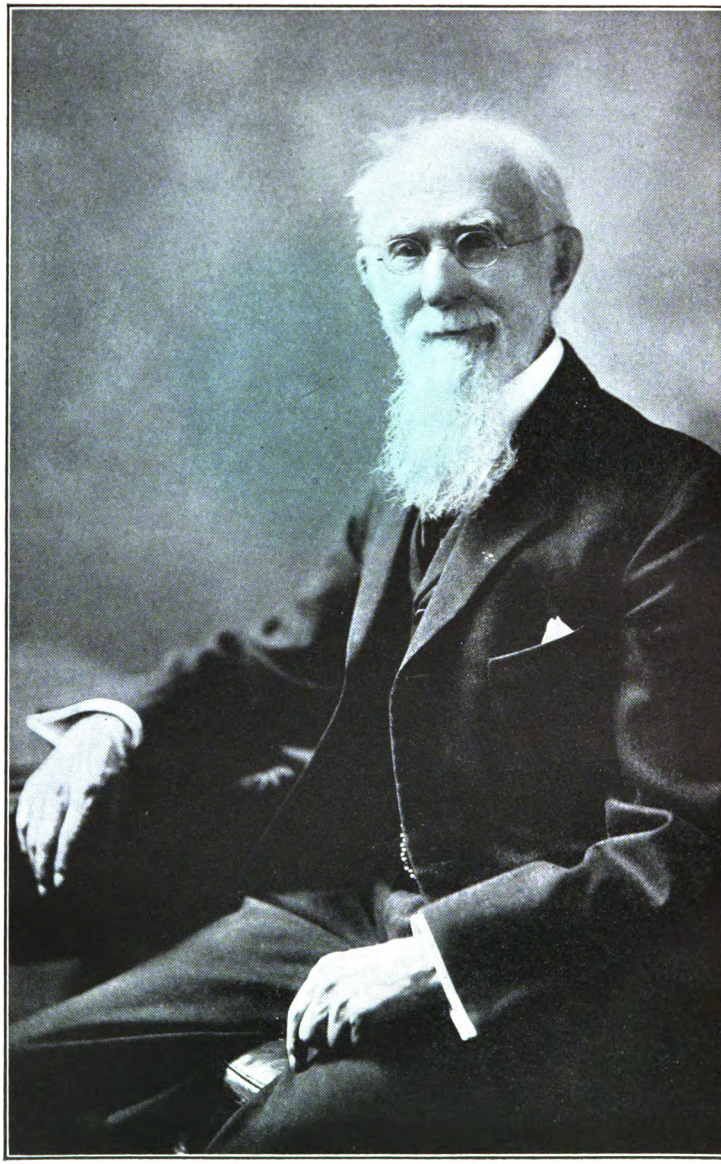
AFTER NINETY YEARS

Edwin Wilbur Rice



DR. RICE AT 90

After Ninety Years

By

EDWIN WILBUR RICE

PHILADELPHIA
AMERICAN SUNDAY-SCHOOL UNION
1816 CHESTNUT STREET

WHY AND WHAT?

SINCE this is not a novel, nor an essay, nor a biography, nor a history, why and what is it? Simply it is "His Story." If any lonely, longing youth, or other reader, is curious to know how a back-country farmer's boy worked his way over hills of difficulties to an education, and, short-sighted, was disappointed in not getting into his first chosen profession, nor into his second, but fell into a third profession that he did not want, yet discovered that it providentially led into a fourth profession, his life-task and his delight. Such a reader may then look further into these sketches, rescued from a big heap of scraps, that boy's accumulation for about ninety years.

The sketches give glimpses of hobbies that, one after another, he rode for recreation; and include snapshots of not a few noted persons in various fields of knowledge, which may give to others pleasure, and enlightenment, and cheer, as they did to the writer. These are published by request, in the hope that they may enable some youth ensnared in the world's tangle to see God's plan of life, and may help to gladden the pilgrim path through this beautiful world to the heavenly country and the spiritual City of God.

JULY, 1924. E. W. R.

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PART I

CHILDHOOD AND EDUCATION

(1831–1856)

AFTER NINETY YEARS

FOREBEARS AND EARLY TRAINING

1. BIRTH.—There is a divine plan and purpose for every life. That purpose assigns to every man his work. To know that purpose, and to do that work, will bring lasting peace. The good of my life has come from minding these precepts; its failures and troubles, from disregarding them.

My birthplace was rough and rugged, nature's forecast or similitude of my life. It was in an humble story-and-a-half, wooden farmhouse, perched on the southern foothills of the Adirondack Mountains. A hilly, rocky, rough road led down the mountain, a mile or more to the small hamlet of old Kingsborough (now part of Gloversville), New York. The region was wild and romantic, yet remarkable for its picturesque beauty. The names of brook, river, and mountain, forcibly reminded us of the vanishing Indian. A rapidly flowing brook named Cayadutta, the home of sporting speckled trout, dashed musically down the mountain. It carried fertility to the valley in the table-land for miles, passing the old village of Johnstown, then plunged deeper into the valley, to join the Mohawk River, more than a thousand feet below the mountain top, near my birthplace.

From that perch there was a wide outlook to the south, over the hills of Schoharie to the distant Catskill Mountains. Extended also was the charming view toward the sunrise, where the sluggish brooks that formed the Sacandaga River crept a serpentine course through plain, and marsh, and morass, until the river broke through the mountain barrier in the north to join the majestic Hudson, thus increasing the beauty of the world-famed scenery west of Lake George.

The date of my birth, in this rugged, romantic region, was Sunday morning, July 24, 1831. A few strict Puritans

were inclined to regard the arrival of a baby on Sunday as a mark of human depravity. The more liberal and charitable neighbors, however, thought it might illustrate an old saying: "the better the day the better the deed," and interpreted it as a good omen, quoting in support of their view an ancient rhyme:

"The child that is born on the Sabbath Day
Is bonny, and blessed, and wise, and gay."

2. ANCESTRY.—The Rice ancestry was neither wholly princely nor patrician, perhaps largely plebeian, but surely Pilgrim. Trustworthy records indicate that it was of English descent.[1]

[1] Dr. Charles Elmer Rice in *An Historical Sketch of Deacon Edmund Rice*, who settled in Sudbury, Mass., in 1638, discovered records in England, drawn and attested in 1600, which make this Edmund Rice belong to the twenty-fourth generation in descent from Gorlois, Duke of Cornwall, and the twenty-third in the male line of descent from Vryan Reged, Lord of Kidwelly, in South Wales. There were descendants of other Rice and Roys families, also, in England, in the seventeenth century.

Tradition has tacked many fairy tales to their history. One is, that the name was originally Ap-Rice, changed to Price, and finally to Rice. But "Ap-Rice" signifies "of (or son of) Rice," which explodes that tale. It is also reported that because of Calvinistic and anti-Catholic views the family was driven from England to France, finding shelter among the Huguenots. Thence the family is said to have come to America with the Huguenots, under John Ribault, landing at Charleston, S. C., in 1682. The tradition further says that three Rice brothers came North, settling, one in Virginia, one in Connecticut, and one in Massachusetts.

The historian of Fulton County, N. Y., Washington Frothingham, correctly infers that my ancestors were of the Connecticut branch, but incorrectly, that they were descendants of one of the Charleston immigrants. The records do not confirm the three brothers' tradition. Another form of the tradition declares that the Rice family was Huguenot, was expelled from France by the edict of Nantes, went to England or Wales, and thence emigrated to America in the seventeenth century.

Turning to authentic records, however, in England and in New England, it appears that Edmund Rice, wife, and seven children, landed in Massachusetts and settled in Wayland, part of Sudbury, in 1638, over forty years before the reputed "three brothers" reached Charleston, S. C. Other records in New England state that one Robert Roys (rarely written "Royce," and later uniformly Rice) was in Boston about 1631, and in New London, Conn., in 1657, and later in Wallingford, Conn., and that he had many descendants, recognized as of the Connecticut branch of the Rice family. Descendants of Edmund Rice are also found in the same state and elsewhere.

My grandfather, Ebenezer Rice, Sr., was born in Tolland County, Conn., August 5, 1770, and came with his older brother, Oliver Rice (born in Willington, Conn., in 1767), when the tide of immigration flowed from Connecticut into the Mohawk Valley and eastern New York at the close of the War for American Independence. Oliver Rice married Alice Parish, of Windham, Conn., and resided temporarily in Palatine Bridge, N. Y. Later he settled in Mayfield, on a piece of land that has remained in possession of the family ever since. He is said to have built and operated until 1832 the first woolen mill in the town.

In 1779 the lands of settlers who had taken up arms against the American Colonies, were escheated to the state of New York. The immigrants from New England were allowed to purchase and settle upon these lands. Of these New England settlers Professor Lounsberry says:

> They were born levelers of the forest, the greatest wielders of the axe the world has ever known.[1]

They were, moreover, foremost in invention, and in introducing arts, and a certain degree of refinement in domestic life. These social and intellectual qualities were dominated by Puritan or Pilgrim ideas of religion and the worship of God.

Ebenezer Rice, Sr., married, in 1794, Martha Throop Freeman, a widow, of Johnstown, N. Y., and engaged in farming on a piece of land in that town in a secluded valley among the Adirondack Mountains, and north of the hamlet of Kingsborough, N. Y.[2] The place was well wooded and watered, but rugged, rocky, and hilly, and far from church and school.

My father, Ebenezer Rice, Jr., born May 26, 1802, was the second of three sons, born in this mountain home. He had two sisters, one of whom died in infancy. His education was limited mainly to evenings by the fireside, his public

[1] *Life of J. Fenimore Cooper.*

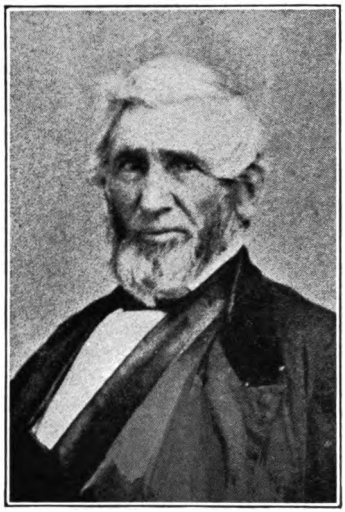
[2] Kingsborough, N. Y., was founded and named by Sir William Johnson, who declared that he would have one place ever loyal to the King. Some were so loyal that they aroused the enmity of the Colonists, and were impelled to flee with Sir John Johnson to Canada, at the breaking out of the American Revolution.

schooling barely covering one week. But his faithful mother was a vigorous, intelligent woman, of the thrifty, industrious type that Holland contributed toward the settlement of New York. She was well qualified to teach her children the rudiments of knowledge, and used her natural Dutch intelligence to supply to her household the instruction which was not available to them in public schools. She also had an exceptional familiarity with the contents of her Bible. It is said that when a clergyman chanced to find his way to her secluded home, he was much amazed at her grasp of Christian doctrine, and her ready command of Bible texts to prove and enforce that doctrine.

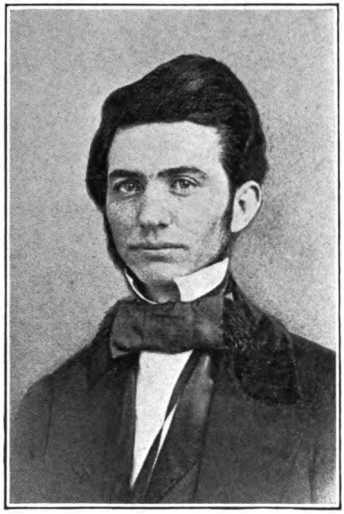
Martha Throop Rice came of a Dutch family of Throops, of Johnstown, N. Y., that were active in founding a new community upon justice, integrity, and religious liberty, and who valued education and Christian institutions as necessary for the prosperity and moral welfare of society. Hence, it is recorded that Josiah Throop, Sr., presided at the meeting when the church and parish of Kingsborough was first organized, or reorganized, about 1793. Colonel Josiah Throop also was chosen the first president of the board of trustees of the church, in 1794. Another relative of the family, Enos T. Throop, also a native of Johnstown, was a governor of the state of New York. A record of his birth and baptism is preserved in the public library of Johnstown, where I saw it.

On a new mountain farm, a hundred years ago, there were forests to subdue, fences to make, stumps, rocks and stones to clear out, so the Rice children did not lack for athletic exercise. The exposure and toils of the frontier rough-and-tumble life proved too strenuous for one of the lads, and Ebenezer Rice, Jr., was forced to hobble about on crutches for several years during his teens, because of painful inflammation of the hip, which left him lame (and limping) for life. With resolute will, however, he determined to maintain himself, and mastered the manufacture of deerskin mittens and gloves. This was then a new business, which has since become the chief industry of Gloversville, and of old Johnstown.

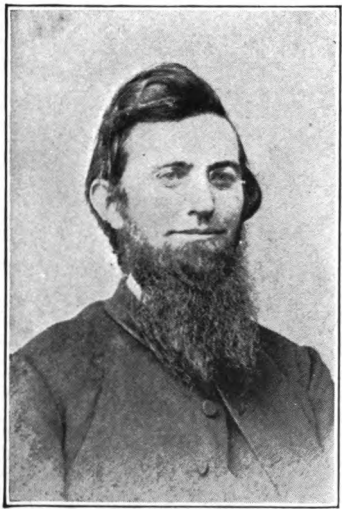
He was greatly stimulated in the mastery of this new art



Ebenezer Rice, Jr.
1802–1873
Father of E. W. Rice, Sr.



Edwin Wilbur Rice at 21,
in College



Edwin Wilbur Rice at 37,
in Milwaukee, Wis.

Mrs. Mary Gardner Rice

SOME MEMBERS OF THE RICE FAMILY

by winning an energetic young wife. She was a modest girl of nineteen summers, from one of the worthy families that made up the rugged mountain community. The girl was well born, of sterling ancestry. Her father, William Port, came from Londonderry, of Scotch-Irish blood, and a staunch Protestant. Her mother was of the English family of Wells, which traced its ancestry back nearly to the Norman Conquest. Thus the girl possessed by nature a quick wit and good common sense, blended with a cultivated, happy disposition. To these qualities were added a careful home training and an elementary education in a public school, which gave her skill and efficiency first in helping to make, and then in keeping, a home wherein comfort, contentment, and happiness might abide, if some luxuries were wanting. Such a woman and warm-hearted homemaker would surely prove a sympathetic mother and guide, and a loving confidante to her children.

3. CHILDHOOD.—My first recollection of the home of my childhood is of a big, wide, frame house, substantial, but plain of structure, suited to the taste of the Quaker by whom it was built. It was near a spring brook, in the center of a well-watered and well-wooded farm, on the broad "flats," a mile or more east of Kingsboro. Soon after my birth the family gave up the mitten and glove business, as it often required extended absence on selling or peddling trips, and turned attention again to farming. This change led to a change of residence from the mountain. A Quaker farm was purchased in the valley below. The gable-roofed house stood on an inclined slope or hill, with its long side fronting the road. While the west half of it rested on an underground cellar, the other half had, on the same level with it and with the lower ground at that end, a large kitchen. Thus the house was two and a half stories high at the east end, but only one and a half stories at the west end. A long L, at the back, gave ample shed room for firewood in winter. Cattle shelters and a great barn were near at hand.

The "cellar kitchen" made a cool work- and living-room for summer and a warm one in winter. The outside entrance to it was through a wide door. Within was a broad stone hearth, fronting an immense fireplace, in which swung a

great iron crane, and beside the fireplace a large brick oven, which a score of generous apple or pumpkin pies, and as many huge loaves of bread, would scarcely fill.

Around this hearth, in long winter evenings, before a bright blazing fire of logs of full length cordwood, spreading warmth and light, was a cheerful gathering place for the family, for social conversation, or rest after a day's labor. Being for a few years the only child, my favorite place in the circle was in a low splint-bottomed chair in the chimney corner, amused with slate and book. In later years, my mother frequently told with motherly delight that Mr. Parsons, afterward Judge Parsons, taught the district school one winter, and often called to take me, a two-year-old, on his back through the snow to the little schoolhouse on a hill a few rods distant, where he sat me beside him at his desk during a session of the school.

4. EDUCATION.—My public schooling began in reading and in spelling somewhere near the middle of Webster's Spelling Book, which had a circulation of upward of forty million copies. Then came the "New Testament reading class," and the finishing grade in that study was the *English Reader*, in which Lindley Murray aimed to improve the scholar's "language, piety, and virtue." That Reader has long since been forgotten. It had classified selections "in prose and poetry" "from the best writers"; classic literature from Cicero, Sallust, Pliny, Plato, Paul, and Aristotle, among the ancients; and from Addison, Johnson, Goldsmith, Hume, and Robertson, with thirty selections from Blair, the author of a Rhetoric, once of high repute but unknown now.

Our taste for poetry was whetted by extracts from Milton, Pope, Thomson, Gay, Cowper, Gray, and Young. The Grammar by Lindley Murray also aided us in "parsing," and in noting the "parts of speech" of the English language. The divisions and products of the earth were outlined in Morse's Geographies, and the mysteries of numbers were explored with old Daball's and Chase's Arithmetics. Should some ambitious lad ask what algebra was about, he would be promptly told that that study was not taught in the "Common School."

5. LIFE A CENTURY AGO.—Youth of today can hardly have any conception of the life of a town or country boy, or girl, ninety to one hundred years ago. Telephones, telegraphs, automobiles, trolley cars, and aëroplanes were wholly unknown. Mowing machines, reapers, seed planters, sewing machines, gang-plows, steam tractors, electric lights and gaslights—there were none. The old sheet- or cast-iron box stove—the Franklin—had been invented, but the use of stoves in America was rare a hundred years ago.

Some short lines of railways were built, eighty years ago, but old people in my childhood shook their heads in disapprobation, declaring that riding on them, at the crazy rate of twenty miles an hour, was a new way for promoting wholesale suicides.

Percussion matches, now so common and convenient a necessity, were not to be had. A clumsy "lucifer" had indeed been invented about 1828, and a sulphur-and-phosphorus-tipped stick was made later, which could be ignited by dipping it into a vial of sulphuric acid. A few of these in boxes with a vial, were sold for several shillings a box. An improvement of these, in quality and cheapness, followed, by adding chlorate of potash, so that the match could be ignited by drawing it quickly between folded sandpaper. It made a noise like a firecracker and had a suffocating odor. Ten years later, matches similar to those now used, were made in a factory near my home. But we still started a fire with flint, steel, and slightly carbonized flax, or a bit of dry punk. The fire was kept in the house, by covering a bed of hardwood coals with ashes at night. These were "raked out" bright and burning in the morning, so that the fire rarely went out.

6. RELIGIOUS LIFE.—Sunday was quite carefully observed in our home, as a day of rest and going to church for three services: preaching, 10.30 A.M. to 12; Sabbath school, 12.15 to 1.00; and preaching again from 1 to 2 P.M. These services were arranged to suit the convenience of a country parish of upward of three hundred families: farmers, chiefly Puritans, with some of Scotch, Irish, and Dutch descent. The farms were of generous size, so that the parish was about thirty square miles in extent, the *one* church in

it, at Kingsboro, near the center, being Congregational in name and polity, but quite closely allied to Presbyterian in doctrine and spirit.

Their most notable religious teacher was Dr. Elisha Yale. He was born in the Berkshires, and studied for the ministry under Dr. Nathan Perkins, of Hartford, Conn. Dr. Yale was a staunch Puritan of the olden type, and was the greatly beloved pastor of the community, as well as the church, for fifty years (1802–1852). His preaching, piety, and practice, blessed of God, made a great reform in the morals and religion of the people, and created an atmosphere of integrity and godliness in that parish, which was reputed to have been rarely equalled in any other country community. A succeeding pastor (the historian of the church) and others testified that the most useful and helpful work in the church was done in the Sabbath school.

Long before Sunday schools were common, this Kingsborough church planned the religious education of her youth. In 1806 (how long before is not known) the church agreed and directed that, besides stated family instruction, the children and youth should be statedly assembled at five or more different places in the parish, and be publicly catechised by competent teaching members. And this was followed by Bible readings, with explanations, after the manner of Ezra of old, who "gave the sense, and caused them to understand the reading." The pastor also held a Bible class in several sections of the congregation.

These "innovations" aroused a wide discussion about 1820, on the danger of weakening family instruction, resulting in a new effort to bring "neglected children" into the central Sunday school at the church. By 1827 that school in the country had over three hundred scholars, grouped in thirty classes, under sixty teachers, two teachers to a class, as the Master sent out his disciples, "two and two."

It had two chief departments, Adult and Infant. The Infant Department had a separate basement room, where a pious deacon supervised the instruction, which was from Joseph Emerson's *Evangelical Primer*, in three parts: a minor and a major historical Scripture Catechism, and the Westminister Shorter Catechism. The Adult Department,

about this time, introduced a select "Uniform Lesson System," issued by the American Sunday-School Union, and continued to study that system of lessons for upwards of twenty years, using as guides its popular series of *Union Question Books*.

In my childhood the entire congregation attended the Bible study in the Sunday-school hour. It was well understood that the Sunday school was intended to extend and strengthen family religious education. A favorite remark of the wise old pastor was: "Retain this instruction and neither pope nor pagan will harm you; neglect it, and neither earth nor heaven will save you."

Next to his ability as a religious teacher, Dr. Yale was an inspirational leader in education. He influenced hundreds of youth to seek a higher education. He personally prepared over twenty-five young men of the congregation for the ministry, and by prolonged and persistent appeals aroused the community to build and equip a building for an academy, and himself sought out and secured a competent man of learning as principal, who for a generation prepared young persons to enter colleges and universities.

7. FARM, OR EDUCATION?—On completing the studies taught in the common school, a critical question confronted each of us: "What next?" "Is schooling ended?" Among my casual associates in the Sunday-school and church were two or three academic students. They were looked up to by a green country boy as beings of a superior order. In fact, the academy seemed to have an air electric with a craving for education. Farming in the old way called for a big, burly, muscular body, such as mine would never become. The invention of agricultural machinery has changed all that. But then farm work to a slender boy seemed drudgery, while study was a delight. My parents were not slow to discern what was in their boy's mind, and guessed a few of the wonderful "castles" he saw in the air. My father, one day, brought these "castles" suddenly crashing to the earth by a very natural, common-sense and practical proposition: "Stay home and that Wells sixty acre farm shall be yours on coming of age. Choose an education, and I do not see how the limited family income can bear

more than a part—a small part—of the heavy expense. You will have to work your way through."

Here was a tough problem for a lad just entered his 'teen age: a farm or an education. The lad had many anxious days and some sleepless nights over the choice. In his perplexity the mother, with big motherly love, came to his relief. Confident was she that the Lord would guide us and also provide some way. The farm was declined, for an education. Was the choice sane or silly? The future alone was to answer.

KINGSBOROUGH ACADEMY AND UNION COLLEGE

8. THE ACADEMY.—It was a new experience for a naturally diffident farmer's boy to be plunged into a circle of rollicking young students. The academy was entered with some timidity and more solicitude. An older student kindly welcomed and introduced me. The rank soon accorded me in the classes gained the approbation of the teachers, and some talent for declamation in the boys' "Franklin Debating Society" won the respect of my schoolfellows. Prof. Horace Sprague, the principal, was a man as large of heart as of body, and tactful in winning new and shy pupils. The expense of the academic course was reduced by boarding at home, and was met by my continuing to do the "chores" nights and mornings.

This provincial term "chores" included many jobs beyond domestic char work, such as milking the cows, turning them into the pasture in summer, and feeding and caring for them and for cattle, sheep, and horses in winter; hunting the eggs, shoveling snow out of the paths, getting firewood daily, and a hundred other little jobs necessary in farm life. The walk of one mile or more to and from the academy was good athletic exercise, quite strenuous and brisk in a big snowstorm or a blizzard, which sometimes swept down the valley from the mountains.

The general joy of this period was early clouded by the greatest sorrow of my young life—the sudden death of my mother, from malarial and typhoid fever, leaving besides me,

three much younger children, including one in poor health from a serious accident, and an infant of two years. This calamity did not, however, permanently interrupt my studies, which were continued in compliance with my mother's last wishes.

For a generation that academy was spoken of with pride as the greatest school of learning; its greatness was known to all in that region! Men of repute had been students in it. Dr. John J. Owen, for years the principal of the New York Free Academy before it became a college, and Hiram Bingham, one of the early missionaries to the Sandwich Islands, were scholars there. You would be told that it was patronized by notable families: a brother of Bishop Potter was a pupil; and a son of Hon. Edward C. Delevan, the foremost temperance leader of the state; and "Commodore" John H. Starin was himself a scholar in the academy; with judges, legislators, clergymen, educators, and editors too numerous to mention, who were prepared therein, and added to its local fame.

9. A SPEECH.—An event in this academic training gave me unexpected notoriety. The students and management of the academy decided to observe the national holiday, and appointed me to deliver the customary public oration on the Fourth of July, 1850, "to the students and citizens of Kingsborough." This event had wholly faded from my memory, but was recalled by finding a rough copy of the address among some old papers. The "oration" was of the sophomoric florid type, on the importance of the day, and the marvelous growth of our country. But when the speaker dashed recklessly into an impassioned and vigorous opposition to the efforts then being made to extend slavery, and in redhot style pointed out the great peril this autocratic power was to the liberty and perpetuity of our republic, hisses were louder than cheers. Many declared that such views, on the celebration of our national birthday were indiscreet, if not fanatical. Others—a bare majority—approved and applauded the young speaker as a true patriot.

The reader of today must be reminded that this was several years before the "Free Soil" party was formed, and before Col. Fremont was its candidate for the presi-

dency. Abolitionists were often greeted with hisses, and sometimes pelted with rotten eggs, even in the North. Hence the student suddenly gained the rôle of a reformer, in advance of his age, and received the treatment common to such "fanatics." This comment, written at the time, appears at the end of the copy: "The above address was prepared on about a week's notice, and was spoken without notes. It pretends not, therefore, to any great originality of thought." But it won plenty of friends and some enemies for its bold author.

An unexpected offer was accepted to complete my preparatory studies at the academy in Little Falls, N. Y. My uncle (mother's brother) was a member of the faculty. He had graduated at Union College, and his experience at that college would be helpful in fitting one to enter there.

10. UNION COLLEGE.—My college examination proved satisfactory and sufficient for me to enter the Sophomore Class in Union College in 1851. In strength of teaching staff Union was then probably the equal of any eastern college. The students were not so many as to make it impossible for each one to come into close personal contact with the leading professor in his instruction. Tutors there were, but rather for emergencies than for regular daily class work. The professors were not only masterful thinkers themselves, they knew how to make others think. Prof. Tayler Lewis was distinguished as a great scholar in Greek literature and in the Semitic languages—Hebrew, Syriac, Arabic—besides Sanscrit and other oriental tongues. Alonzo Potter had resigned to become bishop of Pennsylvania, and Dr. Laurens P. Hickok, the psychologist, was Vice-president and Professor of Moral Philosophy, while Dr. Eliphalet Nott was the most distinguished of college presidents of his time. Prof. Isaac Jackson's textbooks on mathematics were used at Yale as well as at Union, and Prof. M. M. Gillespie had established a special engineering course at Union, taking the front rank in that science; while a half dozen other teachers were eminent in their fields. Thus Union had an unusually strong college faculty.

As the college lacked endowed scholarships, my need of funds was met by special permission to teach school in

winter, passing an examination in the classics and in other designated studies that could be pursued privately during winter terms. Thus expenses were provided for the other terms. In the senior year the college excused some students of limited means during part of the time, provided they returned and passed a special examination in time to graduate.

11. TAYLER LEWIS, LL.D., was the greatest linguist and oriental scholar that I ever knew. He had a remarkable memory, and a power of association that enabled him to use his vast stores of learning in illustration of a wide range of topics both in the classroom and in the public press, with singular ease and force. He was a devout Christian. To him I owe, as did many others, the removal of skeptical views in religion and the correcting of numerous errors in interpretation of the Bible. He rarely spoke directly against such errors. His method was as skilful as it was judicious. It was his habit to call attention to any point that indicated the *genuineness* of Plato's account of Socrates and of his teaching, and, as if merely thinking by himself, to refer aloud to some similar instance in the Gospels. He readily cited the phrases in Greek from memory.

At other times he would make extended comparisons between the naturalness of Greek writers and those of the New Testament writers, always repeating the Greek passages with great facility without a book.

Sometimes the students tried to play a joke upon him. The seniors attempted it at chapel prayers. The professors usually led these services in turn. Professor Lewis read from the original Hebrew Bible. Some seniors, once, slyly slipped a Syriac or an Arabic Bible in place of the Hebrew copy, which he sent to the desk in advance, by his faithful colored servant, Moses. All these Bibles were of the Tauchnitz Edition, bound, and looking much alike. Professor Lewis came in with quick step, rather late, picked up the Bible, glanced at the inside, and then at the outside; but he turned to the passage he had in mind to read from Isaiah, or one of the prophets, and read, translating it into literal English as he read, as promptly from the Syriac as from the Hebrew, to the surprise and discomfiture of the Seniors. Those of us

who knew of the trick did not fail to guy the tricksters for days afterward.

Professor Lewis' *Six Days of Creation*, issued in 1855, was an epoch-making book and would have cost him a "heresy trial" had he been a clergyman. As it was he was denounced as a "heretic" by orthodox reviewers. But his arguments won the day, and the new and more accurate interpretation of the "Creation Chapter" is now universally accepted. His work, *The Divine Human in Scripture*, and his Expositions of Genesis, and Versions of Job and Ecclesiastes indicate his profound and accurate learning. He had a clear vision of spiritual truth and was conversant with all the great books of the world's religions; but his faith and confidence were anchored in the Christian belief and revelation. He was a member of the American Bible Revision Committee and for years one of the editors of *Harper's Magazine* in its palmiest days, besides being a frequent contributor to reviews, and a great teacher.

12. TEACHING.—The first winter after entering college I taught the school in my home district and lived at home. Many of the scholars had been my companions in the same school. This made it delicate to maintain proper discipline and retain the confidence and friendship of the scholars. Their generous charity led to satisfactory results.

The next winter the school board at Cranberry Creek offered me better wages, and board free in their homes. That was known as "boarding around," then common. The school was one of the larger ones in the county and a few scholars wished instruction in higher mathematics, and studies not required to be taught in the common schools at that time. The school board left it to my discretion to volunteer that service or not. By doing it the teacher gained the local reputation of being remarkable for his learning.

FIRST MISSIONARY EXPERIENCES

13. STUDENT MISSIONARY.—The American Sunday-school Union sent the Rev. William E. Boardman as special agent to select and commission students that in his judgment were qualified and properly recommended for Sunday-school

Mission Work. Learning of my Sunday-school training, and my study of the Society's lessons and literature for ten or more years, he appointed me student missionary in Leeds and Frontenac counties, Canada, along the Rideau Canal, with Brockville as headquarters. The settlers were newcomers, chiefly Scotch and Irish, living in log houses or primitive board shacks while opening new farms.

My salary was not very princely, even for that day, being sixteen dollars a month, and twenty-five per cent on the Society's publications sold for cash only. It was expected the people to whom the missionary was sent would consider the "laborer worthy of his hire" after the manner of the mission of the seventy disciples of old. The "consideration" of these poor settlers was often far more generous than the capacity of their one-roomed log cabin or shack, already crowded with from two to ten children besides the parents.

These mission experiences seemed to possess great novelty for the recipients. Most of the settlers, the children in particular, thought the visits a veritable godsend. Not only did the missionary carry a gospel message, he also had a good supply of current news from the great outside world to tell to these secluded settlers, far from lines of travel and almost wholly without daily or weekly papers. Then too, they were exceptionally curious to learn all about the other new settlers near them—information which had to be imparted with a good deal of caution and discrimination, "the virtues revealed and the faults concealed." But it served as a helpful introduction to the main purpose of the mission. A few could not understand what motive a Society in another country could have for sustaining a missionary to establish Sunday-schools in Canada. They were perfectly sure that this ostensible object concealed some mysterious "cat in the meal"—some ulterior purpose. They could not believe such service was given out of loyalty to Christ and love for men. But they were won, after some severe tests, and finally accepted the service with hearty rejoicing. The planning, energy, patience, tact, and perseverance demanded by this three months' mission was a better training for life than three times that length of instruction in college or

theological school. Experiences both trying and amusing abounded.

14. TEST OF EXPERIENCE.—Is it any wonder the young student, at the start, found his zeal flagging, and wanted to quit the mission? Turning to his instructions, he read: "Do not give up without one good, earnest, brave trial." He saw that he had not made such a trial and he decided to do it.

He found many who welcomed his coming; and when some did not, he braced himself to overcome the difficulties. Thus, the missionary was asked:

"Have you been doon on the Point?"

The questioner was a good Scotch woman, a new settler.

"No," said the missionary; "what can I do there?"

"Perchance you can get pit oot. There is a goodly settlement there, but they neever had a sarvice."

"Why have they not had one?"

"Weel, a Wesleyan preacher ambled doon there and the chief mon turned him oot of his hoose."

"That place ought to have a Bible school," said the missionary.

"Aye," said the woman; "but you may na gang to thot mon's hoose; ye'll tak some ither neebor first."

The zealous young student thought otherwise; he asked the name and location of this man's house and started for it on the Point. He spied the man he was seeking, working in a cornfield. Putting down his hand satchel of books in the corner of the fence, he walked over to the farmer. Familiar with work on the farm as a farmer's boy, he began conversation about the fields, and the crops, and the weather; he picked up a hoe, and, as he talked, joined the farmer in his work, making no allusion to the real object of his visit. The farmer, with the aid of the student, soon completed his job and invited the young man to the house.

As they were going he remarked, "By the way, you have not told me your name or business." In a simple, straightforward way the student-missionary stated that he was looking for children. The farmer laughed, and said there were plenty of them around the Point, and some at his home. "But what do you want of children?" The plan of a

Union school was briefly stated. The farmer said, "Come in, and we will talk over one for this settlement. Meanwhile we will have dinner." Then the farmer was curious to know how the young student came to visit him, and who told him of the Point. He was informed, as far as it was safe to do, of the information given by the Scotch woman.

"And did she tell you that I turned a preacher out of the house?"

The student had to admit that she had. Then the man told his side of the story. His version indicated that the preacher was not very tactful, evidently, and failed to win the farmer.

The afternoon proved to be very rainy, following a heavy thunderstorm. The road to the Point was over a narrow neck of land, which would be flooded by heavy rains; so the missionary was penned in for the day, as the farmer said:

"You will have to stay here the night, and probably for another day, for the weather and water to settle."

When the skies cleared, the young missionary proposed to set about his work. "Don't hurry," said the farmer; "I will hitch up my horse and wagon and take you around and introduce you to the people." So, with papers and suitable literature to interest the children, they visited every settler on the Point, leaving an invitation to come to a meeting on the following Sunday.

The little log schoolhouse was well filled, and the school was organized in the usual way, the farmer accepting the position of treasurer and librarian of the school. He ordered all the supplies the school needed, including a library, and advanced the money himself, asking his neighbors to give whatever they were able to do. It was not superior wisdom, but the practical farming experience of the young missionary, that intuitively showed him the way to sow the spiritual seed, even as he had learned before to sow the natural seed in the soil.

In reporting his work to the Union, the young missionary said, "My aim has been to search out every nook and corner of my field where a Sabbath school was needed, and it may be safely said that there is not a school section now in the

county of Leeds where a Sunday-school could be organized and carried on, that is destitute."

This Canadian mission made me richer in knowledge and gave me a wider outlook on life, if it did not make me very much richer in purse. Many other students had a profitable experience in the Union's service that summer, among them the afterwards famous Dr. T. DeWitt Talmage.

Nothing reached me in regard to the Society's estimate of my first service. Whether it was counted good, bad, or indifferent, I knew not. About sixty years later, incidentally, a letter by Mr. Henry Hoyt, the Boston agent, written to Secretary Porter, with an account of student work, was discovered in the Society's records. Mr. Porter was corresponding secretary, and then had charge of the entire missionary work of the Union. This is the letter:

F. W. PORTER, ESQ., BOSTON, Aug. 8, 1854.

DEAR SIR:

I am not sure that Mr. Boardman is at Philadelphia, and therefore send this report of Mr. Rice to you. This good brother is made of the right sort evidently, and were all our laborers likeminded a result of the year's labors would amaze even ourselves. Should deem it politic for someone to drop him a line of encouragement from the parent Society.

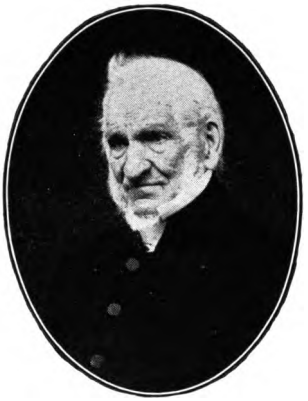
Yours truly,

HENRY HOYT.

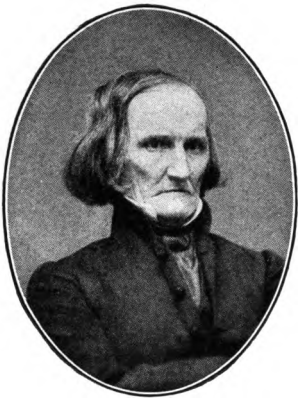
STUDYING LAW, THEOLOGY, AND LIFE

15. LAW STUDIES: DANIEL CADY.—Returning to college in time for "examination" and graduation, the degree of Bachelor of Arts was granted me and also election to the Phi Beta Kappa Society, an unexpected honor. As I had a keen desire to know something of the mysteries of law and of civil government, my father induced the Hon. Daniel Cady, then a Justice of the Supreme Court of the state of New York, to admit me to his office as a private student. He set me to reading Blackstone, Story, and Kent, and aided me in learning some of the principles and practice of law courts.

Judge Cady had a high reputation for probity and clearness of judgment, and was regarded as expert in the knowledge of the law of property. He was of the old school of



Eliphalet Nott, D.D., LL.D.
President Union College, 1804–1854–1862



Tayler Lewis, LL.D.
Professor Oriental Languages
1849–1877

Edward Robinson, D.D., LL.D.
Union Theological Seminary, New York

L. P. Hickok, D.D., LL.D.
Vice-President Union College, 1852–1862
and President 1862–1868

Theodore L. Cuyler, D.D.
Pastor in New York during Dr. Rice's
student days

DR. RICE'S TEACHERS

lawyers, and everybody wondered how his daughter, Elizabeth, could become a pioneer in advocating woman's rights. She was as gifted in many ways as her father.

It was a very unpopular reform that Mrs. Cady Stanton started and she was the object of no small amount of ridicule, not to say abuse. But she persisted, and the statute giving married women the right to have and control property, the same as men, or as *femme sole*, in New York, was said to be largely due to her perservering and efficient agitation.

The study of law and jurisprudence proved exceedingly fascinating under such a great jurist. But my uncertainty of success in the practice led me again to listen to friends who declared that the gospel, and not the law, was where my duty lay. Thus the study of theology was undertaken.

16. STUDY OF THEOLOGY.—The institution then of highest repute for orthodoxy in my home church was Princeton Seminary. There were several reasons, however, for preferring Union Seminary, in New York City.

(1) As a country boy, city life would be a desirable experience. (2) Emerging, as I was, from a period of doubt on some points of faith Union Seminary seemed to permit more freedom of personal inquiry. (3) Dr. Edward Robinson, the great Biblical scholar and explorer, was then at Union. (4) Opportunity for students to pay their way, by mission work, or teaching, was greater in the city than in a country town like Princeton. So, after a brief attendance on lectures in Princeton, my letters were presented and accepted at Union Theological Seminary, then at 9 University Place, New York.

Dr. Edward Robinson, as Palestine explorer, and as author of the *New Testament Greek Lexicon*, was easily the foremost biblical scholar of his day, and had as worthy associates Dr. Henry B. Smith, a master in ecclesiastical history and in systematic theology, and Dr. Thomas H. Skinner, Sr., a staunch advocate of nonliturgical worship; while the impassioned eloquence of Dr. Roswell D. Hitchcock was making a deep impression upon the spiritual life of the churches. It was an inspiring experience to come into personal contact for two or three years with these foremost leaders in religious thought.

Dr. Skinner impressed us by his earnest, impassioned manner in his lectures. The students were amused over his keen thrust at liturgical forms of worship, for he was an uncompromising defender of nonliturgical forms, and of freedom of expression in prayer. A favorite illustration was that of Jonah. So enthusiastic was he, that the mischievous students would contrive to put up some ingenious query in opposition to his view, and thus sidetrack the theme of the hour, to give way to a philippic against liturgies. This usually wound up with the question: "Who held the candle for Jonah to read his prayer-book in the whale's belly?" Yet Dr. Skinner was a strong, practical thinker.

The young "theologues," who thought a similar knotty question would throw Professor Henry B. Smith into discussing some side issue soon found the tables turned upon them, to their discomfiture. Nor could such a scheme work with Dr. Robinson in the chair. Any student who had a pet theory of biblical interpretation, or whose prejudices might lead him to find a support for his preconceived view in some Scripture text, was soon warned that he better not read into the Bible what was not there, simply because he wished to find it, but to let the text speak, without bias, for itself.

Dr. Robinson's wife, an accomplished linguist and authoress, was the daughter of the learned Professor Von Jacob, of Halle, Germany. Any student was fortunate to be invited to spend an evening at their home. He would come away not merely delighted with new ideas, he would be enriched by seeing new wonders in the gospel, from the many sidelights which Dr. Robinson threw upon it by his researches into Bible lands, felicitously termed the fifth Gospel. The charm with which Edward Robinson taught the classes in the harmony of the Gospels, and the light he threw upon their interpretation from Bible lands, were an inspiration sufficient, years later, to carry me cheerfully through the toilsome investigations necessary to prepare the geographical and topographical articles in *Schaff's Dictionary of the Bible.*

The big metropolitan city opened a new world to the country boy.

17. NOTED PREACHERS.—The broader and higher ideals of life were forcibly taught, and deeply engraved upon the mind by a galaxy of leaders in religious thought who were then numerous in New York. They were men of stature, great characters: Dr. James W. Alexander, Dr. Richard S. Storrs, Dr. William R. Williams, Dr. Stephen H. Tyng, Sr., Dr. George B. Cheever, thundering against slavery and the saloon, Dr. William Adams; and the master in pulpit oratory, Henry Ward Beecher, whose philippics on morals and liberty are the nations' pride. Other able, but not so evangelical, thinkers were Dr. Henry W. Bellows, Dr. E. H. Chapin, and Dr. Horatio Potter, all of whom aroused vigorous thinking, and often as vigorous dissent.

Dr. Cheever had gained wide fame by delivering a series of discourses against the evils of American slavery. His passionate and powerful denunciations of the evil were based on texts from the old prophets, declaring in fiery terms the oppressions of the wicked, and they created a great sensation in the city. The Church on Union Square was always crowded on these occasions, and my sympathy led me to attend many after services. Dr. Cheever had also delivered a series of sermons against intemperance and the social habit of wine drinking at dinners, that ranked him as a conspicuous advocate of temperance.[1]

A humorous joke was told at his expense. A woman of wealth in society invited some noted persons to dinner, Dr. Cheever among them. As the guests were arriving she recalled that the dessert was brandied peaches. This would never do with Dr. Cheever as a guest. In her consternation she appealed to her husband, but he said it was too late to make a change. With much trepidation a peach was served to Dr. Cheever, with the others. She was much relieved as she watched him taste the dessert and slowly eat the peach. With her sweetest innocence she then said, "Dr. Cheever, won't you have another peach?" Dr. Cheever promptly answered "No," but after some hesitation added, "I will thank you for another saucer of the juice."

18. CITY MISSIONS.—The experience in city Sunday-

[1] He was the author of a tract entitled "Deacon Giles' Distillery," that had a phenomenal circulation.

school missions made a very important contribution towards my practical training for Christian work, besides enabling me to earn part of my school expenses.

The New York Sunday-School Union was then affiliated with and received annual appropriations from the American Sunday-School Union. This city work was under the direction of Richard G. Pardee, a keen business man. Students in the Seminary were given employment as visitors for mission and other schools connected with the city society. A student was assigned a defined section of the city, usually "down town," in districts from which the churches had removed, in so-called "slums."

A specified time each week was to be devoted to a careful survey of every block, and every tenement, and every family in the district so assigned. The visitor was required to report the number of children and adults in each family, their occupation, and condition. If they did not attend church or Sunday-school, he was to ascertain what church, if any, they preferred, and give them a card of introduction to the nearest one, or to the near-by mission, when no preference was expressed. He was further authorized to refer any in sickness, or in need of coal, food, or help, to sources of temporary relief.

19. MARIA CHEESEMAN.—Many interesting cases of rescuing lost children from a life of vice and crime were noted. Thus a lost English girl, Maria Cheeseman, known as "The Candy Girl," was found, and rescued from misery and want and returned to her rich relatives in England. The narrative of her life was issued by the The American Sunday-School Union, and I had the privilege of editing the revised and completed story. It was one of the most interesting books for the young of a generation or more ago.

20. TUTOR, INSTRUCTOR.—Through friends made in this mission service I was asked to become private tutor of a young man preparing to enter the University of New York. As it required only a small part of each day, in teaching the classics and advanced studies in sciences, the offer was gladly accepted. In fact, teaching grew so attractive that it gradually led to a practical discontinuance of theological study, near the end of the seminary course. So attractive

did the teaching profession seem, that my ambition was aroused to follow it as a life-work.

For some months in summer, however, the wealthy families left the city, and the instructor in classics must find other work, or be idle. To bridge over this long vacation the American Tract Society and the American Sunday-School Union each offered temporary service.

The summer of 1856 gave a good opportunity for gaining a bit of that broader education through travel which Milton long ago advocated. National feeling was in a white heat over whether Kansas should come into the Union as a free, or as a slave state. So conflicting were the statements respecting the conditions and wishes of settlers in that territory, that Christian citizens knew not what to believe.

PART II

FRONTIER MISSIONS

(1856–1870)

EXPERIENCES ON THE THEN WESTERN FRONTIER

21. Exploring West.—Some friends proposed to send me on an exploring trip, and The American Sunday-School Union also offered me a student commission in the Northwest for the summer. The tentative plan was to investigate conditions in Kansas, Nebraska, and up the Missouri River to Fort Benton, then the outermost government fort in unsettled America. The story of my adventures, as told in transient papers, is here retold in a condensed form.

The route then was over the Alleghenies to Pittsburgh, and down the Ohio River, and up to St. Louis, on flat-bottomed, shallow-draft, stern-wheel steamers. The sand bars, snags, and "sawyers" were numerous, and speed was slow. Similar boats and similar conditions were found on the Missouri River. Getting on a sand bar or running into a "sawyer" might involve an indefinite delay of many hours.

Waiting at St. Louis two or more days for a steamer gave opportunity for an informing conference with the veteran missionary superintendent, "Father" A. W. Corey, who had supervised the extension work of The American Sunday-School Union in the great valley of the Mississippi for about thirty years.[1] His associate, in charge of the Union's Depository, was J. W. McIntyre, also an experienced missionary. They heartily approved of my trip, admired my courage, but heavily discounted my judgment. They insisted that no man would go on so rash an adventure without being well armed, and persuaded me to visit a gun shop.

22. Kansas, 1856.—"What an immense, dreary, wild waste of country! Is it worth the struggle?"

"It looks like it would make a right smart plantation," was the response.

[1] See sketch of Mr. Corey in my volume on *The Sunday-School Movement*, p. 210.

The speakers were two young persons upon the upper deck of a stern-wheel steamer puffing its way up the muddy Missouri River against a spring flood in 1856. The first speaker was our young student, the other was a Southern lad in a butternut suit, belted at the waist, and decorated with horse-pistols, revolvers, and similar weapons, usually worn by hot-headed Southern planters. He was with a crowd of young Southerners sent up into Kansas to make that a slave state under the Government Act committing a decision to the vote of the people in the territory.

The student, inspired by *Wanderlust*, or love of adventure, was, as I have stated, on a tour of observation and mission work. In his plain dress he seemed a farmer boy; his speech betrayed him as from the East.

With a somewhat imperious air, the Southern lad, seeing the article from the gun shop, accosted him: "What is that sticking out of your hip pocket?"

"Nothing but a 'Kansas toothpick.' "

"What is that? Let me look at it."

The student reached his hand to his hip pocket, put his finger on a spring, and jerked out the article, which flew open and automatically locked, suddenly becoming an eighteen- or twenty-inch dirk knife. As the blade snapped, the Southerner jumped away. He cautiously inspected the "toothpick" and then remarked, "I would not like to meet you in the dark."

"Why not? Look at your belt."

"Oh, but this toothpick, as you call it, is an ugly-looking weapon."

The "Eastern tenderfoot" realized after this that the Southern fellows treated him with distinguished respect, which they had not been careful to do before.

Governor Robinson, of the Kansas Territory, had been arrested and an effort made by the Southern party in the territory to put him in jail. As the steamboat neared the landing at Fort Leavenworth, the butternut-clad Southern young fellows prepared to land, and were in a hilarious mood. The disturbed state of Kansas was clearly uninviting for mission work. The student continued his adventures farther up the river to Council Bluffs, Iowa.

Landing on the west side, where Omaha now stands, he saw only a hole for the foundation of the expected territorial capitol, a few struggling immigrants, and the frames of a half dozen unfinished cabins. That was all then visible of the great city that was to be. The air was wonderfully clear. To Eastern eyes it seemed scarcely a ten minutes' walk to the town on the east side of the river under the bluffs. But it proved to be about four miles.

The night was spent in the one hotel. It was crowded, for it was a starting point for overland caravans and companies to the Pacific coast. Room and bed there were none. A traveler was offered a chalked-out place on the slab floor and given a chance to roll himself up in a buffalo skin, between cowboys, California gold hunters, and adventurers, for the sum of one gold dollar per night. Placards of various kinds were tacked upon the walls, which drew out interesting and sometimes amusing remarks.

My plan had been to pursue the trip up the Missouri to Fort Benton; but, learning that the sailing of an "up-river" boat was uncertain and that it would not return possibly for three months, that part of the adventure was abandoned.

Railways in that section were then unknown. "An overland stage" ran east from Council Bluffs to the Mississippi, starting before daylight. On this the student took his place for a trip across Iowa, a state now famed for its farms and its towns, but then settled only in "fringes" along the Mississippi and a few small streams. The passenger by stage could ride for hours across the billowy, rolling prairie, seeing only coarse grass and a profusion of flowers of every hue and color, and here and there a "buffalo wallow." Trees and shrubs there were none, save only when crossing a stream, which was rare. For hours not a bush could be seen large enough for a riding-whip. Sod houses marked the place where the stage stopped for a few minutes to exchange horses about every twenty miles, and at noon to give the passengers a "sumptuous dinner" of fried salt pork, soda biscuit, and coffee. After two days and a night of riding, the stage reached Iowa City, where a short railroad led to Davenport, Rock Island, and from thence to Chicago.

Iowa was a crude, unsettled state at that time. But it

would not be wholly a true picture without the contrast. Rough, uncultured, and poor as the settlers often appeared, many of them were kind and generous almost to a fault.

23. A GOLD PURSE.—An incident will illustrate this. The Rev. Dexter P. Smith, an agent of the American Sunday-School Union, establishing Sunday schools in the eastern sparsely settled part of the state, told the story of his work in a church at Davenport, Iowa. In the collection box was found a pledge of one thousand dollars, to be paid at the bank in gold, on a certain future day which was named. Nobody in the church knew the handwriting, or recognized the signature, or had ever heard of the person named. At the bank no one knew of the person. So the pledge was regarded as a "worthless hoax." But, as the day of payment drew near, the pastor of the church was met on the street by a stranger, who spoke of the pledge, and asked the pastor if he could "get the money to Mr. Smith." On the pastor's assurance that he could, the stranger handed him a bag and disappeared. The bag was found to contain a thousand dollars in gold coins. So unexpected was the meeting that the surprised pastor did not ask the name, nor get the address of the stranger, and all efforts to trace him proved fruitless. On the pledge card was the name "M. Reisarf."

A quarter of a century afterward it was computed that from twelve hundred to fifteen hundred Sunday-schools had been established by the Society in Iowa as the result of that and other gifts, and that these Sunday-schools were the forerunners of what were large and flourishing churches. Very few persons in those churches, however, were aware of the generous giver, or of the faithful workers who opened the way for Christian institutions in those then frontier regions.

24. KANSAS FREE.—My report of this survey of Kansas and the upper Missouri region in 1856 may now be condensed into a few lines.

Kansas was overawed by armed bandits, incendiaries, free-booters, adventurers, and highway robbers. The settlers, not adequately protected by a vacillating government, formed "vigilance committees" that often caught the

bandit, or the incendiary, and hung him on the nearest tree, or shot him in his lawless act.

Thus the slaveholders' plans to terrorize settlers from the North or to drive them out were frustrated. The "tide was turned" so that *bona fide* settlers could safely vote, rifle in hand, with the result that Kansas came into the Union, as a free state. Citizens and settlers from Nebraska were said to have moved over temporarily into Kansas to aid their neighbors in this decision.

In Nebraska new settlements were started sometimes almost over night, only to disappear the next day, owing to reports of more inviting sections on beyond. The immigrants lived in canvas-covered wagons, called "prairie schooners" until sod houses or "shacks" could be made. So the settlers found it easy to people a small city, "staked out into lots" and mapped for them by "prospectors," "promoters," and "land sharks," and as easy to move on when another lot of speculators offered better terms elsewhere. Thus the covered wagons were moving ships on land. "Claim jumpers" were everywhere, and no settler's claim to his new home was safe, unless he sat on it and defended it in person. Nothing was stable; everything was shifting with the tide of incoming settlers. The whole region west of the Missouri was yet too raw and new for any established institution, even one as elastic and inexpensive as a Union Sunday-school.

It was a high honor to have a part in the survey of a vast pioneer region which was to be one of the richest fields of service for the American Sunday-School Union, and Christian missions.

25. FORT DEARBORN AND CHICAGO.—Chicago was then in process literally of laying foundations, for originally the main streets were barely above the surface of Lake Michigan. Whenever a storm came from the east or north, the waves from the lake flooded the low ground, requiring the people to raise some streets above the original level. This was going on when I first entered the town in a storm. Here and there the streets were flooded; or, if not, they had been raised and the sidewalks were a succession of stairs up and down, in consequence of this raising process.

It is worth while to report a bit of history of the first religious service in Chicago. There was a *tradition* that Rev. Jesse Walker, a Methodist Espiscopal preacher, was located in the northeastern part of Illinois, somewhere between 1831 and 1833, but there is no known record that he ever held a service either in or near Fort Dearborn, which was the first building permanently occupied there by white men, and beside which the first settlers lived, on the site of Chicago.

A leading newspaper of Chicago years ago contained an account of the first service and Sunday-school held in that city. It stated that about the year 1832 there was an Indian massacre in the northern part of Illinois, which alarmed the garrison at the fort and those who had cabins near by, numbering scarcely fifty persons. In July of that year General Scott landed companies of soldiers to protect settlers from the Indians. Suddenly the cholera broke out among the soldiers and many died. This spread consternation among the settlers. Men began to think of religion. An old Englishman, Mark Noble by name, was a Christian, and some of the soldiers in General Scott's company were also pious. Among them was Captain Johnson; and one of the settlers was Philo Carpenter, who afterwards became noted for his large generosity to religious institutions.

The author of that narrative in the Chicago newspaper says that a meeting was resolved upon for public worship on Sunday, and it was held in the log house of Mr. Noble. Mr. Carpenter was to read a sermon, if he could find one, and the other two persons, Mr. Noble and Captain Johnson, were to aid in the devotional part of the service.

It is said that the log house was crowded on the first Sunday. On the second Sunday the service was moved to an unfinished house, and at the end of the service they gathered a dozen children, who were instructed by Mr. Carpenter, Captain Johnson, and his wife. The writer further asserts that a Sunday-school was continued without interruption from that time on for about twenty years, and to the date of his writing.

The Sunday-school and the service together proved to be too large for the small room, and a large dining-room of

a log tavern was secured on the following Sunday; the bottles on the counter giving place to Bibles, and the drinking crowd to the goodly company assembled for worship and for the study of the Scriptures.

The writer adds that two strangers attended the service on the third or fourth Sunday, and were surprised and pleased to find "such a meeting so far out in the wilderness, and to see fifty children in the Sunday-school." Similar accounts were published in *The Sunday-School Journal*, of Philadelphia, in 1853 (pages 76 and 92). Soon after the founding of the Sunday-school, the Rev. Jeremiah Porter formed a church there of twenty-five members from the United States garrison, and of nine others from the citizens of the town.

Fort Dearborn was established in 1804, but Marquette, the French Catholic missionary, visited the city site as early as 1674. The town of Chicago was organized in August, 1833, and a treaty was made the next month with the Pottawatomie Indians, about seven thousand of them.

These, in brief, are facts relating to the first Sunday-school and church in Chicago, as reported by a competent writer, and apparently approved by the editor of the Chicago paper of that day, when many persons were still living who had shared in those early religious services, and could testify in regard to the accuracy of the account.

26. IN WISCONSIN.—At Milwaukee, Mr. J. W. Vail, long the agent of the American Sunday-School Union for Wisconsin, had on file several applications for Sunday-school Missionary service from many sections of Wisconsin. He had selected and assigned for me what he considered the most needy and one of the most difficult regions. It was on the upper Wisconsin River, from the "dells" near Portage City up to Grand Rapids and Stevens Point. New settlements were multiplying rapidly and the call was insistent.

Upon the southern border of the field, Dr. Barrett, a physician of extensive practice, and a leading educator, had resided for some time. He became principal of the State Reform School at Waukesha, Wis., later, where he won fame, reforming many youthful criminals to a life of honesty and honor. His information of the conditions of settlers was better than a personal survey of the field by the

missionary. The field was then decidedly a frontier one, as varied in fertility of soil and of forest, as were the settlers in condition and character.

The greatest obstacle to the formation of Bible schools was the complete indifference, rather than opposition, of the settlers. They were engrossed with clearing the land, building shacks for shelter, and in making a living rather than a life. Upwards of thirty new settlements were canvassed in the three months, and a half dozen or more schools set in operation, and some revived.

An idea of the type of service may be gained from a characteristic incident.

27. "LITTLE PINERY."—"What sort of a place is the little Pinery?"

"Hard enough," was the reply; "wild, uncivilized."

"Ought to have a Sunday-school?"

"Yes, but I don't believe you can start one in that place. Oh yes; I have heard all about you, stranger, although you don't know me. I know you are counted 'some' on Sunday-schools; but if that place don't beat you, my name isn't Jim Jones. That's all."

This description of the "Pinery" started the zealous young missionary, with grip-sack, papers, books, and Testaments, into the woods to the "settlement" on a Saturday. It was a lumber region, and the lumber-jacks were working in small gangs. Some were piling logs on the bank of the river; some were sawing the fallen pine trees into suitable lengths, say twelve feet; and some with two or more oxen were pulling the logs out to get them where they could be thrown into the river and floated down when the freshets came.

Here the missionary "felt at home," for a lumber camp was not new to him. He had been in one in his boyhood. So he watched the men with the oxen. They hitched to the small end of a saw-log, and were trying to pull it out. But the big pine tree, in falling, had broken off some of the limbs, and on the underside they had forced themselves into the ground, holding the log fast; so the harder the oxen pulled at the small end of the log, the deeper they pulled the limbs on the underside into the ground. The men,

not seeing this, were using some strong language because of their failure.

The "stranger" now offered to take a hand with the oxen in pulling out the log. His offer was met with shouts of laughter. But one of their number, probably thinking of the "fun" they would have over the awkward way in which this "tenderfoot" would handle the oxen, called out, "Oh, give 'Bubby' a chance." So, taking the chain from off the end of the log, it was carried to the center and thrown around the middle of the log, bringing the hook well underneath, taking what lumbermen know as a "rolling hitch." Then the oxen were brought round; the chain fastened to the longer one which reached from the yoke, and the oxen were given a sharp crack with the whip, and out went the log, easily rolled over.

The remarks of the jacks were interesting, especially to the young stranger. "Say, young fellow, you have seen a lumber camp before, haven't you?" "You want a job? Guess the boss will give you one." He stayed with the men for some time. They invited him to the camp shacks, which consisted of a number of cabins built for permanent settlement, as some of the older men had brought their families with them. One large log cabin was used as a dining-place for all. Here the missionary was introduced to the boss, and told his mission to him. The boss smiled and turned to his men, asking, "What do you say? Will you give the young fellow a chance to tell his story?" Having won the men in the gang, of course he was permitted to state to them why he was there. He offered to hold a meeting on the following day, Sunday, which to them was a holiday. The lumberjacks generally on Sunday went out of the woods to the nearest saloon, about five miles away, for "a good time," spent their wages, and found their way back about Monday night, half drunk or worse. But on that Sunday most of them remained in camp. That Sunday-school was organized with a Christian woman for superintendent. One burly, big-hearted lumberman said, "What shall we do for books?" We are poor as a jack-pine stump, and can't pay much for books." "No," said another; "we can't buy a library. We will have to do with a few

penny hymn-books and primers." When the missionary told how others had given for this object, and offered to furnish them a library if they would raise five dollars, it did not take them long to get that amount.

The Sunday-school thrived, though it was not a brilliant success at once. In due time the missionary heard that a little village (the name changed) had grown out of the lumber camp, and it was reputed to be a civil and quiet community, having a little church.

Incidents similar, with variations, were of weekly occurrence, too numerous to recount.

28. SLEEPY HOLLOW.—In the summer of 1857 the American Tract Society gave me a commission as colporteur to visit the rural sections of Westchester County, New York. It was a fine opportunity to reread Colonial history, on that "neutral territory" depicted in Fenimore Cooper's vivid story of *The Spy*, and to tramp over the spots where so many bloody skirmishes were fought in Revolutionary days, and where the unfortunate Major André was captured and executed as a spy. And hard by the historic tree of André was "Sleepy Hollow," embedded in American literature by the charming sketches of Washington Irving. Though Ichabod Crane, and Mynheer Van Tassel, and his daughter, Katrina, were not, the brook, the sleepy scenery of the Hollow, and the old Dutch farmhouses were still giving a quaint vividness to the picturesque valley.

Again, in the summer of 1858, the American Tract Society appointed me on what it said was a very important service among the miners on Lake Superior. But on reaching Chicago, news came that temporary suspension at the mines made the work there impracticable, and instructed me to devote the summer to service on the upper Mississippi from Prairie du Chien to St. Anthony Falls, This is the sketch of my experiences, substantially as reported at the time.

29. BY SKIFF ON THE UPPER MISSISSIPPI.—In the middle of the last century, stern-wheel boats and, occasionally, a side-wheel steamer made regular trips from Galena and Dubuque up the Mississippi River to St. Paul.

The steamboat trip up the river was taken for observation

of the general conditions of the settlements on either bank of the upper Mississippi, which was then inviting new settlers from the eastern states and elsewhere. These settlers were seeking the little fertile spots in the narrow canyons or ravines made by small spring rivulets which cut through the precipitous bluffs along the river. At the mouth of these ravines the streams had brought down the soil and silt and widened a space large enough for a small farm on one or the other side of each small stream. These were inviting places for settlers, but secluded by their very position, and cut off from neighbors because of the high and precipitous river bluffs. The only practicable way to reach a neighbor was to take a boat on the river and row to the next "opening," or ravine, above or below. Often only one solitary family could occupy the mouth of a ravine. Communities or settlements could seldom be formed for lack of room.

There were wider openings along either bank of the river, but they were far apart; and these smaller, solitary ones lay between the larger ones, which were often from five to ten miles from one another. How could these isolated families be reached with religious literature and gospel truth? This was the problem. Before reaching St. Anthony Falls, or St. Paul, I had formed a plan. On the high bank overlooking St. Anthony Falls, an eccentric settler, Mr. Cheever by name, entertained me, and we talked over a scheme for reaching those isolated families along the river. This man had built a quaint house, putting Scripture texts over the doors, and lived a hermit life in his large mansion, which was popularly known in those days as "Cheever's Folly."

The student, with the aid of this new friend, found a flat-bottomed skiff, not very new, but seaworthy. This was purchased for a small sum. The box of literature which had been brought up on the steamer was put into it, and the worker started on his mission down the river from Fort Snelling. At this time Minneapolis was not on the map, but St. Anthony, a small village on the east side of the Falls, had attained some celebrity.

Before starting on this trip a walk was made of several

miles to Minnehaha Falls, famous in Longfellow's Hiawatha. At that time there was a large stream of water pouring over the Falls, yet it was perfectly safe to descend half-way down the bank to a shelf or table rock, where one could walk in the space behind the sheet of water, and stand back of it and look through it to see beautiful rainbows made by the sun's rays.

Starting down the river in the skiff, the literature in hand was carefully assorted by subjects, so that something suitable to the supposed condition of each family would be at hand to give out at each stopping-place. Those who have been on the upper Mississippi River know it is not very wide, and hence one could easily see the cabins of the settlers in these secluded spots from a skiff as it floated, or as one rowed down the middle of the stream. My plan was, whenever I saw a cabin, to make for the shore and visit the settlers, calling at from ten to twenty homes a day in this way.

Occasionally a settler's family could not read any language and was too proud to acknowledge it. The colporteur tried to be tactful enough not to observe the ignorance discovered.

In one place, before reaching Lake Pepin, I found a vigorous woman from the south of Ireland, who was as energetic in the defence of her faith, which was Roman Catholic, as she was in hoeing her garden. She was as ignorant as she was vigorous. Soon she suspected that the papers and tracts were Protestant, and her vigor flew to her tongue, which did not skip some of the severe and hard words; and the colporteur beat a hasty retreat to escape a "beating" of another kind.

This seed sowing was continued for two hundred miles down the river, spiced with meeting the raftsmen floating logs, who were ever ready for discussions on religious and other subjects, but who received literature, finally, with courtesy and thanks.

On this unique mission, between two and three hundred secluded settlers were visited, who had never before seen a missionary in their homes in the West, nor received any Christian literature. About one settler's home in four was found without the Bible. These were supplied either with

a Bible or with a Testament, thus sowing the seed of the Word, of which the promise is, "It shall not return void."

Much to my surprise a report of the summer's experience of 1858 appeared in some religious and other newspapers as something quite remarkable.

This experience was followed by a definite decision to pursue the profession of teaching rather than that of missions or preaching. The confinement to the desk and in the schoolroom, however, soon began to lower my vitality, so that a change seemed necessary.

ORGANIZING SUNDAY SCHOOLS IN THE NEW NORTHWEST

30. ON THE FRONTIER.—An offer from the Tract Society was declined, but soon after another offer came from the American Sunday-School Union through its New York secretary, Rev. J. H. Burtis.

The field assigned me comprised nominally two tiers of counties across southern Minnesota, and later four counties also in western central Wisconsin. But of nineteen counties in Minnesota, practically only half of them had any settlements or were indeed organized as counties. Several others that were organized contained settlements only in one or two central townships. The first year's labor, however, resulted in reporting twenty-six new Sunday schools formed in as many places that had not before had a church or Sunday school.

The result of this first year of permanent labor was counted a fair showing for a green missionary.

This view was confirmed, apparently, by a proposal coming from Philadelphia to transfer me, before the first year had quite ended, to other fields deemed of more importance: viz., as state missionary in either Maine, New Hampshire, or Vermont, as H. Clay Trumbull was then employed in the state of Connecticut. Or, if the West was preferred, to send me to St. Louis, Mo., as general missionary, to be associated with the veteran superintendent, A. W. Corey, and with a probability of succeeding him in case tentative results warranted such promotion. To the "victim" these

proposals seemed too much like trying to turn a naturally angular body into the proverbial rolling stone, and they were then declined. The next year, however, they were renewed and the proposal to go to St. Louis was pressed on conditions that were provisionally accepted if the Society was willing to provide expenses for two instead of for one.

31. ORDINATION.—Two events at this time were of importance to me. The friends of Sunday schools in the field had urged that a missionary seeking to further the Sunday-school cause would find it easier to gain access to Christian audiences if he was an accredited clergyman of some evangelical church, rather than a plain layman. Yielding to their view, my theological attainments gained at Union Seminary were brushed up in order to be tested by an examination before the La Crosse Association of the Presbyterian and Congregational Convention of Wisconsin. My ordination as minister of the gospel for "evangelistic service" took place at the Congregational Church in La Crosse, September 20, 1860. The pastor, the Rev. Nathan C. Chapin, brother of Dr. H. M. Chapin, president of Beloit College, preached the sermon.

The examiners amused me, for they seemed more eager to know what my professors thought than what I really knew.

32. MARRIAGE.—The other event of particular interest was my marriage to Margaret E. Williams, then of Red Wing, Minn. Her family home was near Penn Yan, N. Y., though one branch of the family was prominent in business in Newburgh, N. Y. The family was also closely related to the Proudfits and the Roes. E. P. Roe, the novelist, was a cousin of Miss Williams. She had moved to the West with her married sister, Mrs. Martin B. Lewis, and with her mother. Mr. Lewis had given up his business as commission merchant, and on my recommendation had accepted an appointment as a missionary of the American Sunday-School Union for central Minnesota. In this work he was for over a half century eminently successful.

THROUGH THE CIVIL WAR AND AFTER IT

33. AT ST. LOUIS.—My office headquarters were at 9 South Fifth Street, St. Louis, Mo., in the Theological and Sunday-School Depository, then conducted by J. W. McIntyre, who was formerly a successful missionary of the Union in Michigan.

We were scarcely settled at St. Louis, however, before numerous skirmishes occurred in its streets, small companies of Southern troops shooting negroes and wounding whites. These troops made and occupied a camp named "Jackson," in a valley well protected by hills, and almost within a stone's throw below my residence.

The bombardment and surrender of Fort Sumter in April, 1861, set the whole country at a white heat for war. Moreover, the sound of musketry in the camp below caused us to look out of doors early one morning, when we were greeted by the whistling of something through the air. Soon there was another similar whistle, and a third one, which was then recognized as a bullet. Discretion seemed better than valor, so we retreated into the house for safety. The cause of this disturbance was that Captain Lyon, with a body of Union troops, had suddenly surprised and captured the Confederate state troops and broken up Camp Jackson. The American Sunday-School Union also found all communication with its missionaries in the South suddenly cut off. The Society advised me to suspend all field service at St. Louis and, if it seemed safe or possible, to return to La Crosse, Wis., or to go "anywhere else that pleased me."

34. RETURN NORTH.—Mission work was resumed in the region of La Crosse.

A dangerous illness of my father, who was advanced in age, called me East, in 1862, at my own expense, accompanied by Mrs. Rice. When the danger was passed, however, some friends in New York City invited me to visit their schools, and several new gifts for the Union's work were secured as gratifying evidence that they appreciated the mission.

Some questions were put before the then Secretary of Missions, Mr. M. A. Wurts, in the form of a survey.

"I am just now in some perplexity and perhaps I shall find a little relief in stating the case to you. A Congregational parish seems almost determined that I shall become their pastor. They say the call is unanimous and they made it, knowing well the generally understood fact that no call would be accepted. . . . I have had other calls when it was a pretty clear case that they were not God's call. This may not be, either; but how am I to decide? . . .

"This mission field has been worked now five seasons. New settlements are not opening in any number. The immigrants come in quite rapidly, but only to increase the old settlements and not to form new settlements. Thus, in Minnesota, the field contains a population at the present time of about forty-three thousand, distributed over about ninety-five townships, having a total area of about three thousand four hundred square miles. In this area there are now one hundred and fifteen Sunday-schools, or one school to each three hundred and seventy-five persons, which would be one to about every fifty families. It also gives one school to a little less than each thirty square miles."

Similar conditions in Wisconsin were noted.

The secretary made a very flattering reply, saying among other things:

"You must not entertain the idea for a moment of abandoning the work. . . . Your letter in the absence of any other argument satisfies me that the Sunday-school work is your vocation and that in it you can exercise a larger influence in advancing the Kingdom of the Redeemer than you can in ministering to any congregation. Whether your present field is the place is another question."

He then hinted at a change of field and gave me an invitation to come East to visit schools in Philadelphia and elsewhere, in the interest of the work.

35. CAMPAIGN EAST.—It required some economic study to provide reasonable comfort for Mrs. Rice and the children during a winter's absence in that cold and snowy climate. A missionary's wife has to learn bravely to manage household matters on a limited income and with a contented mind.

Mrs. Rice had enjoyed the journey East with me the year before. It was a great pleasure to her to renew old friendships and to make new friends. From my father's home we went to Calvin Preston, M.D., at Galway, N. Y., who was a distant relative, and whose eldest son, Rev. Dr. Charles F. Preston, was a missionary in Canton, China for upward

of forty years, and some of whose family continue in this service. We saw Dr. Proudfit in Saratoga, William Roe, an educator, at Cornwall-on-the-Hudson, and E. P. Roe, the author, together with other relatives of Mrs. Rice, in Brooklyn, and in Newark, N. J.; Mr. Lucius Hart and Mr. Fanning, with Charles F. Fish, M.D., of Newark; Cephas Brainerd, Esq., lawyer, and prominent in Y.M.C.A. work; Dr. Daniel Poor, Ralph Wells, and several other friends had been met while in New York City. Mr. E. C. Chapin's Sunday-school was attended chiefly by newsboys, boot-blacks, and waifs, and a few others, who were nicknamed "wharf rats." They were a rollicking, jolly, free-lance company. Anyone who retold to them some story they had heard before would be greeted by catcalls. But they listened fairly well to my Western adventures for about five minutes, which seemed a safe limit to speak to them, and they volunteered to contribute fifty dollars or more to what they termed the "poor kids" in the West.

36. NEW PLANS IN THE NORTHWEST.—The officers and managers in Philadelphia seemed to be fairly bristling with questions respecting the conditions of the mission fields in the Northwest, the changes the war had made in the cost of living, the kind of literature needed, the ability of the people to pay for it, the methods the missionary used in his work, the varied obstacles met, how he overcame them, and especially instances of success. Quite free accounts of these interviews were given in letters written back home, now and then interspersed with some caustic criticism not intended for publication. The criticisms reveal the zeal and self-confidence, together with the experience and frequently the unwisdom, of the neophyte.

37. DR. PACKARD AND LITERATURE FOR SCHOOLS.—In several interviews with the venerated editor, F. A. Packard, LL.D., the kind of literature needed to promote Christian education in the West was discussed with singular freedom.

Dr. Packard was a great scholar, with clear convictions, yet was candid, and open-minded, and patient even under unfair criticism. Some of the primers and question books for Beginners were severely condemned as unsuited to the West. He frankly admitted that they were defective, and

then as frankly acknowleged that he was the author of them, quite to the amazement and discomfiture of his interviewing critic. The works in question were issued anonymously. He also himself frankly entered upon a criticism of the library books and other literature of the Society, declaring that they were not adapted to the West. He said that the Society could not give the West books that were Western in thought, expression, or style. He was sorry to say that none were written by Western authors. Then he deftly turned the tables completely on his critic by asking him to write one, quickly adding that as editor he had read some of his critic's writings (articles in periodicals), and believed him capable of writing a book which the Society would print, publish, and pay for. This was such an unexpected repartee from the editor that the critic burst out laughing over the cleverness of the proposal, so well calculated both to demolish the criticism and to silence the critic. It is needless to say that it ended my attacks upon the Society's publications and increased my respect for the wisdom and wit of its editor.

38. ADDRESSING CHURCHES AND SUNDAY SCHOOLS.—The main purpose of my coming East, however, was carried out. Among the Sunday-school anniversaries attended was that of the First Presbyterian Church, on Washington Square, of which the venerable Albert Barnes was then pastor. He had a dignified and commanding presence and reverent manner, was a clear, forceful thinker, and at times had an inspiring delivery. The anniversary of the school in the First Presbyterian Church of Kensington, of which Dr. Eva was then the pastor, was a remarkable occasion. The church was crowded to its utmost capacity. A large number of teachers and others were presented with certificates of life membership in the American Sunday-School Union.

Several mission Sunday-schools were also addressed, among them one on "Darby Road," of which Mr. Wurts was the superintendent. "It is rather squalid around here" was my comment. Other mission schools conducted by the Friends were also visited and, after my talk in one of them, a young woman introduced herself in this wise, "I want to shake hands with thee, brother. Thee is in a good work.

I like thy voice, etc." Afterward Secretary Wurts informed me that the young Quakeress was Miss Shipley, a "perfect Christian, and wealthy withal; one of the bright stars in this mission work."

39. SUPERINTENDENT.—Before leaving Philadelphia the American Sunday-School Union further requested me to give an idea of the work of a Superintendent of Missions. This in substance was my answer:

Broadly: 1. To survey and know the population of the states, the races and languages represented; their education and religion, or lack of either.

2. Advise with and direct the missionaries as to location, field, and duties, and study their gifts and adaptation to the field.

3. Put workers where their labors would tell the best and most for God and humanity.

(This program, as I saw it, had not been followed in the past and was not at present. My superintendent had been seen by me only twice in five years of service.)

4. Finally, the superintendent, in continuing his survey, should personally organize new schools, to keep himself competent to direct others in that service.

5. The Society should appoint a man of sense and ability, and trust him to get results in accord with its purpose, and should not hamper him by too many rules and special instructions. If he forfeited confidence or disobeyed orders, then dismiss him promptly.

Then I was informed that the Society appointed me Superintendent of Missions for Wisconsin and Minnesota.

40. FAMILY SORROWS.—In the midsummer of 1864 a black cloud of affliction, sorrow, and death broke over our home. Mrs. Rice and the second son, an infant of a few months, were suddenly attacked by a virulent fever, that terminated fatally after weeks of anxious watching, and hoping against hope. The child passed from us August 23, and the mother followed September 20, leaving a sorrowful and broken household. The fever prostrated me also, twice, but gradually health returned, following obedience to the peremptory order of the physician to forego mental work and give myself up to absolute rest. The Lord seemed to

draw nearer in graciously restoring me and sparing my first-born son. The multiplied kindnesses and many messages of sympathy from friends and neighbors revealed, also, a hitherto unnoticed silver lining even to this dark cloud. The Society, through its secretary, sent a comforting message and a special appropriation of $200. The letter of sympathy was accepted with warmest thanks. The generosity was appreciated also, but, as the Society was struggling under increased expenses due to the war, the check was returned: "I was not able to see my way clear to retain it."

The first year as superintendent began with a home, small, and comfortable from its coziness, and the happy mother and children to greet my home-coming. It ended with home vanished; memory of loved ones left; it seemed like "a dream when one awaketh."

41. IN MILWAUKEE.—My remaining son found a loving home with his mother's sister and her husband, Mr. and Mrs. M. B. Lewis, of Red Wing, Minn.

The Society changed my headquarters to Milwaukee, the chief city in the two states.

The surrender of Lee and the collapse of the Confederacy, in 1865, brought peace. Christian forces of the country were severely taxed by the tasks suddenly thrown upon them. Suspended churches and schools were to be reopened everywhere, North and South. Thousands of returned soldiers, under the demoralizing influences that war leaves in its wake, must be restored to civil life. Every community was crippled, wounded, and deeply war-scarred. The whole land was as

> "The awful lithograph
> Of power and glory undertrod,
> Of peoples scattered like the chaff,
> Blown from the threshing floor of God."

Americans of this generation cannot conceive the horrible ruin and the sweeping desolation and destruction of four years of bitter, bloody, fratricidal war. The South was a burned, blackened mass of ruins; the North was battered and bankrupt. Of silver and gold there was none in circulation. Specie payments were suspended for several years;

all the money was paper. The best, the "greenbacks" in the North, were scarcely worth fifty cents on the dollar. The Confederate paper was taken, even in the South, reluctantly at fifteen cents, and at last became worthless scrap paper.

The cities suffered terribly; the rural sections even more. Local industries were crippled. Religious organizations were destroyed or broken; Sunday-school associations were crippled. The Wisconsin Sunday-School Association was inactive. Its friends hoped to relieve themselves of possible failure by persuading the American Sunday-School Union to assume the burden, and elected me the secretary, a position which was promptly declined.

BUILDING BETTER SUNDAY SCHOOLS IN MINNESOTA AND WISCONSIN

42. STRONGER MEN NEEDED.—My messages to the Society at Philadelphia had repeatedly suggested the securing of men of larger caliber and attainments for service in the West. It was recognized that only such workers were satisfactory for the East. Even more were they needed in the West, where the forces of evil were bolder, while social and moral restraints are usually weaker in new communities. My appeals were insistent, almost to the point of discourtesy. In substance I said:

> Give us Christian trained men of brains—men of strong personality and position; devoted, energetic, and of comprehensive vision; to grasp the situation now, and its consequences twenty-five years hence—born leaders, to discover and develop other leaders.

Though facing obstacles, the Society authorized me to find a man qualified to aid in the broader program. The Rev. Henry A. Miner, pastor and Sunday-school worker, and somewhat familiar with the principles and methods in modern education, accepted the call. Then came an offer of a local business man to provide a generous sum towards "the expense of the experiment for a year."

43. INSTITUTES.—We called to our aid volunteers available among educators and local pastors. A chain of Sunday-School Institutes was arranged and held in centers of coun-

ties through the state. Each Institute lasted for several days, with lectures, study, and class work, and training in principles and methods of teaching as applied to moral and religious life and conduct.

Printed material for training public-school teachers was plentiful. But it scrupulously avoided religion. Manuals adapted for the instruction of Sunday-school teachers were few. Dr. F. A. Packard's *Teacher Taught and Teacher Teaching*, and Dr. Todd's *Sunday-School Teacher*, were diffuse and bulky. Concise leaflets upon conducting Bible classes and on pictorial teaching had begun to be issued in Great Britain. Nothing simple, and suitable for rural schools was issued in America.

44. R. G. PARDEE.—My thought turned to Richard G. Pardee. He had shown great skill and boundless resources in meeting emergencies in mission-school work when I was associated with him in New York ten years or more before. Now he was conspicuous as a nation-wide leader in Normal and Sunday-School Institute service. My appeal to him for literature and practical suggestions brought a quick and helpful response.

"I am glad," he wrote, "that you are taking hold in earnest of the work of aiding teachers and improving Sunday-schools. Be not discouraged; soon you will accumulate an amount of capital that will render your visits wherever you go a priceless blessing. It will be difficult to get the things you ask for without importing them from England." He added, "Some of these large books have but a few things of value to us, too much generalizing."

In a later letter he suggests, Gall's *Nature's Normal Teacher*, Whately's *Keys*, Groser's *Pictorial Teaching*, and Fitch's *Art of Questioning*, with Reed's *Infant Class*. His letters were packed with practical suggestions, generally original, always helpful. He was recognized as a foremost pioneer leader in Normal Sunday-School Institute work in the United States.

Professor John S. Hart reckoned Mr. Pardee the most remarkable man he had ever met. He first met him in a large meeting, including "some of the best clerical and lay talent in Philadelphia. His movements were stiff and an-

gular; he had none of the graces of rhetoric, yet he held the audience, rather a fastidious one, spell-bound. What it was that made the impression," Dr. Hart declared, "I do not know."

Having known him for years, his power as teacher was no surprise to me. Mr. Pardee had early been associated in work with Mr. L. B. Tousley, a representative of the American Sunday-School Union, and one of the most impressive children's speakers I have ever known. Besides this, Mr. Pardee was himself also of the people; had grown up among them, with their manners and spirit.

Thus he spoke to the heart of the people, and they instinctively recognized him as one of their clan, one they wanted to hear, for he had something to say and knew how to say it. He was full of his subject, and drew his illustrations from keen observations of manners and people. Herein was the secret of his power to charm an audience in country and city, as he always did. To me he had a charming personality. He had natural eloquence, the highest kind of real oratory. And he had a sincere spiritual character that creates the deepest impression in religious instruction.

Much of my success in normal work was due to the wise counsel and helpful association with Richard G. Pardee. He was among the noblest of my early friends. His own modest primer, *The Sunday-School Worker Assisted*, was as brimful of rich instruction as were his public lectures.

45. TEACHER TRAINING.—To introduce this new feature it was clear that the instruction must be simple, mainly elementary, yet based upon sound fundamental principles of education. It must cover: (1) The teacher; (2) The subjects taught; (3) The persons taught.

My study of many programs of institutes seemed to prove that the teacher and Bible lessons had been the chief, if not the only phases of teacher training that had come under popular discussion hitherto. Sermons, lectures, addresses, and essays, on the importance, qualifications, and duties of the teacher were thick as summer leaves in a forest. Nearly as numerous were talks, and expositions of Bible lessons. But very little, if anything, could be discovered upon Child Study. The development of child-mind, and the successive

stages in growth of spiritual character were apparently overlooked; surely nowhere adequately presented. We therefore were entering a new, undeveloped field.

Hence our plan was to cover all three lines of instruction, putting our main work upon a campaign of child development. The Institute was usually closed by a mass meeting of teachers and children, with evangelistic addresses, seeking to bring persons to a decision to begin the Christian life at once. If that step had already been taken, then to deepen and strengthen that life by a fresh consecration to win others to enter it. This was, in fact, *Decision Day*, though that term was unknown to us.

46. D. L. MOODY.—Among those we succeeded in calling to our aid was Dwight L. Moody, who was then attracting attention by his mission and evangelistic work in Chicago. His homely, but fervant appeals, at the close of our institute in Neenah, Wis., resulted in several teachers and scholars beginning a Christian confession, and in deepening the spiritual life of many others.

Some time after this, when I was in Chicago, Mr. Moody said he wished to see me on some special matter. We went into a small private room, where he was accustomed to retire for prayer and Bible study. At once he plunged into the matter that was on his mind. Was it wise for him to become pastor and preacher of the Northside Mission? Or would it be better to hold himself free to respond to calls for field evangelistic and revival service, in the whole country? These questions brought up his lack of early schooling, which he felt keenly as a handicap that he must in some way overcome.

My advice (it was rather a conversation, however) took the form of questions. As pastor and preacher, would he not have to prepare several talks or sermons for Sabbath and weekday services, visit the sick and the poor, and provide relief for the distressed, and comfort the many unfortunates? Would that leave him any time for Bible and other needed study? Addressing the same people, would they not expect something new or fresh in every address? Could he be always giving out and not gathering phases of truth, without exhausting his supply?

If he became field evangelist, would he not have more time to devote to study? Could he not work out each Bible theme, as sin, salvation, faith, hope, love, righteousness, and so forth, more fully and forcibly, since he might use the same one for different audiences by adapting fresh illustrations to the varying conditions?

The conversation closed with prayer, and without any definite decision. Thinking over the interview afterward, it flashed upon my mind that perhaps Moody had taken that tactful method for giving me hints and helps in my new efforts at teacher training. Surely the influence of that interview was deep and abiding.

47. W. H. BYRON.—Deacon W. H. Byron, a member of the First National Sunday-School Convention, of 1832, venerable in age, yet brimful of zeal for the cause, and active on the state executive committee, favored securing a state superintendent, who might hold conventions, and develop and direct a sufficient number of voluntary workers for organizing new schools in frontier places, and also some who would be competent to conduct conventions and institutes. He visited Philadelphia personally to persuade the officers of the American Sunday-School Union to favor his plan. The Secretary of Missions reported his request to the state committee and to me, which surprised us both alike. The state committee considered his program and declared it impracticable, coupling their disapproval with courteous appreciation of the Deacon's zeal and sincerity.

"Good old Father Byron," as he was lovingly called, used to stir the little ones in children's meetings, by his humorous stories and by singing with great animation in his cracked voice:

> "I'll try to bring one, I'll try to bring two,
> Yes, as many as ever I can do."

keeping time with his two canes, and shaking with enthusiasm in every muscle of his big body. Then he often said, "I am Baptist," but with genuine good humor, would add, "not a Baptist—ist—it-ist-it-ist." He always was for coöperation and Christian unity as he conceived it through service in teaching the young to love Christ.

48. CHURCH WORK AND THE "WISCONSIN PURITAN."—Meanwhile, service for an undenominational society like the American Sunday-School Union had not made me less loyal to my church. This was evident by their choosing me as temporary scribe at the meeting of the State Convention and by their repeatedly appointing me on the editorial committee of the *Wisconsin Puritan*, until that journal was merged in *The Chicago Advance*. This committee served without pay, except the privilege or honor of doing some thoughtful literary work.

The Union was informed of my position on the editorial committee, and regarded it as part of an individual responsibility to my church.

The *Wisconsin Puritan* was issued semimonthly. The preparation of material for it was so distributed among the members of the editorial committee, that it was not onerous. Editorials on doctrine, polity, and denominational questions were prepared or secured by President Chapin, of Beloit College; Rev. Dr. W. DeLoss Love, of Milwaukee; or, more frequently by the chairman of the committee, Rev. E. J. Montague. My part was to revise and oversee the business management, keeping expenses within prospective receipts, and reporting religious news from and for churches. That was counted "by-play" in connection with my Union mission work throughout the state. After two or more years' experience, the editorial committee informed the General Convention of Congregationalists of a transfer of the *Puritan* to *The Advance* just started in Chicago. In giving reasons for the transfer, the committee spoke with some pride and pleasure of the decided gain in circulation of the *Puritan*, the clearing off a deficit inherited from the previous management, and showed that the *Puritan* had attained a satisfactory and paying basis, though enlarged and increased in cost. After paying several hundred dollars for stock in *The Advance*, which was presented to the Convention, there was still a cash surplus in bank to its credit of a few hundred dollars. Then the chairman surprised me by declaring that the other members deemed it only just to say that the "success was chiefly due to the skilful management of their associate on the committee, the Rev. E. W. Rice."

That success caused me to get on the editorial committee of another local religious paper, *The Christian Worker*, published to promote evangelistic, Christian Association, and Sunday-school work in the state. But it was discontinued in 1870.

All this editorial service was diversion or recreation. Founding mission Sunday-schools, conducting Institutes, and telling of their results to secure larger support for them, made up the strenuous work of the seven years (1864–1870).

49. BREEZE IN MINNESOTA.—The reconstruction after the war was difficult in Wisconsin. In Minnesota the situation was complicated by the state convention's action. Some with more gush than gold had stampeded the convention into approving a resolution to have a state superintendent. Pledges made under impassioned appeals amounted to nearly $2500.

Mr. Martin B. Lewis was the best known and most beloved of the missionaries in that state. Retrenchment would probably take him to some other field that would gladly provide his entire support. This caused Mr. D. W. Ingersoll, the leading merchant of the state, and then President of the Minnesota Sunday-School Convention, to seek an interview with me. The substance of that interview as reported to the Society at Philadelphia at the time, will give a better idea of the situation than any recollections, however vivid or accurate. Here is the colloquy:

MR. INGERSOLL: "Is Mr. Lewis to stay in Minnesota?"

MR. RICE: "Doubtful, I can't now say—"

MR. INGERSOLL: "Ought to be no doubt. We don't want him to leave."

MR. RICE: "Nor do we, either."

MR. INGERSOLL: "Why, what is the doubt?"

MR. RICE: "Well, if the Union can't pay him, will you tell us whether we better cut his or others' salaries? run deeper in debt, or leave the state? (Other fields will sustain him.)

MR. INGERSOLL: "Did not know it had come to that. We did not mean to cut into your collections—"

MR. RICE: "There wasn't much 'to cut into.' We have sustained men at about $1000 expense each, yearly. When

we appealed to you, you pleaded inability; so we turned to the East and pleaded your case there for you. We innocently thought our plea for you was an honest one. Now contributors East tell us: 'Those Minnesota folks pulled the wool over your eyes with their poverty plea. The report is that they pledged $2500 at a single meeting for independent state work. You of the American Sunday-School Union won't need any more funds from us for that state?' Now, Mr. Ingersoll, tell us what to say to these keen business men of the East, like yourself. If the poverty plea was ever honest, it surely is worthless there, now—"

MR. INGERSOLL: "It was honest—it was honest—they don't understand—we haven't got the $2500. Don't know as we shall ever get it. Very few of the pledges are approved by the local churches and organizations in whose names they were impulsively made. The action was inconsiderate and not deliberate; you must not leave us."

MR. RICE: "We do not *desire* to leave. But if you have unwittingly taken such a course as to render it hard for us to get funds for your state in the East—and harder yet to increase your own gifts here—ought *we* or *you* to bear the consequences? Or should Mr. Lewis suffer reduction in his salary?"

This closed the colloquy.

50. OVERWORK.—My impaired health was nearing a breaking point. The physician said that a change of climate was needful, if not absolutely demanded.

The officers at Philadelphia proposed in succession several changes, but the fields offered would not promise better climate, in the opinion of medical advisers.

Meanwhile, Secretary Wurts asked me to revise *The Sunday-School Pioneer*. This was a primer of about seventy-five pages, of "suggestions as to the best method of opening and conducting new Sunday-schools." The primer was intended to give very elementary information to guide persons not familiar with this form of Bible study. Correspondence with Stephen Paxson and other experienced missionaries indicated that, in their view, a new book, rather than a revision, was needed.

51. SEVEN YEARS' WORK.—The agitation for an advance,

combined with improvement in the Society's methods, was accentuated by a general conference of upward of sixty missionaries, practically all then in service, in Chicago, November, 1866.

My seven years as superintendent had thus passed quickly in loving, blessed service conducting institutes and instructing teachers in better methods of teaching and of training youths and adults in the Christian life. One season, the records state, we held eighteen such special services in fifteen counties, each lasting about three or four days. The next season sixteen institutes were scheduled for fifteen counties, within two months, and seven for the third month, and thirteen others were under consideration in Wisconsin alone. Several requests for similar series of normal lectures and study for teachers had to remain unanswered, as our time and forces were already fully engaged. This indicates the demand for improvement of Sunday-schools.

The oversight of these Institutes was no light matter. While it was not new work to me, it was to many of my helpers, and they needed constant guidance and instruction.

In organizing work it seemed necessary to share that service also with the others. Usually my record of new schools organized personally was about equal to that of any missionary. Thus a news item for May, 1869, states:

> "The Rev. E. W. Rice, of the American Sunday-school Union, organized thirty new Sunday-schools the past year, and brought over fifteen hundred neglected children under Christian training. These schools are located in some of the most needy sections of the state."

In fact, without this experience appeals for funds were liable to become stereotyped and lacking in interest and force.

52. YOUNG MEN'S CHRISTIAN CONVENTION.—It was impossible to take a hand in every good enterprise in a big city. But the forming of the Young Men's Christian Association seemed to me an exception. The Association insisted upon my representing it in the National Convention at Albany, N. Y., in 1866. It was an inspiring conference of Christian young men, who afterward received and merited nation-wide confidence. Among the delegates

were John Wanamaker, who was, or had been, General Secretary of the Association in Philadelphia; Cephas Brainerd, Secretary Morse, Mr. R. R. McBurney, Dr. W. H. Thomson, and others of New York; and D. L. Moody, of Chicago, who won the hearts of the delegates and the people by his incisive, earnest, magnetic speeches, in spite of his mangling of the King's English. The discussions centered about evangelical principles and plans for future expansion.

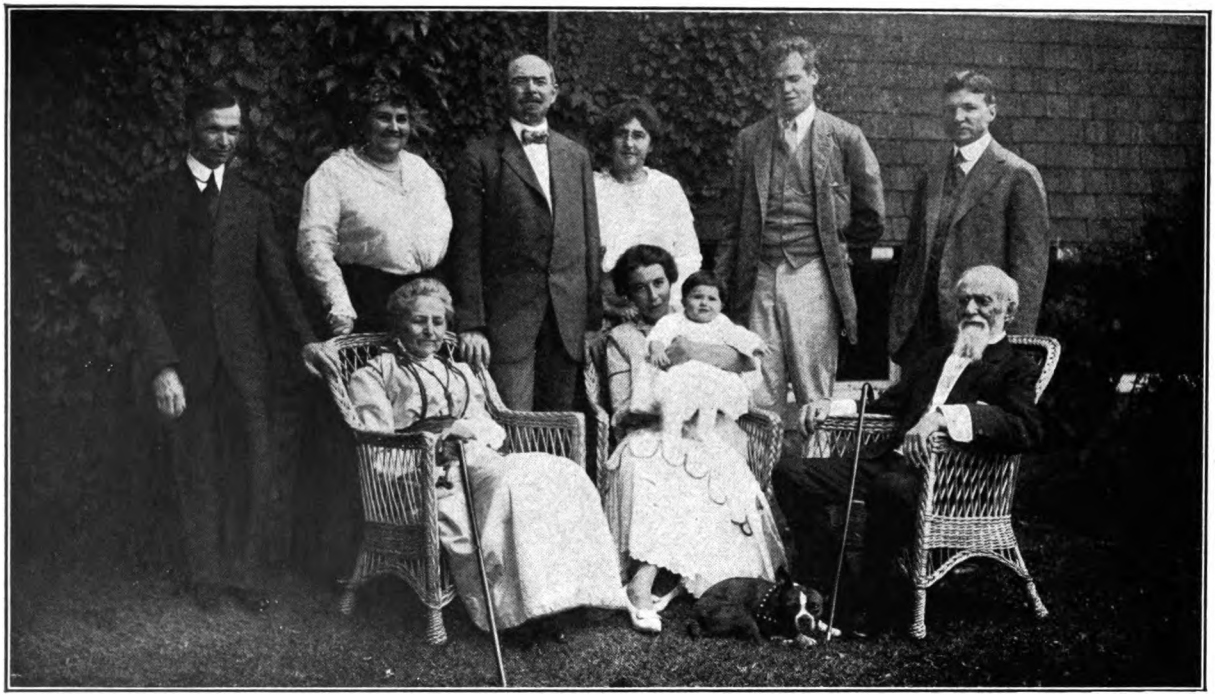
53. A NEW HOME.—*The Christian Worker*, a monthly conducted in Milwaukee by an editorial committee from different denominations, aimed to take up living questions, giving them a local application. Several articles attracted attention. Thus one on "Leaky Sunday Schools," by me, went the rounds of the religious press throughout the country. In teacher training, and in reporting Sunday-school Institutes, it rendered well-nigh indispensable service.

Meanwhile, with nominal headquarters in Milwaukee, most of my time was spent in the field, and my home for four years was practically wherever night overtook me. No change was sought; it came providentially, in accord, we believed, with a divine plan for every life, and was announced in *The Christian Worker*, by an unknown writer (probably the Rev. Dr. Hiram Eddy), as "Taking a Partner," in this quaint way:

> We had supposed that the managing editor of this paper, Rev. Edwin W. Rice, was entirely satisfied with such partnership, as he had associated with a half dozen others in the Editorial Committee. But we have been entirely mistaken. He has taken a very important step without asking his associates. At Weyauwega, Wis., August 13, 1868, Rev. Edwin W. Rice was married to Miss Mary Gardner, by the Rev. Alfred Gardner, father of the bride, assisted by the Rev. F. B. Doe, of Appleton. Mr. Rice is on a missionary tour in Minnesota, and Mrs. Mary Gardner Rice we shall welcome to Milwaukee at the first opportunity.

The new couple were "at home" (Mrs. Rice was) the next month at 211 Greenbush Street, Milwaukee, Wis.

54. MARY GARDNER RICE.—Mary Gardner came of pilgrim New England ancestry. Her father, the Rev. Alfred Gardner, was born near Providence, R. I., tracing



A RICE FAMILY GROUP

Left to right standing: James G. Rice, Mrs. Currier, Edwin Wilbur Rice, Jr., Mrs. Edwin Wilbur Rice, Jr., Chester W. Rice, Martin P. Rice.
Left to right sitting: Mrs. Rice, Mrs. Chester W. Rice and daughter Barbara, Dr. Rice

his ancestry to the Gardner family of old England. He taught in an academy and studied the theology of Jonathan Edwards and Nathaniel Emmons under Rev. Dr. Porter, of Catskill, New York; then entered the Presbyterian ministry. He was pastor of the church at East Windham, N. Y., for about twenty-five years, and then of a home missionary church at Weyauwega, Wis., for about the same period and until his retirement from the active ministry.

Her mother, Hannah Belden, was born in New Britain, Conn., and could trace her ancestry through the Beldens and Harts to the Pilgrims. After attending Miss Willard's Seminary in Troy, New York, she had charge of a girls' preparatory school until her marriage.

My usefulness in the Society for the past fifty years has been largely due to the wise and womanly counsel of Mrs. Rice, and to her care of me, which preserved my health and prolonged my life. Her skilful economy in the management of our home not only left me free for business, but it also enabled us to live in comparative comfort upon an income which some considered wholly inadequate, and to educate our boys for life's duties. Her large faith kept me from despondency when struggling to formulate and carry out the plan for removing the debt and for securing the foundation for an adequate capital and endownment for the American Sunday-School Union. In these strenuous years she wrote for the Society, among other things, *First Lessons for Primary Classes*, which met a warm welcome and attained a circulation of over 75,000 copies. She also suggested many improvements in field work and in the literature. Later she proposed the title "Favorite Hymns" for a new hymn and tune book.

55. RETRENCHMENT.—Financial and industrial depression caused by the Civil War still hung over the country. The business and necessaries of life had borne high taxes, many and burdensome. A stamp tax was required on contracts, receipts, bank checks, bills, and business papers to make them valid and legal. The currency was improving, but was not yet at par with gold. Benevolent and charitable agencies found their incomes wholly inadequate to meet their demands; even their borrowing capacity was

at its limit. The American Sunday-School Union was not free from such financial straits.

56. THE NORTHWEST.—As Chicago was the commercial center, the Union proposed to create a Northwest department and Mr. F. G. Ensign was appointed financial secretary. It was scant support in his new work that Mr. Ensign received from those west who recommended him, and for obvious reasons. (For personal sketch see Rice's Narrative of the Sunday-School Movement, p. 279.)

Meanwhile, a complete breakdown for me could be avoided only by immediate rest and treatment, I was told. The Society generously granted the needed rest for several weeks. Fortunately, my brother had business in Milwaukee, and Mrs. Rice and the children had his company and care during my absence.

PART III

FIFTY YEARS IN NATIONAL RELIGIOUS EDUCATION

(1870–1924)

BEGINNING EDITORIAL SERVICE IN PHILADELPHIA

57. CALL TO PHILADELPHIA.—Returning with improved health from Hot Springs, Ark., in 1870, the changed conditions impressed me with singular force. Mr. Ensign was in charge of the entire Northwest, which included Wisconsin and Minnesota. My position as superindendent seemed as unnecessary as the fifth wheel to a coach. Congregational friends called my attention to opportunities in what they deemed more useful fields than the Union work. Consideration of these, however, was interrupted by a request in 1870, to come to Philadelphia for conference on important matters. The conference with the Officers and Managers of the American Sunday-School Union led to the Board appointing me, in 1871, Assistant Secretary of Missions, associated with Secretary Wurts, and also Assistant Editor of Periodicals, associated with the Rev. Dr. Richard Newton, the Editor.

Secretary Wurts put the case kindly in this wise: "We want a man of intelligence and of experience as a missionary, who can bring out the strong points of the work, and put them in an available shape before the community. I am prepared to give you a warm welcome, and promise myself not only relief from the burden which is now pressing me, from your consenting to bear a part, but also that the great work which we both have so much at heart may be greatly advanced."

Dr. Newton, as Editor, could not attend to the office work without seriously interfering with his duties as rector.

He said frankly to me that *he* could not make the periodicals what he wanted them to be, and "rejoiced to have a practical missionary and one of editorial experience to help him."

58. FIELD WORK SUMMARY.—What were the results of my work on the field? "For recreation" I had been active on editorial committees of two religious journals. My *private*

records give as the result of mission-field work (including the years of student service) 348 new schools, with about 15,000 membership, besides schools aided; and affiliated service, such as over $7000 worth of literature distributed, 707 sermons and addresses, traveling over 86,000 miles, and 500 or more known to have made public confession of faith in Christ.

59. IN PHILADELPHIA: A SURPRISE.—A great surprise awaited me in Philadelphia.

The matter for periodicals for 1871 was largely in hand. My attention was directed to the missionary problems. What were they? To discover why the Society had a deficit in this branch of the service every year. For the year ending February 28, 1871, it was over $11,000. Field secretaries were sure there must be some leak, and to my utter amazement announced that they had favored my coming to Philadelphia to ferret out the matter.

Mrs. Rice recalls that she had a very indignant and rebellious companion for several days after this disclosure. He wanted to resign, declaring that he was called to do editorial work and aid in mission service, but not to pose as a detective, or a financier. With womanly tact she somewhat calmed his ruffled spirit by pointing out that we felt confident that the call to Philadelphia was providential; and that in continued "quietness and in confidence shall be your strength."

The treasurer, Levi Knowles, said that large sums had been repeatedly borrowed to meet the excess in missionary expenditures. How long had this missionary excess been going on? "No one in the Society knew." Probably from the beginning. It appeared that the average shortage in payment on the pledges had amounted to over twenty per cent. Appropriations were authorized to the total amount of the pledges, regardless of the payments. When new pledges or new contributions were made, they were applied to new work. Excess in mission expenditures was, therefore, sure to be the result.

60. THE REMEDY.—What remedy would I suggest? Either that the appropriations in each year should not exceed seventy-five or eighty per cent of the pledges; or,

that no new work should be authorized on new gifts during the year until the prospective shortage on existing pledges had been fully provided.

The facts disclosed were promptly made known by Lewis R. Ashhurst, Chairman of the Committee on Missions. The workers, some of them, were soon "up in arms," making charges of negligence, incompetency, or leakage.

But the charges recoiled on themselves. The trouble was due to their own failure to report nonpayments upon pledges. The managers, by an overwhelming majority, vindicated the Secretary of Missions and thanked Assistant Rice.

At the end of the fiscal year, February, 1876, the Society had an unexpended cash balance on account of mission work; the first time for many years. This continued to increase, and in 1880–1881 was upward of $25,000.

The "new departure" in missionary management was abundantly justified. The matter of deficits for fifty or more preceding years was dealt with later.

61. EDITORIAL PLANS.—Reconstructive problems relating to the periodicals must be consistent with precedent, or they would be sharply challenged.

The April issue of the *Sunday-School World* for 1871 contained my first editorials. By a happy coincidence they were on "Books," "Teachers in Frontier Schools," and later, "Origin of Western Conventions." Reconstructive work was more conspicuous in a new feature: "Gleanings of Sunday-School Progress," classified under the headings "The East," "The Interior," "The South," "The West," and finally, "Foreign."

62. UNIFORM LESSONS OF 1872.—Dr. Newton announced in the *Sunday-School World* for May, 1871, the Rev. Edwin W. Rice as "Assistant Editor of Periodicals, and also Assistant Secretary of Missions," adding this cordial welcome: "He comes fresh from the field; he will know better just what the wants of the missionary field are than those can do who have not been thus engaged."

My plans were unexpectedly upset early in August. Then Dr. Newton returned from a conference with Sunday-school publishers, bringing news that a system of Uniform Lessons

had been tentatively adopted for trial in 1872. Twenty-nine representatives of Sunday-school publishing societies and houses had met voluntarily to consider uniform lessons, and after an animated discussion had agreed, with only three dissenting votes, that the plan should be given a trial.

From the views expressed, Dr. Newton gained the impression that representatives of denominational houses did not believe the scheme practicable, but that they reluctantly acquiesced in it because of strong pressure. Personally Dr. Newton was sure it would promote a brotherly spirit among Christians and soften denominational antagonisms.

What should the American Sunday-School Union do? "Go into it at once," I answered; "for it is simply a revival in a modified form of its limited uniform lesson scheme of over forty years ago." "Let us get the best Biblical expositor in the country to prepare lessons." We agreed that the Rev. John Hall, of New York, was that man. Dr. Newton added, "But you must get the authority from the proper officers, and secure him if you can." The managers were away on vacations. Dr. Allibone, then book editor, and Secretary Wurts advised that we consult Chairman L. R. Ashhurst. With his approval, the proposal, they said, would be fairly sure to be ratified by the managers. I was promptly instructed to interview Rev. Dr. John Hall, and he was secured.

63. "A STORMY INTERVIEW."—The achievement gave me, temporarily, gratification—H. Clay Trumbull, among others, was informed of the new scheme by the Society, and he came post haste to Philadelphia, in a highly excited state of mind, to have a private interview with me. He had been nominated for a new position, created at his suggestion, to promote normal work in the field. No public announcement of the fact or the work was to be made until the plan was defined and adopted. It was to be in addition to his duties as missionary secretary for New England. Calling me into a room, he asked why he had not been consulted before the decision to adopt Uniform Lessons and to secure Dr. Hall.

"You have your hands full with cares and perplexities of your own field work," I replied. "Why should you be burdened with editorial schemes? Drs. Newton and Allibone

as editors, and Mr. Ashhurst, were consulted, and they have responsible oversight of the publications." But that counted for nothing. It was a "stormy interview," as reporters say. It ended by his revealing his secret mind in this impulsive question: "Do you think you are competent for editorial work in the Society?" That one who had not had a theological education, nor a full college course, should ask such an impertinent question of one who had enjoyed both aroused my resentment. Just the words used cannot be recalled. The substance of my reply was:

"If my appointment by the managers was of the Lord, He will see to the qualifications and to the competency. It is no business of yours or mine to question that."

He gazed into my face for a moment, and then walked out of the room without another word. The matter was never referred to by either of us afterward. Our passions soon cooled. Later Dr. Newton arranged for him to furnish articles upon teachers' work in the *Sunday-School World*, the material to be a special department. This service he rendered with signal ability, and with credit to the Society and himself, until he became editor and proprietor of the *Sunday School Times*, in 1875. Personal relations were not interrupted; for Mr. Trumbull was ever after very courteous, and careful to refer to me as office editor.

64. SCHOLARS' LESSON HELPS.—The expositions by Dr. John Hall were for teachers and advanced classes in Bible study. What aids would scholars require? I must prepare some suitable helps for scholars of different grades. From several years of experience in Sunday-school Teachers' Institutes in the Northwest, it was my opinion that these helps would require to be of not less than three grades, and that the elementary ones should contain questions and some answers. Mr. Trumbull was sure questions would be used as "crutches" by teachers, and would not be useful, nor wanted in New England schools.

So we began with one *Scholars' Lesson Paper*, without questions.

Letters of delight for the lesson helps by Dr. Hall speedily came from every section of the country. They expressed warm approval of the idea of a Scholar's Paper, also, but

generally added, "It is too advanced for our school. Give us an easier one, with questions in abundance." Here was more not unexpected work for me.

An Intermediate Scholar's Paper was worked out, giving the Bible text and Daily Readings from Scripture and plenty of questions. While this did not fully displace the former Scholar's Paper, it leaped into a circulation far exceeding it.

Before the end of the first year a demand followed for a Primary Scholar's Paper—an interesting fulfilment of my prophecy. And that demand came from New England. Eben Shute, our agent in Boston, was forced to issue such a paper in order to hold subscribers. The paper was transferred to Philadelphia and enlarged with engravings, questions and answers in the words of Scripture. These graded scholars' papers were a marked advance. Was anything more needed?

Young people learning to think; to ask the whys and wherefores of everything, including the Bible, religion, and Christianity—would *they* be satisfied? What form could the better help take?

Experience as teacher in public and private schools gave some light, and examination of a score or more of late school textbooks for those in the 'teen age furnished further light on the problem. Out of this combined information came the *Scholars' Handbook on the Lessons.*

It expected and encouraged youth to think, and wanted them to learn to do so, properly. The *Sunday School Times* said of it: "Somehow the author is the only man who has thought of the scholars' need." And a successful educator of long experience advised teachers in convention, "Do not complain that the scholars will not study until you have seen them refuse this valuable aid." The best commendation was the large circulation it speedily attained (over 400,000 in five years) and the several imitations of it, put forth by other houses. It was translated into Dutch, German, Italian, Greek, and other languages. A similar Handbook was issued also for scholars of the Junior grade.

The Scholar's Companion, an eight-page monthly paper, was also issued to furnish fuller material for the scholar to help him answer questions. It was popularly called "The

Answer Paper," reaching a circulation of over 200,000 copies the first year, but was soon after superseded by the *Union Quarterly*, that continued most of its chief features.

Meanwhile S. Austin Allibone, the book editor, was on leave of absence in Europe in 1873, and again from ill health in 1875, amd many duties in his office were thrown upon me. He was granted a year's absence in 1879 and resigned before the end of the year.

65. A NEW PROBLEM.—The new problem to solve was to secure endowment funds sufficient to tide the missionary work over years of financial depression, which were sure to recur.

Why should not prosperous laymen be personally interested to support this special work? Men of great business ability could serve God and their country well by using their fortunes in sending some substitute into the mission field and supporting a representative to teach and preach the gospel.

Thus, information of the Society's object and work was sent to persons of means, at *regular* intervals. From his prominence in financial circles Robert Lenox Kennedy, President of the Society, proved a wise adviser. His counsel, in regard to the best way to approach such busy people, and the form in which information could be presented, and the phases of work most likely to appeal to one or another, was equivalent to a study in finance. Mr. Kennedy pointed to the very inadequate equipment provided for Sunday-schools generally, and for Union schools in particular, and insisted that missionaries should see that the schools had a much better supply of suitable literature.

66. THE GREEN FUND.—In these discussions it appeared that Mr. Kennedy wanted to inform himself. But we were working more wisely than we knew. These facts were presented by him to the residuary legatees of the John C. Green Estate, and after many months, in 1877, resulted in the gift of a fund of $100,000, to the American Sunday-School Union. It was significant also, that the "Declaration" of how the fund was to be used, as well as the deed of gift, was drawn up by Samuel C. Perkins, attorney, a son-in-law of Frederick A. Packard, LL.D., long-time editor of the Society's publications.

67. CENTENNIAL EXPOSITION.—In 1876 Philadelphia invited the nation, and the world, to celebrate the birth of the American Republic, by an exhibit of the progress of the nations in education, arts, sciences, invention, industries, and civilization. Our house, being a few blocks only from the Park, was full of welcome guests all summer.

A great moral lesson was incidentally taught the world, by the final decision not to open the Exposition on Sundays. Mr. Corliss, of Rhode Island, contributed a mammoth steam engine to furnish power for all machinery in two of the great buildings, and he announced that his engine would not turn a wheel on the Sabbath. This was an important influence in favor of closing the Exposition on Sunday. Europeans and other foreigners were greatly surprised over this action, but the majority declared that it was just and right.

The Pennsylvania Sabbath School Association requested me to prepare a course of Normal Instruction and Reading for teachers, and to act as its secretary. An elementary course of ten lessons was outlined, beginning with a study of child nature, noting references to textbooks on the subject, and calling attention to the various phases of perception, memory, imagination, reason, emotion, conscience, and their development and training. This was followed by lessons on the preparation of a lesson, securing attention, methods of teaching, and a study of the methods of Jesus as a teacher.

68. SCHAFF'S DICTIONARY OF THE BIBLE.—A new Bible dictionary was needed and Dr. Allibone requested me to aid him in outlining it as to size, scope, and general character. We agreed that Dr. Philip Schaff would be the best general editor of a work such as the Society demanded.

Dr. Schaff requested me also to prepare the geographical and topographical articles, nearly or quite one-fourth of the entire work. I had planned a work on Bible Geography and had written many important articles for it. These were modified to fit the dictionary. The securing of maps for the dictionary was also committed to me by Dr. Schaff and the Society, and were contracted for from the Johnstons, of Edinburgh, during a personal conference with them in that city.

69. ORIGIN OF UNIFORM LESSONS.—A prolonged discussion on the origin of Uniform Lessons, in 1876–1877, threw much new light upon the history of that movement and, incidentally, upon the origin of normal instruction also. Those engaged in the discussion were Simeon Gilbert, H. Clay Trumbull, John H. Vincent, and Edwin W. Rice, in America; and Fountain J. Hartley, W. H. Groser, and others, in England. The *Sunday School Times* opened the discussion by publishing several articles from these specialists.

70. DR. NEWTON RESIGNS.—Early in 1878, in accord with his previously expressed desire, Dr. Newton resigned as editor of the Society's periodicals. "Not from any loss of interest in the great work in which the Union is engaged, but from pressure of other duties; and to write *The Illustrated Life of Christ for the Young*." He added these gracious words in regard to his successor: "My friend and brother, the Rev. Edwin W. Rice, appointed editor in my place, has earned to himself a good degree and proved his thorough adaptedness to the work before him by the efficient and invaluable service he has already rendered."

The Rev. Prof. George E. Post, of Beirut, Syria, was added to the staff of lesson writers, giving "Lights from Bible Lands." Most significant was a remarkable series of articles upon Bible Revision from the distinguished scholars who were members of the American Bible Revision Committee.

71. THE ANGLO-AMERICAN BIBLE REVISION.—This Bible revision marked one of the great epochs in the progress of Christianity among the English-speaking peoples and their dependencies. It was my fortune to propose and to secure articles from nineteen of these foremost Biblical scholars, explaining their reasons for revision and the principles and methods of procedure. "There never has been such a truly providential combination of favorable circumstances and of able and learned Biblical scholars from all evangelical churches of the two great nations speaking the English language for such a holy work as is presented in the Anglo-American Bible Revision Committee" declared the Rev. Dr. Philip Schaff.

The series of articles from Dr. Schaff and the eminent

scholars associated with him aimed to prepare the way for a public reception of the Bible revision, without compromising or embarrassing their progress on the revision. The members of the American Revision Committee were "nearly all professors of Hebrew or Greek Exegesis in the principal theological institutions of the Eastern states," and "were selected with regard to competency and reputation for Biblical scholarship, denominational connection, and local convenience, or easy reach of New York, where they met every month."

They were Biblical scholars of the foremost rank. Dr. Philip Schaff, from his comprehensive and varied learning, was a fitting leader of such a learned company. Among them were scholars of world-wide recognition in their several fields of knowledge, as Charles P. Krauth, LL.D., Vice-Provost of the University of Pennsylvania; Prof. Ezra Abbot, LL.D., the leading authority on the Greek New Testament texts, and Prof. J. H. Thayer, of Harvard; Tayler Lewis, LL.D., Professor of Greek, Hebrew, and Oriental and Semitic languages in Union College; ex-President Theodore D. Woolsey, and Prof. George E. Day, of Yale; Prof. Matthew W. Riddle, then of Hartford Seminary, and Dr. A. C. Kendrick, of Rochester, New York; Prof. Charles Short, of Columbia University; Prof. William Henry Green, of Princeton, N. J.; Prof. George H. Hare, of Philadelphia Divinity School; Chancellor Howard Crosby, of New York University; and other no less learned experts in special fields of Biblical learning. Bishop Alfred Lee, of Delaware, stated that they represented the principal Protestant communions in the United States, and in coöperating with the English companies created a bond of union between the two great nations speaking the same language.

72. THE VOLUME ON THE REVISION.—These able articles issued first in the *Sunday-School World*, were revised by the respective writers, and published in a volume also by the American Sunday-School Union. With astonishing celerity "pirated" editions were reprinted in London by the Nesbits and by the London Sunday-School Union, omitting the preface, which explained the origin and the publication of the volume in America. It is only fair to add that the officers

of the London Union apologized to me personally later, for their haste and apparent want of literary courtesy. We had become quite accustomed to English book houses appropriating American works without compensation or proper credit.

About every prominent religious and secular periodical in America published editorials or articles on Bible revision, based upon information drawn from this volume issued by the American Sunday-School Union. Probably no other publication ever brought the Society so prominently to the notice of scholars and literary men as did this collection of rare essays on the English Bible. The sensation it created, was as great a surprise to me as to many others.

The Fiftieth Anniversary of the first meeting of the American Committee on Bible Revision was celebrated in 1922, in New York city. Messages were read from many distinguished persons, including the President of the United States, the Secretary of State, and the heads of institutions of learning, and an address by ex-Senator A. J. Beveridge. Later, I was chosen Honorary Chairman of a permanent committee to plan and carry out some fitting work in honor of those eminent Biblical scholars.

The volume on Bible Revision and *Schaff's Dictionary of the Bible*, both of which I proposed and planned in outline, really marked the beginning of my service as Editor in Chief of the Society's publications.

Providentially the Rev. Moseley H. Williams, a graduate of Yale, and for a time connected with the *New York Tribune*, accepted the position of Assistant Editor, to which he was unanimously elected.

A SUMMER ABROAD: MEN AND THINGS IN ENGLAND

73. A Trip to Europe.—I had no real vacation for about nine years, although one had been promised for every summer. But every summer some extra work demanded attention. In 1879, however, the Evangelical Alliance appointed me a delegate to its meeting in Basle, Switzerland, and the American Sunday-School Union requested me to note matters of

religious education in Europe. That investigation was equal to a postgraduate course in a university. It was what Milton called a higher education by travel in foreign lands.

Satisfactory arrangements were made therefor. Mrs. Rice and our sons had a comfortable home for the summer with Mrs. Rice's sisters in the West, so that providentially a way opened for me to go abroad free from undue anxiety. The announcement of this trip appeared in the *Sunday-School World* thus:

> The Editor of the American Sunday-School Union, the Rev. Edwin W. Rice, sailed for Europe May 10 (1879), in company with the Rev. Dr. Philip Schaff, and Prof. Charles A. Briggs, of Union Theological Seminary, New York. Mr. Rice has been appointed delegate to the Evangical Alliance, which meets at Basle, Switzerland. He is also authorized to represent the American Sunday-School Union before kindred institutions in Europe. He will endeavor to make himself familiar with various phases of Sunday-school work, and the progress of religious education abroad. It is his purpose, besides continuing to furnish hints on ways of teaching the current lessons, to state some of the results of his observations in regard to the Sabbath-school cause in the Old World.

This note was added:

> The editorial work during his absence will be in charge of the Rev. Moseley H. Williams, whose scholarship and experience abundantly qualify him for this position.

The well-known Hebrew scholar, Prof. Charles A. Briggs, shared his room with me on the steamer going to Glasgow, and also on my return four months later. No more congenial and delightful companions in travel could be desired than Professors Briggs and Schaff. The latter was crossing the Atlantic for the nineteenth time!

74. GLASGOW.—After passing the famous Giant's Causeway, we landed at Greenock, noted as the birthplace of James Watt, inventor of the steam engine. The railway to Glasgow took us through Paisley, famous for its shawls, and Bowhead, the home of Pollock, to Glasgow, with its great cathedral and university.

The Rev. Professor Candlish, the distinguished son of his more distinguished father, and Professor Lindsay, of Glasgow, gave us information respecting education in the university

and the secondary schools in that part of Scotland. Dr. Marcus Dods, then pastor of a large church in Glasgow and later professor in Edinburgh, added many interesting facts upon the drift and character of popular education and the diffusion of knowledge among the common people. The secretary and other officers of the Glasgow Sabbath School Union gave me many facts and views of Bible study and Bible lessons in the Scottish churches and homes, showing that the catechism was still the chief aid in family religious instruction. The Uniform Bible Lessons were not recognized or generally known in the country.

75. Beecher and the Clyde Shipbuilders.—Dr. Schaff took us to the Cobden Hotel. Mr. Forsyth was a genial host, and brimful of Scotch anecodotes. He entertained us in his private room evenings by an open fireplace. It had been his fortune to entertain Henry Ward Beecher as guest during the American Civil War. Mr. Beecher was a warm personal friend of Abraham Lincoln, and made a tour of Great Britain to enlist sympathy in our struggle, to preserve the American Union from slavery, and promote liberty. The Clyde ship firms were secretly favoring the Southern Confederacy and were building warships to be sent to it, to break the blockade and sever the United States.

When Beecher was announced to speak in Glasgow, the workmen in the Clyde shipyards were given a half-holiday with the secret understanding that they would attend the evening meeting and prevent Mr. Beecher from speaking for the North.

Our host went with Mr. Beecher to the meeting-place, and he gave us a graphic description of the scene—the yells, the hisses, and catcalls of the mob. The labor men were placed in squads in different parts of the hall and acted in concert, by a prearranged plan, to create an uproar.

Mr. Beecher, after being introduced by the mayor, tried to speak. But the mobs set up a roar of howls, yells, and hisses, making a perfect pandemonium. Mr. Beecher stood with folded arms, apparently the only calm person in the hall, until the first outburst had spent itself. But again and again when Mr. Beecher attempted to speak, the mobs drowned his voice with repeated yells and catcalls. The

mayor's appeal for order was like talking to a cyclone. The mobs shouted louder and kept up the tumult for well nigh an hour, yelling until they grew hoarse and exhausted. Then Beecher caught them with a humorous Scotch story and they gave up the battle. When once master of his audience, Mr. Beecher held them by repartee, humor, and vigorous putting of facts, setting forth the American struggle as one for liberty, honest pay for honest labor, and national righteousness, winning frequent and hearty applause. It was a great victory.

I had the story from Mr. Beecher himself, as he related some incidents of his British tour, soon after his return. I recall that he said it was the one time in his experience before an audience that he felt himself crushed and defeated. But in his despair, before that Glasgow mob, he prayed as he never had prayed before unto God to deliver him, and God answered; for a calm peace and hope came to his soul and assured him of final success.

76. SCOTCH RELIGIOUS ASSEMBLIES.—Drs. Schaff and Briggs suggested a ten days' itinerary for me through the Scotch lakes and the Trossachs to Edinburgh in time to meet them there, and attend the Free Church Assembly. That was to be a notable meeting, for Prof. Robertson Smith was on trial for heretical teachings, and the feeling was tense and widespread.

That tour is familiar to American tourists, and I need not describe it.

An American attending two of its great religious assemblies, the Kirk, or Established Church, and that of the Free Church, realizes that the Scotch continue to be a religious people, loyal to their catechism and their "kirk." They may have "splits" and divisions, driftings and undercurrents of doctrine; but they all claim to be lovers of God's Word, observers of the "Sawbath Day," and friends of the "dear old kirk." The Established Kirk or Church Assembly was formally opened by the Lord High Commissioner, representative for, and in the name of, Queen Victoria. He sat in an exalted seat above the moderator, to whom he gave authority to direct proceedings, following the formal opening of the session.

The Free Church Assembly was the center of deep and feverish excitement, however. This was due to the trial of Prof. Robertson Smith on the "libel" charge of unsound views respecting the inspiration of the Scriptures. The Rev. Dr. Schaff secured tickets for three, and we were assured by the clerk that the session would last all day. So we provided sandwiches and simple lunches, and needed them, for the discussions were heated and prolonged from morning until late at night. Professor Smith made a scholarly defense for himself, mainly on the claim that he had presented honestly what he believed the Old Testament writers taught. The venerable Dr. James Begg led the discussion in support of the libel and was strongly aided by Dr. Andrew Bonar among others, on the ground that soundness of doctrine according to the accepted interpretation, rather than the liberty of personal teachers, was less perilous to the Church. Principal Rainy, Dr. Marcus Dods, and Professor Candlish favored acquittal, on the plea of allowing the largest liberty to biblical scholars on questions of interpretation. The decision was practically a tie vote: 320 for acquittal and 321 for conviction. Two years later Professor Smith was convicted and dismissed from his chair at Aberdeen.

Later I had the pleasure of hearing the Rev. Professor Blackie, and also the Rev. Dr. Horatius Bonar, the author of many hymns, and of having a pleasant interview with him upon religious education in Scotland. He was a charming conversationalist, and quite undisturbed by the critical questions, for he had a vision of larger truth yet to appear.

77. Maps for Schaff's Dictionary.—I was deputed to secure maps for *Schaff's Dictionary of the Bible*. Firms in America, also in London, Edinburgh, and Leipsic were consulted, resulting in obtaining the most satisfactory samples and terms from the Johnstons of Edinburgh, who had a high reputation as map publishers, making a specialty of Bible maps.

Mr. Johnston, senior of the firm, was an influential officer in one of the leading Scotch churches. In an evening in his home and at dinner he spoke freely of the educational and other questions that were then agitating the people.

Through him and others my observations and study of religious progress were greatly advanced. The results of these observations were fully reported to the American Sunday-School Union, and the substance given in my volume on the *Sunday-School Movement*.

78. DURHAM AND DR. LIGHTFOOT.—After a visit to Melrose, Abbotsford, and Dryburgh Abbey I left Scotland with Dr. Schaff and Professor Briggs. Our next stop was at Durham, to confer with Rt. Rev. Dr. Lightfoot, Lord Bishop, at Durham Castle. We presented our cards to the keeper, but he at first flatly refused to carry them to "my lord." Telling him that we were from America made no impression upon his obstinacy. Dr. Schaff turned and took out a bright, nimble shilling and again handed it with our cards. The "John Bull" attitude relaxed; the keeper reluctantly started up the stairway, saying, "It's no use; he wont see you." In a few minutes, however, he returned with a gracious smile, saying, "Aye, me Lord will see you immediately," and led the way first to the hall and then to the library. It was an immense room hung with tapestries. There was little furniture in the room save three or four common chairs and a small tea table.

The Lord Bishop of Durham then was the Rt. Rev. Dr. J. B. Lightfoot, recognized as the world's foremost New Testament Greek scholar. A very plainly dressed gentleman soon entered from a side door and greeted us warmly. He at once plunged into discussion with Dr. Schaff upon the progress and prospects of Bible revision then nearing completion. Presently he arose, with apologies, to call for tea and biscuit and had the table spread, and treated us in genuine English fashion, regretting that his housekeeper was yet in his country seat from whence he had come the day before.

Dr. Lightfoot was a great surprise to me. He was clothed, not in gown, bands, or surplice, but in a plain business suit, so that, with his full face tanned brown, he seemed more an English peasant, or farmer, than the great bishop and scholar. His talk was as one who lived in the upper strata of spiritual knowledge. His profound scholarship made him calm and serene amid storms of biblical criticisms with which he was conversant. He listened with open mind

to critical objections to the New Testament records, unruffled, and confident that further light would clear the air. There were flashes of wisdom that revealed a vision of the boundless areas of spiritual truth yet to be explored by man.

Incidentally he intimated much knowledge of the operations of the Society that I represented, and of my connection with it.

Altogether, the simplicity of his manners, and the modesty of his speech, contrasted with the breadth of his learning, impressed me as that of no other scholar. He was a splendid example of the greatness and humility of a true scholar.

79. Dr. Sanday.—From thence we called upon Prof. William Sanday, finding him at the top of two pairs of stairs in a small study, hard at work, his coat off, for it was a warm evening. He briefly discussed some points in the authorship of the Gospel of St. John.

Dr. Sanday had plunged into New Testament criticism. The conclusions of some radical German critics seemed to puzzle him. His views on the authorship and authority of the New Testament writings were not clear. In fact he appeared to be groping his way in doubt, if not in darkness, on these and several other open questions relating to the Gospels and the Acts, that were then in the air. Professor Sanday seemed to be an acute thinker, a great student, striving to cling to a belief in supernatural revelation, but puzzled and clouded by German criticism, as he could not see how to reconcile the two. He reminded me of Cardinal Newman making a passionate poetic plea: "Lead, kindly light amid the encircling gloom."

We left him to call upon Dr. Farrar (relative of the author, Canon Farrar), who was connected with Durham College. He received us very graciously, and insisted upon having our company, including Professor Briggs, at breakfast the next morning, and placed his carriage at our disposal to get us to the station in time for our railway train.

The Durham Cathedral was interesting, having among many altars a long altar tomb, the final resting place of the bones of the Venerable Bede, and this inscription, *Haec sunt fossa Bedæ Venerabilis ossa.*

80. Canon Westcott.—After two days at York, admiring

the great cathedral, attending a service, and visiting an industrial exhibition, we went to Peterborough for an interview with Canon B. F. Westcott. An hour in his study gave us a new view of the habits of that distinguished scholar. Dr. Schaff had some queries on disputed Greek texts in the New Testament that he wished to submit to Dr. Westcott. We found him engaged upon an exposition of the book of Acts, and ventured to ask his opinion of interpretations of some difficult passages by Dr. Blass and other prominent German and English scholars. He surprised me by remarking that he had not read them, nor many other standard authors on the topics mentioned. And he added in a dogmatic tone that he preferred to write his own views without consulting what others had said. These remarks gave a severe shock to my estimation of the breadth of his scholarship. Was this his method of determining the true reading of the Greek New Testament text? It created suspicion of the accuracy of his edited text. Nor was it clear whether these remarks were due to limiting one's studies as a specialist, or to personal conceit.

81. CAMBRIDGE.—Cambridge, with its university including seventeen colleges, kept us busy for several days. My chief object there was to gain up-to-date information on results of recent explorations in Bible lands, to aid me in perfecting my articles in *Schaff's Dictionary of the Bible.*

The management of this group of colleges, familiar to Englishmen, was a novelty to an American. Over each college was a master, except King's College, which had a provost, and Queen's College, which had a president. Trinity College, with a grand chapel, counted Bacon, Barrows, Newton, and Macaulay among its noted alumni. In the University Library we were shown the famous *Codex Beza* MS. copy of the Gospels and the Acts in Greek and Latin, and a manuscript of Wycliffe's Bible on vellum, with many other ancient works.

Prof. E. H. Palmer, the explorer, and distinguished author of the *Desert of the Exodus,* readily granted me extended interviews by special appointment. With him the latest conclusions of biblical scholars upon the place of crossing the Red Sea by the Israelites, and the site of

Kadesh, were fully considered in the light of his personal discoveries and studies.

The light thrown upon the history of the Hittite people by inscriptions recently discovered, though not yet fully deciphered, was in like manner discussed with Professor Wright, a recognized foremost authority in that field of ancient history.

Much valuable information was also gained by interviews with Prof. G. Margoliouth, distinguished for his knowledge of Rabbinical Hebrew and his learning in ancient Arabic literature.

82. LONDON: FARRAR, STANLEY, AND PARKER.—The vastness of London as a metropolis steadily grows upon one as he tries to realize the extent of the city. Professor Briggs and I found rooms at 58 Burton Crescent, quite near the British Museum and three railway stations, and not far from the chief business center of old London.

Canon F. W. Farrar.—On Trinity Sunday, June 8, Professor Briggs said that Canon F. W. Farrar was to preach in the morning at St. Margaret's Chapel, Westminister, and asked me to go. We reached the chapel some minutes before service time, but found the doors closed, as the body of the chapel was *reserved* for members of the House of Commons.

Finding a church officer, and slipping into his hands a silver "tip," we were snugly seated in a center pew, "for many members of the House were out of the city."

The services lasted for two hours, of which the sermon took about thirty minutes. Dr. Farrar first stated what he did not, and second, what he did aim to do; namely, to show what comfort the doctrine of the Trinity should give to believers. It was delivered in a sing-song, monotonous tone, lacking in magnetism and force, with a show of learning bordering upon pedantry. This, at least, was the impression made upon my scholarly companion.

Dean Stanley.—In the afternoon we heard a sermon from Dean Stanley, in Westminster Abbey. The tones of the great organ reverberated through the historic arches of the Abbey, and the introductory service was very impressive. Dean Stanley's sermon was also on the Trinity, based

on the text, "In the name of the Father, and of the Son, and of the Holy Ghost." He suggested that the Father represented to us natural religion, the Son historic religion, and the Holy Ghost the completed religion of the soul. Incidentally he alluded to the Athanasian Creed, but did not seem to attach much importance to it.

He spoke in a clear, resonant voice, and impressed me as a warm-hearted, scholarly believer well worthy of his great reputation, holding broad views, yet breathing sincerely the spirit of the gospel.

Coming from this service I met Dr. Schaff and Cyrus W. Field, who greeted me. Mr. Field had a bright, cheerful manner, but not without signs of effort, for he seemed care-worn, and tired, as if sadly needing rest.

Dr. Parker.—In the evening of the same Sunday I attended service in City Temple, where Dr. Joseph Parker ministered. He was then recognized as the chief orator in the Congregational pulpit of London. The great building was thronged, with chairs in the aisles. It had a splendid organ and choir, but the entire congregation joined in the singing. Dr. Parker appeared, a large full face of English type, an inspiring physique and form, in Genevan gown and white neckband. He had a full, sonorous, bass voice, flexible in tone, sometimes explosive. He was graceful in gesture and full of action. His sermon on "Understandest thou what thou readest?" was a continuation of the morning discourse. He emphasized the need of study to understand the Bible, giving these among other illustrations: The Hebraisms in our version—"tower unto heaven" means "a very high tower"; "a mightly hunter before the Lord" means "a very great hunter"; not that the Lord has anything to do with his hunting. Again it speaks of an "evil spirit from the Lord," meaning a "very evil spirit," and not that the Lord has anything to do with sending it. These peculiar phrases he asserted were due to the lack of a superlative degree in the Hebrew language.

83. SPURGEON, NEWMAN HALL, AND CANON COOK.—A prominent deacon (Mr. Waters) invited me to ask Dr. Schaff and Professor Briggs to a special midweek service at the Metropolitan Tabernacle to hear and meet Rev.

Charles H. Spurgeon. We were shown the college, orphanage, and hospital, and other buildings and rooms where the many charitable institutions carried on work affiliated with the church, including the remarkable benevolences conducted by Mrs. Spurgeon. The Tabernacle, seating from five to six thousand, was well filled, and the audience listened closely to Spurgeon, on the text, "It is time to seek the Lord." He spoke nearly an hour. After the service he greeted us cordially, making inquiries in regard to the progress of religion in America. He seemed weary, and soon excused himself to gain rest. We heard him again on the Sabbath, preaching to a crowded house, with singular power, on the healing of the impotent man at Bethesda, his flashes of oratory swaying his audience, now to tears, and again to smiles of delight.

Canon Cook.—Interest in the writings and personality of the author of the *Speaker's Commentary* caused me to hunt out Lincoln Inn Chapel for a Sunday morning service. The Chapel is reached through a narrow passage, as it is tucked away by a "court," and is specially for barristers of the law. They must have been more attentive to the law than the gospel that Sunday. Less than fifty persons were in the chapel, including strangers. Prayer books, Bibles, hymn books, and a Greek Testament, were in every pew. The person in the pew next to me used the Greek Testament, readily turning in a familiar way to the Greek texts cited and repeated by the preacher.

The sermon was a learned essay on Athanasius' view of the Eucharist, well peppered with Greek quotations, delivered in an argumentative, but not very animated manner, due apparently to physical infirmity. Dr. Cook was of medium height, with full face, bald head, white beard and side hair, and a weak voice. It was a scholarly discourse, full of citations in Greek and Latin, but not very stimulating to those who were struggling with the difficulties of this busy daily life.

Newman Hall.—Having some acquaintance with Newman Hall and his writings, naturally made me desirous of seeing his church and him, at home. So with a friend I attended Sunday service at Christ Church, Westminister Bridge Road. The opening service lasted fifty-five minutes, and consisted of chants, anthems, reading of scripture and

responses; so we inferred. For, though we were at the church promptly, we with other strangers were kept standing in the vestibule through the whole of these opening services. When the doors were opened, the church was less than half filled. The theme of Dr. Hall was, "The Joint Working of God With Man"—"Draw nigh to God and He will draw nigh to you." A practical address, closing with a personal appeal to those who had not confessed Christ.

The offering was prefaced by a special appeal to strangers in the congregation to aid in paying the debt on the building.

We hoped that the gifts were more liberal than usual, so that the church might devise more liberal treatment of strangers.

84. LONDON SUNDAY-SCHOOL UNION.—As representative of the American Sunday-School Union I was cordially welcomed by the officers of the London Sunday-School Union, and invited to attend their special and general committee meetings. The members were eager to be informed of our methods and work in America, and glad to give full information regarding the objects, scope, and progress of the work under their direction.

At one of the meetings of the General Committee, when requested to speak, I ventured to suggest that it might be of mutual advantage to these two national Unions to cultivate a closer coöperation by correspondence and in other ways; a remark which called forth unusual applause. The matter was referred to the secretaries of the respective Unions with approval. The widely different conditions of the communities in the two countries, requiring widely different methods and literature, seemed to limit this coöperation to a rather narrow field. A Member of Parliament, the Hon. Mr. Sanderson, presided at this meeting of the General Committee of the London Union, and was supported by two honorary secretaries on either side: Mr. Hartley, whom I had frequently met, and Mr. Benham; and on the other side the venerable William Groser and Mr. Tresidder. It was attended by about fifty members, the session lasting nearly two hours. The business was carefully prepared by the secretaries, and each subject was stated on a printed paper, covering four large pages, a copy being in the hands

of every member. No subject was considered that was not recommended by a committee and printed on the statement. No hasty, extempore action was admissible.

A concise report of my study and observation of conditions of the Sunday-school cause in England, and of the London Union's operations was published in the *Sunday-School World* for September and October, 1879. A similar statement was published in respect to the cause in Scotland, Holland, and Germany in other issues of the *World* for that year.

85. THE MONUMENTS AND THE BIBLE.—One of the chief objects of my trip abroad was to inspect the multitude of things throwing light upon the past in Bible lands, which the spade of the explorer had uncovered and the skill of the archæologist had interpreted. These were gathered in the museums of London, Paris, and other cities; while some were, also, in New York and in the University of Pennsylvania.

The latter had been examined, and whetted one's desire to see those scattered in the Old World museums.

In the British Museum the chief interest centered in the Hall of Manuscripts, arranged in sections and cases. In one was the *Codex Alexandrinus*, as well as an ancient copy of the Syriac version of the books of Genesis and Exodus, dating back to 464 A.D. Near by was a case having the original *Magna Charta* of England, and autograph copies of writings of noted English and foreign authors—Erasmus, Calvin, Luther, Knox, Shakespeare—and almost an endless collection of ancient manuscripts and prints. The more important of these were hastily examined under the guidance of Dr. Wright, the noted scholar and curator.

The antiquities in the Assyrian, Egyptian, Elgin, and Hellenic rooms received the chief attention, by courtesy of Dr. S. Birch, the distinguished Egyptologist, who gave me every facility and aid in his power. The examination of these rich treasures was of great assistance in making my descriptions of Bible lands in Schaff's Dictionary more accurate and vivid, and in more intelligently choosing the illustrations for them.

In the South Kensington Museum were stored the rich results of Dr. Schliemann's uncovering of the site of old

Troy, and evidences of ancient Greek and Phœnician civilization.

The Art galleries and other museums in London, Paris, Amsterdam, Antwerp, Brussels, Berlin, Dresden, and Munich were likewise scanned for information and material helpful to Bible students.

86. PALESTINE EXPLORATION FUND SOCIETY.—It was essential for me to have frequent interviews with the officers and executive committee of the Palestine Exploration Fund Society. The American Sunday-School Union had authorized me to purchase the principal publications of the Fund for several years, giving me some familiarity with the results of its work. But there was a mass of unpublished material, together with a multitude of photographs of the sites of recovered Bible places, in their office. The chairman of the committee, and its secretary, Mr. Walter Besant, gave me special help in examining and getting copies of such as would throw added light on the location of lost places in Palestine. The committee gave me official permission to use any material and photographs, although that action was questioned some years later by a new secretary. Fortunately, the official letter giving the permission I had preserved. The letter is as follows:

PALESTINE EXPLORATION FUND,
11 & 12 CHARING CROSS, S. W.,
May 28, 1878

SIR:

I have to acknowledge your letter of May 1 which I have read to my Committee. I am instructed by them to convey to you their full permission to use for the purpose you mention any or all of their illustrations and photographs. They instruct me further to convey to you their pleasure in being able to forward in some way your desire of making the Bible more intelligible to scholars. Perhaps you would be able to send the Committee a copy of the Dictionary when it is complete.

I remain, sir,
Your obedient servant,
(Signed) WALTER BESANT,
Secretary.

To Rev. Edwin W. Rice.

This permission was understood to be extended, during the personal interviews in 1879, to cover publications edited by me or under my direction, until otherwise ordered.

This American dictionary was the first dictionary to collate and record the collected results of lost sites of Palestine places that had been found by the English survey. Of the 620 Biblical names in western Palestine the English Palestine Fund claimed to have found about 130 within the ten years of its explorations. A large proportion of the other lost sites were recovered by the researches of the American explorer, Dr. Edward Robinson, with whom I had studied.

ON THE CONTINENT: SCENES AND PEOPLE

87. HOLLAND, BELGIUM, AND THE RHINE.—The Hague had many attractions. At Amsterdam the Rev. Dr. Hoedemaker, whom I had met in London, kindly took me to see the chief sights, and we conferred together on the progress of Sunday-schools and the matters to come before the World's Evangelical Alliance. Dr. Hoedemaker was the secretary of the Netherlands Sunday-School Society, and the Rev. C. S. Adama van Scheltema was the able and indefatigable president. With untiring industry and marvelous facility the president wrote original hymns and translated others from English and American sources, and adapted them to tunes from various books and composers, making them suitable for his Sunday schools. Dutch boys and girls were singing on the streets the familiar airs that American children were then singing.

Mr. Van Scheltema issued a Sunday-school periodical (*De Christelijke Familienkring*), and for several years translated into Dutch my *Scholar's Handbook on the International Lessons*, to aid in the study of the Scriptures. The Reformed churches adhered generally to the old-time catechisms and to instruction of youth in the creed as preparatory to formal confirmation or full church-membership.

Belgium, which gained such world-wide attention during the Great War, had only a few points of interest to me then. So, after a brief stay, I hastened on to Cologne (Köln). The "Dom" or Cologne Cathedral is the great sight of that city. It is a vast building, then unfinished, though five hundred years under construction.

From Cologne, two companions went up the Rhine with me on a steamer to Mayence and thence to Wiesbaden, the chief watering resort of Germany next to Baden-Baden. One of my companions was a Roman priest, who could not speak English. We made a clumsy effort at conversing in mediæval Latin, to the amusement of ourselves and our fellow-passengers. I returned to Cologne through Bingen, Bonn, Koblenz, and other towns and past scores of castles too familiar to every tourist to require notice.

88. BERLIN.—From Cologne to Berlin was an all-day ride of three hundred and fifty miles. The guard was asked politely to put me in a *nicht raucher*—non-smoking compartment, on the train, but declared there was none, or that all were full. A silver coin aided him to find one quickly, and he tossed my handbag and thrust me into one with two ladies and a small boy. They were Americans, but mistook me for a German, and were much pleased to discover their mistake. One of them was from Philadelphia, and a near relative of the Hon. William Strong, a vice-president, and later president, of the American Sunday-School Union.

In Berlin and Germany, everything and everybody were under military surveillance, conspicuous to one from a republican country. Of the old Schloss, and the Palace, the museums, art galleries, parks, cafés, and gardens, and sights I need not speak in any detail. The Assyrian and Egyptian antiquities in the New Museum were inspected. The mural paintings by Kaulbach and the creations of Holbein, Cranach, and others are better specimens of the German school than can be found elsewhere.

89. RELIGIOUS LIFE IN GERMANY.—My interviews with the Rev. Dr. Prochnow and others, on the religious life in Germany were very satisfactory. Dr. Prochnow was pastor of one of the largest churches (about three thousand members) in the residential part of Berlin. He had a prophetic view of the coming conflict that broke up the German Empire.

The real power of evangelical religion upon the inner life of the German people was very difficult to determine. This is the substance of my information from Dr. Prochnow:

RICE: Which way is the religious thought or life of Ger-

many now drifting? Towards evangelical standards or from them?

PROCHNOW: I would be glad to say *towards*, but I fear it is going the opposite way.

RICE: What evidences do you see that force you to this conclusion?

PROCHNOW: The utterances and tendencies of a large majority of church members and their leaders.

RICE: But is not your Professor Dörner a staunch supporter of evangelical faith?

PROCHNOW: True, but able as is Dr. Dörner, he cannot carry the church alone.

RICE: Is he alone? Are not Dr. Christlieb and others equally strong for true faith and piety?

PROCHNOW: Quite true, they are. Yet they are in the minority, even in the church. Those of the opposite and rationalistic tendencies are strong and very active now.

RICE: Do you think these latter views are gaining now?

PROCHNOW: From all I can see, it is my opinion that they are decidedly gaining, outside and within the church.

RICE: Yet, in America we supposed the crisis had turned in Germany in favor of evangelicalism.

PROCHNOW: That did seem to be the fact for a time, but the pendulum is swinging towards the rationalistic side with great force and swiftness.

The rural communities were going thitherward even more rapidly than the cities. Adults were drifting beyond formal worship even, and into a paganized Christianity. He had hoped to check the drift in spots only through training the youth in Sunday schools. But there were scarcely two thousand such schools, with less than two hundred thousand members, in the entire German Empire. What could they do among so many, satisfied with a dead religion?

This view was expressed even more decidedly by other intelligent educators in various parts of the Empire, notably by Dr. Koenig, of Leipsic, editor of a missionary magazine and other educational papers. Mr. Broeckelmann, also, who was energetically working to establish modern Sunday schools for the study of the Bible, found the sentiment against or indifferent to his work. The influence of the religious

teachers was like that of most of the clergy in the Empire, favorable to a formal Christianity, disputing or denying the supernatural origin of it.

90. LEIPSIC AND DRESDEN.—In Wittenberg my lodging was in a typical German *hof* hard by the Court and the houses of Luther and Melanchthon. The old *Schlosskirsche*, on the door of which Luther nailed his ninety-five theses, was still standing. The old wooden door was burned long ago, and in 1858 replaced by a metal one, bearing the old Latin text of the theses. The spot was also in evidence where Luther burned the Pope's famous edict, near the railway station.

From Leipsic, the city of bookstores (over three hundred of them and eighty printing shops, including Baedeker's), I went to Dresden.

Dresden had many attractions: flower gardens, parks, and famed porcelain ware, luring many American women and families to enjoy the comforts, gaieties, and luxuries of life. Its art collections were numerous. My impressions of the treasures of the picture and art galleries in Europe were given in the volume, "*Stories of Great Painters.*"

91. MUNICH.—There were numerous towns and bits of scenery on the route from Dresden to Munich, which a "courier" would magnify as "too wonderful not to see." The "Walhalla" palace, near Ratisbon, the seat of the old imperial city, is a typical specimen of overrated interest. Ratisbon and Eger possess no exceptional attractions.

The country about them, however, and the peasantry, are good illustrations of the low position and degradation of woman in that and some other parts of Europe. It was not unusual to see women and children working in the fields, hoeing, haying, and gathering grain. I saw old, bent-up women carrying great loads to and from the fields and markets. A decrepit grandmother, or a young woman, was often seen bearing an immense pack basket filled to the brim while the stout man who had helped the poor woman get the pack on her back strutted along emptyhanded, and quite likely the woman was his aged grandmother; or, if a young woman, quite sure to be his sister. The women seemed to be taught to regard it a disgrace to do otherwise. I saw, also, a horse and an ox harnessed and drawing a

plow; and again, a cow and a horse hitched before a cart or a wagon. In another place I saw a woman and a dog hitched together, drawing a small market cart. In Bavaria, parts of Austria, and Germany, the woman was the slave of the "lord of creation."

Munich is one of the richest cities of Europe in its art treasures. The imposing collection of Rubens' works, once in Düsseldorf, and choice specimens of the Italian, French, and Spanish schools are attractively classified for inspection. The Alte Pinakothek, the Neue Pinakothek, and the Glyptothek are crowded with art treasures and copies of the great masterpieces of art.

A trip into the Tyrolese Alps was a pleasant ending of sightseeing in this part of Europe.

92. SWISS CHALETS.—Thoroughly tired after weeks spent in crowded picture galleries and museums, deserted halls and vacant apartments of empty palaces, it was refreshing to come into the pure air and the peaceful silence of God's immense cathedral, the great out of doors, in the Alps.

Swiss scenery has been described, and extolled, and exploited by American tourists again and again; and often by some who have never beheld the lofty mountain ranges, the picturesque lakes and valleys, the awe-inspiring Yosemite, the Yellowstone, the Gorge of the Rio Grande, or other magnificent scenes in their own America. Why describe it again?

Zurich is the literary center of Switzerland. It has sent forth great men: among them Orelli, Lavater, Pestalozzi; while Philip Schaff was born at the mountain hamlet of Hirzel, a few miles from Zurich. And Zurich was the home of the great Swiss reformer, Zwingli, during the most brilliant part of his wonderful career.

93. A SWISS PRAYER SONG.—The beautiful Lake of Zurich, near its upper end, is crossed by a broad viaduct. Resting upon the railing near the center of the bridge to enjoy the delightful scenery, the sound of singing voices came rolling over the smooth sea, adding to the beauty of the scene. Looking to see whence the music came, I beheld a company of plain Swiss peasant women returning home from the town market, and chanting prayers responsively

as they trudged along the lonely way. The little company had divided into two sections. First one division would chant or sing a sentence, and the next sentence or petition would be caught up by those of the second group, ere the voices of the first had ceased.

Not long after, a larger company of peasants, men and women, journeyed homeward. The men in front began the prayer song in a plaintive tone, which was taken up, as their voices gradually mellowed almost to a silence, by the women and young girls behind, who chanted in a pleading, melodious air the succeeding petitions, counting their beads on a string and chasing weariness from their faces as they plodded their way toward their humble homes.

At Lucerne, after admiring the "Dying Lion" in sandstone, designed by the famous Danish sculptor, Thorwaldsen, one may ascend the Rigi on the rack-and-pinion railway and view the magnificent scenery on the *Vier Waldstatter See*, "Lake of the Four Forest Cantons," or Lake Lucerne. The guides tell you "it is not surpassed by any in Switzerland," and with a triumphant gesture add, "nor by any in Europe." So you sail from end to end of it and return.

94. WILHELM TELL.—What care the common folk of Uri, or Swiss people, for the historical critics, or their criticisms that have discovered Tell to be a mythical hero, and proclaimed his marvelous exploits to be mere legendary tales?

They still confidently point you to the site of the house where he was born, now marked by a chapel in the mountain hamlet of Bürglen, and bid you look at the colossal statue of Wilhelm Tell in Altdorf, marking the spot where the hero stood with his trusty bow and arrow to shoot the apple from the head of his son; and to another statue some paces beyond, marking the spot where the lad stood, confident of his father's skill to pierce the apple. And above all, they remind you that the Swiss have ever since been free and independent from Austrian rule. And who but a brave hero like Tell could have broken the tyrant's grip?

95. INTERLAKEN.—At Interlaken a friend recommended me to the home of a native Swiss preacher, who lived in a humble *chalet* at the foot of the Jungfrau. My room looked out on a pretty garden of flowers and vegetables, tastefully

arranged. And from the open window the loftiest peak of the Jungfrau—13,668 feet—could easily be seen lifting its snowy cap among the many surrounding peaks. It was a rare opportunity to study the habits and life of the Swiss folk amid the sublime Swiss scenery.

Of course, we went into the "ice cavern" in the Grindelwald glacier, saw many terrible avalanches, climbed over the Wengern Alp, plunged down into the Lauterbrunnen valley, viewing as we made the descent the Staubbach fall in its silvery dash of 980 feet into the deep gorge on the opposite side. The Bernese Oberland was not neglected, nor the lakes, peaks, and gorges that tourists are advised to see.

From Interlaken my companion in travel was Professor Spence, of Fisk University, Tennessee, a genial and cultivated gentleman, and versed in the French tongue. So, with my meager stock of German and his French, we went to the native *hofs* and hotels as natives, adding decidedly to our knowledge and amusement and subtracting much less from our purses.

96. BERNE AND MONT BLANC.—At Berne we saw the clock tower, with its troop of bears, and the harlequin striking the hour, and the wooden cock flapping its wings and crowing before and after the performance. At Fribourg we listened to the great organ; then journeyed up the Rhone to the gnat-infested, dirty little town, Martigny, whence tourists start over the great St. Bernard pass toward Italy, or over the Téte Noire and Col de Balme passes toward Chamonix and Mont Blanc.

The route over Col de Balme gives the best views, but is a bridal path only. So having sent our luggage by rail to Geneva, we resolved to make the tour on foot. In about six hours, climbing partway over banks of snow and ice in August, we reached the "second eminence," about eight thousand feet, whose summit was covered with green grass, but surrounded below with snow. The day was clear, not a cloud obscuring a full view of the gigantic mountain. Mont Blanc, snowcapped, was surrounded by his famous needle-shaped companions, like so many sentinels standing guard lest any daring one should approach the giant. The entire mountain from base to summit—a rare occurrence in

the higher Alps—was distinctly visible, with the valley of Chamonix at our feet. Behind us lay black peaks broken by deep gorges, and beyond over them rose the snow-capped Jungfrau, the valley of the Rhone between us and it, though it seemed but a step across.

At the little French village of Argentiére we rested over the Sabbath, attending a special Roman Catholic service held by the bishop. The next day we climbed the Mauvais Pas, up a limestone precipice to Chapeau, and walked some miles up the Mer de Glace glacier, crossing to Montanvert, and up the side of Mont Blanc to a height of eight or nine thousand feet, reaching Chamonix easily before dark.

97. GENEVA.—On the way to Geneva was the then newly opened Gorge de la Diasas, deeper and wider than that of Trient. Geneva is the city of Rousseau, Calvin, Say, Sismondi, and Madame de Staël. The cathedral where Calvin preached, and his pulpit chair, in which the concierge, taking off the strap, invited me to sit, are interesting to travelers. The organ concert in the cathedral was also well worth hearing. At times it seemed to make the massive stone columns of the vast cathedral tremble. Then the weird distant echoes of an Alpine horn floated softly in the air. So well did the organist imitate a rising storm, and so natural did the din, and the rolling thunder appear, that several looked out of the windows for the black and angry clouds and sharp lightning, only to discover that the stars were brightly shining.

98. PARIS.—From Geneva via Dijon it is four hundred miles to Paris. The city bore the scars of the serious conflicts of 1871. John B. Gough was at the American chapel (the Rev. Mr. Hitchcock then acting chaplain), and gave his entertaining lecture on "Peculiar People," to our intense delight. We greeted each other, and recalled his first lecture, years before, in Kingsborough, N. Y., when he was shivering with stage fright as I led him to the platform.

99. EDINBURGH AGAIN.—From London my plan was to see Avon and the home of Shakespeare, and then spend Sunday with the famous old Sunday school in Stockport.

Proofs of the maps for *Schaff's Dictionary of the Bible* reached me in London, and involved so many puzzling ques-

tions that it was necessary to have a personal conference with the publishers, the Messrs. Johnston, and their geographical expert, in Edinburgh. The puzzling points in the maps were satisfactorily settled. The senior Mr. Johnston gave me a glimpse into social life in the Athens of Scotland by an invitation to dinner, together with other courtesies characteristic of Scotch hospitality.

100. DR. BRIGGS AND CALVINISM.—Prof. Charles A. Briggs awaited me at Glasgow, and in the same stateroom we crossed the Atlantic to America and home.

The ocean trip was freed from dulness by daily promenades on the deck, listening to Professor Briggs' lively discussion of his finding rich treasures in the old bookshops, comprising upward of two thousand pamphlets, discourses, and addresses by the members of the old Westminster Assembly which composed the creed and catechisms. These, in his view, clearly proved that the Presbyterian Church in America held to a scholastic Calvinism and had sadly departed from the theology proclaimed by John Calvin. His later books were largely influenced by, if not based upon, these old documents.

BACK AGAIN: LIFTING A BURDENSOME DEBT

101. MRS. RICE ILL.—Returning to Philadelphia, a waiting letter told me of the serious illness of Mrs. Rice at her sister's home in Wisconsin. The physician pronounced it a severe and obstinate lung trouble, baffling his skill. Hence, we decided, with her consent, to take her to the Jackson Sanatarium at Dansville, New York. They gave hope of recovery under careful hygienic treatment. Leaving her and our baby with a trained nurse, I returned with our other sons to Philadelphia and to editorial work.

During my absence special notes on teaching the lessons had been forwarded promptly from Europe, without mishap, for the *Sunday-School World*, with an editorial each month. The material for the *Scholar's Handbook on the Lessons for 1880* had also been provided.

102. NEW PROBLEMS, EDITORIAL AND FINANCIAL.—For a decade, 1868 to 1878, the Society's editorial work had been

divided, the periodicals and books each having its editor. Combining editorial duties under one editor in chief required a readjustment and I was requested to outline a tentative plan for efficiency and economy.

To insure intelligent action and unity I suggested that the Committee distribute the work: one group to inquire into the methods of editing the periodicals and of increasing their circulation; another group to give special attention to books, pamphlets, and leaflets of a higher order of merit, and to the conduct of the depositories. This plan was approved.

When Prof. Philip Schaff offered a set of plates of his Christian Catechisms to the American Sunday-School Union, numerous modifications were suggested by representatives of different denominations on the Committee and referred to me to revise with the aid of Dr. Schaff.

Dr. Schaff was eager for unity and ready to accept changes which tended to clarify and confirm faith in the gospel truths essential for salvation.

103. ENDOWMENT PLAN.—For over fifty years the American Sunday-School Union had expended more for the support of its benevolent missions than it received. Large sums contributed to its "General Fund," not specifically for employing missionaries, had been borrowed to meet these excesses. The Society, as the records show, had transferred these benevolent deficits to the publication account. This transfer, unfortunately, led new managers and friends to suppose that these liabilities and debts were all due to excesses in the Society's business and publication work.

But what can you do about it? "Pay the debt, and secure adequate capital or endowment" was an obvious way out. But how? George H. Stuart's plan was to get General O. O. Howard, Dr. Richard Newton, or some financier at a generous salary to lead in finances, but each in succession declined the position. Then Dr. Samuel Ashhurst, over my protest, proposed me for general manager. The honor I declined with thanks.

"The existence of the Society is in peril," was a common rumor. Some older managers concluded that a change in financial leadership was necessary.

In 1880 Alexander Brown was chosen chairman of the Finance Committee, and later Richard Ashhurst as treasurer.

104. EXECUTIVE COMMITTEE.—The managers then appointed Editor Rice, Treasurer Ashhurst, and the recording secretary (who was then Secretary of Missions also) an Executive Committee, giving this committee instructions to "ascertain the condition of the Society and suggest what could be done to improve it." Unity was essential to success. Hence, the executive head of each department, publication, missionary, and finance, was placed upon this committee. Editor Rice, as chairman and longest in the Society's service, was expected to collate facts and outline suggestions for the committee and managers to consider.

It was with disappointment and chagrin that investigation of the records forced me reluctantly to acknowledge the chief sources of indebtedness were in the missionary and benevolent, and not in the business or publication, operations of the Society.

105. SEEKING UNITY.—That this should stir up sharp division of views was in no way surprising. Rumors were many of a plan to "oust Rice and company," meaning the Executive Committee, from the Society. A special committee, on George H. Stuart's request, was appointed to inquire into matters, with instructions to report at the next meeting. Two or three meetings passed, but Mr. Stuart, as chairman, did not report. A bindery he recommended defaulted on its contract. He was informed that the strongest financial manager was offended. Then he requested that his special committee be discharged. *"It had no report."*

Alexander Brown was not willing to take up the burden of debt-paying so long as any plan of the Finance Committee and Executive Committee was liable to be interfered with. (See History, p. 347.)

Mr. Stuart was renominated, but failed of reëlection in 1883. About a year later letters were found that were said by those who saw them, to confirm the rumor of a plan to oust Rice. A bundle of them was sent to me, but that was then a dead issue and it was better to forget it; so the bundle was destroyed. (See History, p. 340.) These critics did

me one good service; they cleared me of being exposed to the woe the Master declared: "Woe unto you, when all men shall speak well of you!" (Luke 6 : 26.)

106. CONCORD; "NO DEBT"; NEW LIFE.—The flurry was turned into a furtherance of God's gracious work. The managers decided not to tolerate a spirit of dissension either in the management or the working force. Changes followed that brought a spirit of concord.

Three months' rest so far restored me from a breakdown, that full duties were resumed in 1883. My lesson work and preparation of the Handbook had been continued, however, during the period of rest. Alexander Brown and others had kindly assured me of their sympathy and confidence.

Hon. William Strong, of the United States Supreme Court, accepted the position of President of the Society, to succeed Mr. Kennedy, who declined reëlection. Dr. J. M. Crowell was chosen Secretary of Missions, and L. Milton Marsh, New York Secretary. Judge Strong's wide national reputation, his integrity, and great abilities, inspired confidence. Dr. Crowell's genial temper and force as a thinker and speaker, introduced a new era of coöperation and unity.

The plan for removing the debt and securing an endowment was revived and enlarged early in 1884, with unity and vigor, promising success.

The tendency to multiply needless details and increase petty labors and expenses was stopped. It is worth repeating with emphasis that the decision of the managers to frown on dissension and the disintegrating spirit, and to promote the spirit of coöperation, speedlily brought new life into the Society's management and work. By the Finance Committee's request I prepared a plan and the circular to be sent to persons of means for me to see.

Alexander Brown responded with $25,000 and Jay Cooke with $5000; and other pledges were made, approximating $50,000.

Among many noteworthy incidents in the campaign for funds, one or two were exceptional in character.

An intimation was given me that a party was able and willing to pay the entire debt of the Society if it would con-

sent to certain changes. The changes would require it practically to abandon its undenominational basis. The identity of the party was suspected, but not revealed. The proposition was reported in a conference with managers. I was instructed to say to the reporter that the Union was not for sale on those terms!

Another unique proposition came to us quite early in the campaign, through a vice-president. It was stated that a wealthy gentleman, without children or direct heirs, desired to be his own executor. He had a million dollars and upward of good income-producing property which he contemplated giving to some charitable and benevolent purpose under certain conditions, and we were assured that he was so deeply interested in the education of the young that the American Sunday-School Union might secure it. An interview was arranged with the gentleman at his home, and the hazy conditions made reasonably clear. The property was valuable, perhaps more so than represented, and was yielding a liberal income. It was proposed to be given outright to the Union, but must be held by it for a series of years. Further conditions, if accepted, would make the American Sunday-School Union a partner, perhaps for years, in a hotel having a long lease, with a liquor-bar, together with other properties, some leased as beer saloons. The man seemed surprised when a question was raised as to the propriety of a religious educational institution having such a "side-line business." Why would not his million dollars do as much good as anybody's? It is needless to add that his million-dollar endowment was courteously, but firmly, declined.

107. THINGS PERSONAL.—As a photograph will show a cast in the eye, or a pug nose, to be a true picture, so an honest biography will not conceal the personal equation, personal eccentricities, personal vanity, or personal blunders. While these may not be hidden, neither need they be so obtruded as to exalt an oddity to a heroic commodity.

The great American disease, dyspepsia, has been the bugbear and handicap in my life-work. It was aggravated by years of service on the "frontier" where settlers lived on hot soda-biscuit and salt pork, sometimes "rusty" from

slow transportation. Rheumatism, sciatica, and allied ailments were sure to follow. It required years of hygienic living to recover from them. Under such conditions, it was not easy to keep sweet-tempered in perplexing circumstances. Irritable and peevish things would be said and done, in spite of one's watchfulness. My associates suffered sometimes unjustly, because of my peevishness. But I trust to be forgiven, as I tried to forgive others.

108. COLLEGE HONORS.—My college class at graduation, in 1854, agreed to have "a reunion in thirty years." Class reunions were not as common then as now. Hon. John Ira Bennett, Master in United States Chancery in Chicago, asked me to join him in calling together our scattered classmates. Nineteen out of forty-four surviving members came together after thirty years to attend the reunion, in 1884, at Union College, Schenectady, New York. Judge Bennett gave an historic address, and some "rhymes" of mine were read at a class banquet. The venerable Prof. John Foster presided. The surprise of the evening to me was the announcement that the college authorities had conferred the degree of Doctor of Divinity upon their classmate, Rev. E. W. Rice.

The condition of the class after thirty years was sketched in these lines:

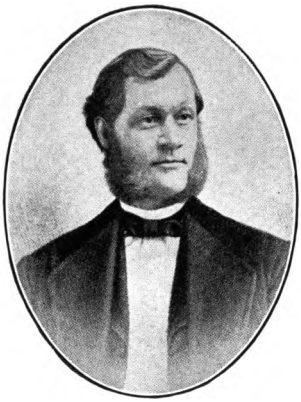
Call the roll of eighty odd[1]:
Part are here and part with God;
In shattered ranks, on we tread,
Weaving chaplets for the dead;
In the thickest of the fight,
One by one we drop from sight.

The Alumni appointed a committee to examine into college affairs, consisting of Judge Bennett, Senator Warner Miller, Rice, Commodore Starin, and W. E. de Reimer. The committee requested me to draw up a statement of our findings, and our report was sent to the Alumni. Under Dr. Raymond as President, a reconstruction of its finances and methods was effected, partly along the lines proposed.

109. AN EPISODE.—My time at the office was now given to securing endowment; to the management of the Society's

[1] Eighty-one were enrolled.

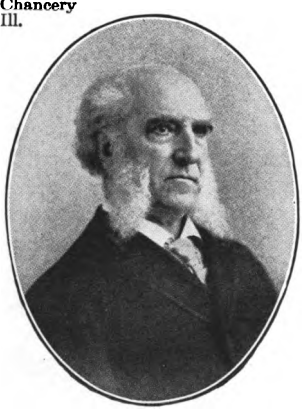
Judge Edwin Humphrey Heacock
Berkeley, Calif.
U. S. Commissioner Circuit Court
1892–1904



Hon. Orlow W. Chapman, 1832–1890
Solicitor-General, U. S. Treasury
Washington, D. C.

Judge John Ira Bennett, LL.D., 1831–1892
U. S. Master-in-Chancery
Chicago, Ill.

Rev. Charles D. Nott, D.D., 1833–1904
Grandson of Dr. Eliphalet Nott



Hon. John H. Burtis, 1832–1903
Associate Secretary of American Sunday-School Union, New York, 1858–1864

COLLEGE MATES OF DR. RICE

affairs under the Executive Committee; to writing lessons, and editing publications; and to consultations on missionary work. The changes from one to the other matters relieved the tension and kept me from undue weariness.

An episode was caused by rumors from New York that a proposition for absorbing the American Sunday-School Union was privately under consideration by friends of the American Tract Society. Early in its history the American Sunday-School Union was offered the publications and work of the Tract Society of Philadelphia. The American Tract Society, however, protested against the Union going into tract work. As a courtesy the Union discontinued that service, with the understanding that the American Tract Society would not undertake Sunday-school publishing or work, as it did some years thereafter.

MAKING AND CIRCULATING BOOKS

110. BOOK HOBBY.—"Life swarms with lost opportunities," says an old writer. If one always has a side line, or a hobby, for odd moments—a hobby "that gives him delight as the hobbyhorse does the child"—he may turn out something useful in these otherwise "lost opportunities."

For several years my Bible lesson studies had been thrown out in weekly or monthly fragments. Why not collate, revise, and connect these into some complete books? The "fragments" ought to be good seed to grow fruit. Office hours were full of strenuous service in four lines, as already noted. What of other time? Was it all needed for recreation? Change of mental work is often the best diversion or recreation. This picking up and connecting fragmentary Biblical studies on the Gospels became a hobby for years.

A small group of teachers and advanced students formed a Bible-study circle and requested me to give a series of lessons or studies upon the origin, authorship, preservation, versions, authority, and character of the books of the Bible. These studies were written out afterward and published in a volume entitled *Our Sixty-Six Sacred Books, and How They Came to Us.*

One of the studies, that on "Ancient Manuscripts of the

Bible," was seen by an editor of a critical review in Germany, and he printed a translation of it in his review, without the author's name, or any indication of its source, but as if an original article written for his paper. His review was taken by an editor of a religious periodical in Virginia who deemed the article so learned and readable that he retranslated it into English for his periodical, crediting it to the German review! This retranslation was read by the Rev. Charles F. Beach, in Indiana, who had seen the original study in English. He sent me the Virginia periodical, with the humorous remark that the article, in its funny English, due to spangles of German idiomatic forms, might amuse me. The Virginia professor innocently supposed he was giving his readers the latest conclusions of some learned and profound German scholar, and was chagrined to find he was treating them to a retranslation of an article pirated by a German review from an American journal!

The volume enlarged passed through eighteen or more editions.

111. SAMUEL B. SCHIEFFELIN.—Before a Commentary on John's Gospel was completed, Samuel B. Schieffelin, of New York, repeatedly proposed the preparation of a concise Bible dictionary for the common people, to be sold for about fifteen cents. It seemed a chimerical project. But Mr. Schieffelin, college trained, and a successful man of affairs, had planned and financed a popular hymn book for the people, containing three-hundred and fifty hymns and tunes in widest use among evangelical Christians of all denominations. He had requested me to aid him in compiling it, he paying for hymns and tunes subject to copyright, and also for electroplates of the entire work, so that it could be sold by the hundred at fifteen cents a copy. This was regarded as a wonderful achievement for the encouragement of family and social song-worship.

Mr. Schieffelin was eager to render a similar service to stimulate intelligent Bible study. His enthusiasm became infectious. "There is no such cheap Bible dictionary, is there?" he asked. "Yes; Beeton's *Shilling Bible Dictionary*, published by Ward Locke & Company in England." "Is it up to date?" "No; it is based on a pirated edition of the

Union Bible Dictionary of the American Sunday-School Union (1855). A paper-covered reprint of Beeton's has been published by D. C. Cook Company of Elgin, Ill."

This information seemed to whet Mr. Schieffelin's desire the sharper for his project.

"You can edit it, and the Union will publish it. Wait, hear me through before you decide. You shall have any and all the assistance you need without calling on the Society; the electroplates and proof-reading, will be contributed to the Union." Here was a generous offer from a royal giver. How could it be declined? Mr. Schieffelin's dictionary proved a great success.

Five of the volumes I wrote were issued under the Green Fund. The sums received from that Fund for these books were returned regularly into the Society's treasury. No one should say that Dr. Rice was taking advantage of his position to enrich himself, even for "overtime" work. The sums received from the same Fund later for other volumes were in like manner returned to the Society. Thus the American Sunday-School Union received all the profits of my "overtime."

112. FIELD SERVICE AND LITERATURE DISTRIBUTION.—Field workers wanted personal counsel from the office, now here, now there. The Committee on Missions requested me to make a tour of the Northwest, in 1886, in response to questions perplexing some of the missionaries in Illinois, Wisconsin, Iowa, Minnesota, Nebraska, and the Dakotas. My knowledge of that region gained as superintendent, the managers said, would aid in clearing up and adjusting matters for the workers.

I enlisted some friends in New York to provide funds to supply all the forts, and the naval and life-saving stations in the United States with religious literature in 1889, and also many hospitals and penitentiaries, besides 20,000 volumes to the freedmen. The Missionary Committee limited its gifts to Sunday-schools. The distribution of this literature and getting funds therefor fell to me as chairman of the Executive Committee and secretary of the Committee on Publication. This distribution continued for five or more years, sustained by special gifts. Thus in

1893–94 over 177,000 illustrated papers were given to hospitals and similar institutions caring for the unfortunate.

Again, when the Spanish-American War broke out, 130,000 volumes, for the knapsack, were promptly sent to the army through Chaplain McCook. Also wall-rolls, "Silent Comforters," and hymn-rolls were furnished the war hospitals. Bundles of grateful letters poured in to the Union, in response to this blessed service, and some very pathetic ones with more contributions.

Many hundreds of volumes to aid in Biblical study were also granted to struggling students seeking education for Christian work in colleges and seminaries, who appreciated this help. Compelled to work, in part, for my own education, I had genuine sympathy for these young students of limited resources.

113. COÖRDINATION OR UNITY.—A flurry of criticism came to a head about 1896. The ostensible criticism was that the management of the American Sunday-School Union centered in Philadelphia and not in Chicago. A proposition was tentatively made for a coördinate board, or practically an independent Sunday-School Union in the Northwest. This information came to one or more managers in the East, and they asked me what it meant, and who were the authors? Nobody seemed to know. Some sleepless hours were spent wondering why this tiger should be crouching, apparently at my door! During a conference of field workers and officers, in Chicago, at which John Knox Marshall, of Boston, presided, the matter exploded. Calling a thoughtful few together in Chicago, Mr. Marshall, in his incisive, business way, told of the movement and pointed out the disadvantage and weakness of any division. The Northwest would miss the tens of thousands of dollars coming from the East, and would lack the influence of the splendid historic service of the old Society. Then what of gratitude, not to mention equity claims, due for the millions that had been expended by the Union to lay early foundations for the Christian institutions in the Northwest?

The Chicago conference ended in a dinner, generously provided by John Knox Marshall, and attended by nearly one hundred missionaries, officers, vice-presidents, and

friends of the Society, which Mr. Marshall was pleased to announce was given as a compliment to me, "the chairman of the Executive Committee for so many years."

114. FREE LITERATURE.—Mr. Samuel B. Schieffelin wanted me to ascertain more fully how many lighthouses, naval stations, forts, and life-saving stations there were in the United States, where located, and how many persons, including their families, were at each point. Then he authorized the American Sunday-School Union to send a liberal supply of books and periodicals to every fort, and station, and lighthouse, and send the bills to him. The letters of appreciation that came in response to this thoughtful Christian service were also sent to Mr. Schieffelin. These led him to repeat the gifts and to wonder that he had not thought of them before.

Horace B. Silliman, LL.D., an educator and wealthy manufacturer of Cohoes, N. Y., delighted to find new ways to use Christian literature. He spoke of his interest in providing families remote from churches with the *New Testament and Hymns* edited by him to promote family worship. When the distribution of that book should cease or be diminished, the income of $20,000 which he had handed me for the Society, was to be applied to the distribution of literature of the Union. This was Dr. Silliman's idea and direction, without any suggestion from me.

To provide for the distribution of his work, meanwhile, he also gave me a thousand dollars more, to be used in purchasing copies of the *New Testament and Hymns* to supply schools and families organized through the year. Other sums were sent for the same purpose, from time to time, as required, during his lifetime.

Some years later Dr. Silliman requested me to see him in New York. He then handed me $27,000 in securities (market value, $30,000) for the Society, the income of that also to be used for the distribution of the Society's literature when the annuity ceased.

115. PREMONITION, OR PROVIDENCE?—J. W. C. Leveridge, Esq., of New York, was an active manager, and attorney, for the American Sunday-School Union for many years.

One evening a strong impression came over me to go to

New York. Mrs. Rice asked, "What to do there?" Of that I had no clear idea. But the impression was still strong the next morning, and I went to New York to Mr. Leveridge's office. He greeted me brusquely, as was his custom, with the question "What are you here for?" "That is what I called on you to find out," was my laconic reply. "Well how are the funds coming towards the endowment?" "Not very fast; and that is what I want to see you for. You are connected with a savings bank here, and some depositors may ask you to draw a will and to suggest some worthy charity that might be aided."

"That is a strange coincidence," was Mr Leveridge's remark. "What is strange about it?" I inquired. "Why, I have an appointment to meet a wealthy person this afternoon on Long Island, to prepare a will, and I have an intimation that some information on charitable objects may be asked." "Then tell about the work and the good that the American Sunday-School Union is doing. The person may not have heard about it. That is what I must have come to New York for."

Mr. Leveridge was asked by that person about various charities, and stated briefly the work of the American Sunday-School Union, with other societies, before drawing the will. Then he was instructed to insert a bequest of twenty thousand dollars for the "general purposes of the Union," which sum was in due time paid.

ANNIVERSARIES, CONVENTIONS, AND SPECIAL SERVICE

116. DIAMOND ANNIVERSARY.—In 1899 the American Sunday-School Union completed its seventy-fifth year under its *present* name, and held a "Diamond Anniversary," in Philadelphia. A brief sketch of the work of the American Sunday-School Union entitled "A Century of Sunday-School Progress," was the part assigned to me. It was a pamphlet of thirty-two pages, distributed to the audience. The President, Morris K. Jesup, requested those at the meeting to take a copy home and study its contents. "Dr. Rice, who prepared it," he stated, "has been in the service of the

American Sunday-School Union for forty years and is a veteran who has spent the better part of his life in all the various branches and offices, and is intimately acquainted with all the work of this great institution."

The managers of the Society instructed me to prepare a report of the proceedings and addresses which was published in a double number (136 pages) of the *Sunday-School Missionary* for June and July, 1899. Among the speakers were Hon. William E. Dodge, Rev. Dr. Theodore L. Cuyler, Rev. Dr. A. F. Schauffler, Rev. Dr. Newell Dwight Hillis, Rev. Dr. Floyd W. Tomkins, Dr. Russel H. Conwell, John H. Converse, B. F. Jacobs, Dr. H. Clay Trumbull, with Henry Varley, of England; while secretaries, superintendents, and widely known missionaries of the Society explained the character of the field work and its results.

117. A TESTIMONIAL.—Clarkson Clothier, chairman of the Anniversary Committee, invited the officers, managers, superintendents, and some distinguished friends of the American Sunday-School Union to a luncheon. "An individual feature of great interest," as reported in the city press, "was the presentation of a loving cup of solid silver to the editor, bearing the inscription:

Rev. Edwin W. Rice, D.D.
in
Loving Recognition of
Forty Years of Faithful Service
From His Friends In
The American Sunday-School Union
At Its Seventy-fifth Anniversary
May 25, 1899

It was a complete surprise to me. What I managed to say, when called upon to respond, seemed a very inadequate appreciation of the esteem and loyal support the noble managers of the Society had always given me. The friends present and sharing in the testimonial were:

Morris K. Jesup, President of the Union; Clarkson Clothier, Vice-President; Thomas Cooper; Richard Ashhurst; John R. Whitney; J. M. Andrews; James F. Stone, M.D.; Lewis D. Vail; Robert T. B. Easton, of New York; Richard Wood; William C. Stoever; W. Beaumont Whitney; John Knox

Marshall, Boston; John F. Keator; William H. Wanamaker; Cicero Hunt; John H. C. Whiting; Avery D. Harrington; H. C. Gara; D. Wilson Moore, of Clayton, New Jersey; Rev. George Dana Boardman, D.D; Bishop Cyrus D. Foss, D.D.; Rufus M. Jones; Henry Varley, London, England; Rev. E. K. Bell, D.D., Ohio; Charles G. Trumbull; Rev Edwin W. Rice, D.D.; Rev. James M. Crowell, D.D.; Rev Addison P. Foster, D.D., Boston; F. G. Ensign, Chicago; Rev. W. R. King, St. Louis; Rev. J. H. McCullagh, Ky.; Rev. Isaac Emory, Tenn.; G. A. Weaver, Michigan; W. A. Hillis, Ohio; W. L. DeGroff, Kans.; Rev. Thomas Lain, Indian Territory; Professor Holden, Beloit College; E. B. Stevenson, Iowa; E. P. Walling, Brooklyn; E. P. Bancroft, New York; H. H. McGranahan, Chicago; Rev. Geo. L. Shearer, D.D., New York; Rev. Moseley H. Williams; John F. Simons; Rev. E. K. Tullidge; J. H. Young; W. H. Hirst; and W. R. Moody, East Northfield, Mass.

A little later my coworkers in the Society's building presented me with a copy of Hastings' *New Dictionary of the Bible* in four handsome quarto volumes—another surprise. Nor was Mrs. Rice forgotten. She received a beautiful silver toilet set in recognition of long service for the Society.

118. CONVENTIONS.—The first International Sunday-School Convention held in Baltimore, November, 1895, elected me one of its secretaries, without my knowledge. My other engagements prevented my attendance at more than one of its sessions.

In 1899, however, I was a delegate from Pennsylvania, with Mrs. Rice, to the Ninth Convention, in Atlanta, Ga. The First Presbyterian Church there also sent me a request in advance to supply their pulpit one Sabbath. In company with many other delegates we spent a day on the way thither seeing the wonders of Luray Cave in Virginia.

119. HON. ALEXANDER H. STEPHENS' DIARY.—The Presbyterian Church assigned us to the house in which the Hon. A. H. Stephens passed the closing days of his life. It was still the home of his sister-in-law and her family. When his niece, who possessed many of her uncle's personal treasures, learned that I knew much of him from his early attending the Power Creek Union Sunday-School as a boy,

and of his education and his subsequent career, the niece put into my hands the diary which he wrote while Vice-President of the Confederacy and a prisoner of war, until released through the clemency of Abraham Lincoln.

This diary filled a large ordinary merchant's ledger of over two hundred pages, closely written. His niece had been urged to permit this diary to be published, and she requested me as editor to examine it, as to the wisdom of granting the request. It is well known that Mr. Stephens at first did not favor secession. Nor did he agree with the views of Jefferson Davis. On the contrary, those who opposed Mr. Davis' measures regarded Mr. Stephens as a wise leader. It was largely to win them over that Alexander H. Stephens was elected Vice-President of the Confederacy.

I found the diary very interesting and an illuminating comment on many events and acts of the Southern government, their military successes and defeats. Some of his criticisms were keen and caustic in regard to Jefferson Davis, and very personal on other Southern leaders in the Confederacy, as well as upon those of the North and the Union. It was obvious that they were written by Mr. Stephens for his own amusement and to pass the time during his solitary confinement in the military prison. My suggestion to his niece was not to allow the diary to be published; certainly not without erasing carefully many paragraphs or pages, and putting a blue pencil through many sentences; for her uncle surely had not written them for the public eye—I think it was never published.

Some years after the Civil War Mr. Stephens entertained on his beautiful grounds at his "Hermitage," near Crawfordsville, a Sunday-school picnic—children and teachers from several rural districts—and made a characteristic address from the porch of his house. He retained the respect and esteem of Christian citizens of his state and of all others who knew him personally. He was recommended by Christian workers of Georgia, and was chosen a vice-president of the American Sunday-School Union from the state before he became Governor of Georgia.

120. READJUSTMENTS.—Special changes occurred about every twenty years in the Society's history. At the beginning

it required ten years for the Society to lay foundations, find itself, and its field. Twenty years thereafter of experimental service compelled the managers to revise and readjust their operations, owing largely to the financial crisis in the country, in 1837. Twenty years later, plunging into benevolent and missionary work far beyond their income brought more serious embarrassment, increased as it was by the financial depression of 1857, and put the continuance of the American Sunday-School Union at the mercy of its many creditors. After twenty years more of struggling, during the Civil War, another upheaval came. The expenditure in benevolent work had piled up a debt which must be paid.

The fourth twenty-year upheaval came in 1899–1900. At the suggestion of Morris K. Jesup, the president, a special committee was appointed to consider the organization and methods of the American Sunday-School Union. This sweeping authority was expected to investigate the basis, and entire operations of the Society. Attention was confined, however, to the business and publications.

121. BUSINESS GAINS.—The records of the business of the Philadelphia Depository for ten years, up to 1900, showed a surplus of $40,500 for eight of the ten years, and a deficit of $7,400 for two of those years, leaving a net surplus of $33,000 for ten years.

These and other statements made jointly by the Editorial Secretary Rice and Secretary of Missions Crowell, to the annual meeting of the Society in 1900, were unanimously approved by the life members. At a notably large meeting of officers and managers the special committee brought in a report of its findings after a year and a half of patient investigation. This report reaffirmed the objects, basis, and polity of the Union and recommended a more vigorous campaign of issuing and distributing Union literature, and was unanimously approved.

Some idea of the magnitude of the tasks assigned to the editor in addition to his regular duties may be gained from the statement that in 1901 he examined a long list of older books, and was authorized to break up one hundred thousand old plates, and drop about nine hundred works from the

Society's catalogue, and to cancel over eight thousand blocks of engravings. Similar weeding of its publications was made at different periods in its history.

122. DR. YALE AS EDUCATOR.—The Board of Education of Gloversville, New York, arranged a reunion of the students of old Kingsborough Academy, in May, 1900, and invited me to make an historical address on "Dr. Elisha Yale as Educator," the founder of the Academy. As Dr. Yale's ideals and methods illustrated the kind of educator and of education, which, *mutatis mutandis*, it was my chief object to promote, the invitation was gladly accepted.

Three members of the New York State Legislature, Hon. Willard J. Heacock, Hon. William S. Boyd, and Hon. Daniel B. Judson, former students, took part in the proceedings. James W. Rice, my brother, was clerk of the Board of Education for several years, and active in planning and erecting several of the modern, if not model, school buildings in Gloversville, including the one in Kingsborough (which is now part of the city of Gloversville).

One of the first, if not the first, circulating libraries in the state of New York was formed at old Kingsborough, and called the Farmers' Library. Most of the books were imported from England, and cost four, six, and nine dollars per volume. Dr. Yale, then a young man, was manager and librarian.

Some of the letters from the old students, which were read at the reunion, mentioned incidents that had wholly faded from my memory. One spoke of "Rice's meritorious eulogy on the death of a fellow-student," and of my "hazarding an experiment, and mending a hole in my clothing burnt by acid. Being reproved by the professor, Horace Sprague, it was remembered that my characteristic reply was, "a stitch in time saves nine." Another—a judge in California—recalled a declamation of mine with the refrain, "I *will* shear the wolf." And the "Literary Society"—the Franklin Association—lingers in the memories of author and student.

Dr. Yale had an "academy" in his private house for twenty-five years before the academy proper was opened in 1831, and had educated over fifty young men who became teachers, physicians, lawyers, missionaries, and preachers.

123. FEDERATION AND CHURCH WORK.—Christian workers in New York called together, in 1900, representative delegates from national and city organizations to confer and to give information upon different plans of practical coöperative Christian work. The Hon. William E. Dodge was a prominent leader in the movement. He invited me to present the basis and practice of the American Sunday-School Union, which was done.

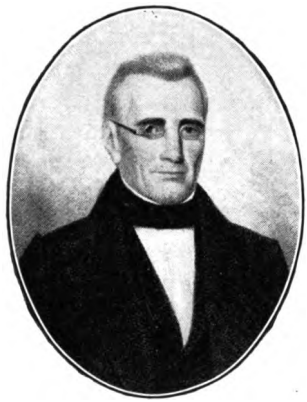
Soon after, the Rev. Dr. J. Addison Henry celebrated the fortieth anniversary of his pastorate in Princeton Presbyterian Church of Philadelphia. The congregation requested me to preside at a ministerial reception and introduce the speakers. Among them were Hon. W. N. Ashman, the Rev. Dr. S. W. Dana, Rev. Dr. J. G. Walker, Rev. Dr. S. M. Studdeford, and the Rev. Dr. John H. Monro. The Rev. Dr. J. W. Cochran, Dr. Villeroy D. Reed, and Rev. Dr. Charles Wadsworth, Jr., also took part in the service.

Again, five years later, at the forty-fifth anniversary of Dr. Henry's pastorate, the congregation appointed me to make an address and to present to him a handsomely upholstered easy-chair in their name.

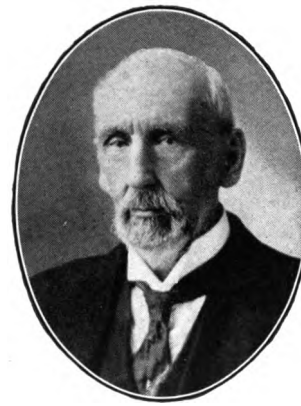
My friends prevented me from losing interest in local church work, by their frequently assigning some exceptional service. When Dr. Henry was chosen Moderator of the Presbyterian General Assembly by acclamation, the Ladies Aid Society of the church requested me to tell of the origin and use of the Genevan gown, and to present one from them to the pastor, in the hope that he would introduce and adopt the custom in pulpit ministrations. This he was happy to do.

Indeed, the Presbyterians seemed to have had honors specially for a Congregationalist. For several years I was chosen to preside at the annual meetings of Princeton Church. Similar honors had been accorded to me by the Second Mantua, now the West Hope Presbyterian Church. The people there had chosen me a trustee and made me president of the Board of Trustees for several years—as the Hanover Street Congregational Church of Milwaukee, Wis., also had done before my coming to Philadelphia.

The Sunday-School Teachers' Association—out of which



Elisha Yale, D.D.
Kingsborough, N. Y.
Pastor, 1804–1852



Henry A. Miner, D.D.
Assistant to Dr. Rice, 1866–1869
Now at Madison, Wis.

Charles H. Richards, D.D.
Now Board Secretary, New York City

J. Addison Henry, D.D., LL.D.
Moderator General Assembly
Presbyterian Church, U. S. A.

H. Alford Boggs, D.D.
Pastor Princeton Presbyterian Church.
Philadelphia, 1908——

FELLOW-WORKERS DOWN THE BUSY YEARS

Mantua Church was formed—also put their teachers' meetings in my charge. They desired me to give them talks each week upon the principles and methods of teaching, illustrating them by special applications to the lesson for the following Sunday.

A course of normal reading in ten lessons, for Sunday-school teachers, which the Executive Committee of the Pennsylvania State Sunday-School Association had requested me to prepare for them, was the basis for my talks on that subject.

124. LIBERAL LEAGUE.—Another special service, quite unique, was an address before a liberal league of workingmen. The members were of different nationalities and of motley prejudices. They were mostly deists, not, however, accepting the Bible; but holding that one religion was about as good as another, or that it was not essential to have any in particular. Many were reputed to favor some form of theosophy, and loose ideas of social order, and radical, if not revolutionary, ideals.

They used a large hall for regular meetings of the league. On Sunday afternoons they invited some prominent speaker to address them on any moral, political, economic, or religious question, at his option. But it was understood that they would take as much time as he did, to question, dispute, or flatly deny any of his statements, giving him a final ten minutes to reply in rebuttal.

Having finished reading the sacred books of the East, it occurred to me to describe these and to give some specimen extracts from the Vedas, Upanishads, Shastras, the Zend Avesta, the analects of Confucius, and Mencius, the Koran, and the Shinto religious books, as compared with the Bible. Incidentally the hint was given that those who preferred the former teachings could have the full benefit of their ideals only, by speedily migrating to those lands of the East!

It was a very rainy afternoon, and I expected to meet a straggling audience. But the hall was full of men—two or three women only. The audience clapped hands and feet at the end of my speech, but whether it was for pleasure that it was ended, or for my "brass" in closing with a saucy suggestion, I did not know.

The chairman called for their criticism, but the men were silent. On the second call, one of the women arose, and thanked the speaker for telling about those strange books and writers "with those queer names," and then launched into a vigorous tirade against the laws on marriage and the family. This brought a smart fellow to respond in defence of law, in which he handled the woman and her plea "without gloves." But he stirred up a general hornets' nest of views from all parts of the house. Dozens were up shouting; the "lie" passed back and forth until the chairman shouted "Your time is up. Now is the speaker's turn to reply."

The humor of the scene put me into a facetious mood: The speaker said he "saw nothing to reply to, but he wished to thank them for their very courteous manner to him, especially when he saw what a vigorous whaling they gave one another." They appreciated the joke on themselves by applause, and were disbanded.

125. CONGREGATIONAL AND OTHERWISE.—Soon after coming to the city the Rev. Lyman Whiting, D.D., accepted a call to the Plymouth Congregational Church of Philadelphia, and desired me to aid him "in the rather forlorn hope" of saving that church from extinction. His prophetic vision and optimistic spirit speedily prompted him to propose a "Congregational Ministerial Association" in the city, to meet in my office. At the formation, there were Rev. Lyman Whiting, D.D., Rev. J. R. Danforth, Rev. Edwin W. Rice, Rev. H. Clay Trumbull, and the Rev. Moseley H. Williams. The chief purpose was to consider what we could do to advance Christ's Kingdom and how to inspire Congregationalists to do it more efficiently. Though never large, the association has been sustained for over fifty years. The brethren honored me by repeatedly requesting addresses and papers upon the contributions that noted Congregationalists have made to Biblical interpretation and research. Some technical essays, calling attention to arbitrary conclusions in textual criticism, the lack of comprehensive collation of New Testament early versions and manuscripts and of unsafe principles of textual criticism, the unsolved problem of attaining the original apostolic

text of the New Testament writings, and similar papers, were favorably commended.

Another ministerial fellowship that has added to my usefulness and clarified my thinking, is a membership for over twenty-five years in the *Phi Alpha Cleric*. This circle is limited to twenty-six members and to those holding pastorates or positions in not less than seven different denominations.

In the Society of Biblical Literature and Exegesis my contributions were a short paper on Rainfall in Palestine, and a technical essay on the Greek vocabulary of Luke. It gave me an opportunity to know many of the foremost Biblical scholars of America.

I have been in other societies; as, the American Academy of Political and Social Science, the American Institute of Sacred Literature, and the Commission on Federations of the Federal Council of the churches of Christ in America.

SEEING AMERICA AND STUDYING ITS SCENES AND PEOPLE

126. OLD DEERFIELD.—Parts of four summers I found delightful recreation at three different points in the charming Deerfield Valley in Massachusetts. A monument stands near Charlemont recording the life and exploits of Captain Moses Rice in valiantly defending the fort and settlers from the Indians in the historic Deerfield massacre. One branch of the Rice ancestry contributed much to the early settlement of Deerfield Valley. The Women's Guild and the Museum at old Deerfield hold historic treasures, many and rare, illustrating the earliest Pilgrim life in New England. Holyoke College and Mount Tom, Northampton and Smith College, and Amherst were full of attractions for day excursions.

127. LAKE CHAMPLAIN, TICONDEROGA, AND CROWN POINT.—Besides vacation visits to Niagara, the World's Fair at Chicago, and Lake George, one delightful vacation was spent on Lake Champlain, whose Ticonderoga and Crown Point recall glorious events in American history.

From various towns on its shores excursions were made

to Paradox, Pyramid, and other picturesque little lakes that dot the eastern Adirondacks, and to that marvel of nature's wonders, the Ausable Chasm, where day by day new attractions may be found in the depths and sides of this wonderful gorge. There seemed to be endless variety in the scenery amid which Lake Champlain was set.

128. IN THE ADIRONDACK WILDERNESS.—In 1899 after the strenuous days attending the Diamond Anniversary, with Mrs. Rice and sons I found rest on Raquette Lake.

The erratic, but brilliant Boston clergyman whose graphic descriptions of this wilderness earned him the sobriquet of "Adirondack Murray" agrees with Wallace in extolling its rare beauty. The lake is about 1800 feet above sea level, and Indian Point is a precipitous cliff rising several hundred feet above the surface of the lake. The Indians named the Lake *Kiloquah*, meaning "rayed like the sun." The legend is that a party under Sir John Johnson, passed through the wilderness in their flight from the Mohawk Valley to Canada. At this lake a sudden thaw caused them to leave their raquettes (French for "snowshoes") piled and covered over, where they remained for many years. Hence the lake was called Raquette.

To get there we left the railway and civilization at Old Forge, New York, for a tiny steamboat on the "Fulton chain" of eight lakes. Between each lake is a "carry"—a short space where the Indians carried their canoes from one lake to the next. At each successive "carry" the next steamer was smaller than before, until at the end of the chain, our steamer dwindled into a narrow scow (boat) drawn by a tiny motorboat, through the turns and twists of a sluggish muddy stream called Brown's Tract Inlet—a desolate dreary swamp, where the only signs of life were gnats and flies, and a lone heron perched on a far off dead tree, or a sand-hill crane that started up from the desolation. This Inlet led out into the broad bosom of the lake. There we were met by guide boats, to take us across an arm of Raquette Lake, to a squatter's log camp at the foot of Indian Ridge or mountain.

The guide boats were narrow canoes, made light to carry two, possibly three, persons, and so delicate of balance that

one must sit very still and, as the proverb went, "part his hair in the middle," to avoid tipping and being spilled into the water.

It was a novel experience. The squatter was a "Canuck" —French Canadian—who had become an American citizen. He was constable, postmaster, justice, and game warden, all in one. His vivid imagination had given his log camp the brilliant title of "Brightside." It was on the sunny side of Indian Point. There was no road, no wheeled vehicle —except a wheelbarrow—no horse, cow, or mule, and no way out from this solitary camp, at that time, save by canoe across the lake. There was only dense wilderness, and nothing seen for three weeks to remind us of civilized homes! But a widow and her lively daughter, from New Jersey, were guests also, and good company for Mrs. Rice. A big bonfire on the lakeshore in front of an open camp lighted up the evenings, as we rested on a bed of sweet balsam branches covered with hunters' blankets, and listened to old Irish songs that the squatter's wife sang for our entertainment.

Two or three miles away, across the lake, there was a little rustic mission chapel, upon a tiny island named fittingly after St. Hubert, where an Episcopal service was held once on Sundays. The clergyman had a petite manse, wholly of rustic architecture, suited for summer only. The little audience of twenty persons or less came in canoes and small boats from the few small shacks and camps scattered for ten or more miles along the shores of the lake. It was the only service in that wilderness except a like small French Roman Catholic mission on a similar wee island adjoining St. Hubert's. Since then the railway has gone in there, and the restful solitude, with the chief charm of the wilderness, has departed.

129. YORK HARBOR AND PRESIDENT MCKINLEY.—A summer, 1901, at York Beach, on the picturesque rocky coast of Maine, gave an opportunity to study the working of a Union church. It succeeded in uniting for service and worship persons professing about every shade of faith and creed, who accepted Jesus Christ as teacher, Saviour, or religious Master. The pastor then was a Methodist, tactful,

sympathetic, blended with a generous supply of Christian charity.

The assassination of President McKinley that summer shocked the country and caused intense indignation among all classes of Americans, with angry threats of instant lynching of the assassin. I had met President McKinley in a personal interview at the White House, and was charmed with his frank manner, his discriminating conversation, tempered by a sincere Christian courtesy.

That week the Old York Congregational Churh, York Harbor, held a memorial service, at which noted visitors—Ralph Wells, of New York, and clergymen from Washington and elsewhere—were to speak on the nation's loss and grief. Mrs. Rice and I entered the church as the services were to begin, but were scarcely seated when the pastor came to say that the minister who was to offer the chief and only prayer, introductory to the service, had not arrived, and I was wanted to take his place at once. It was in vain to protest weariness, mental tumult, undue excitement, unministerial dress—there was no one else he could see in the audience in the emergency; and, shaking with apprehensions, I was conducted to the pulpit and announced to begin the service. With a silent prayer for guidance and with the chief thought that was weighing on my mind—the supreme need of cooling the bitter passions of an excited people, and of tempering justice with mercy—I never could recall my thoughts except that the assembly and the people were soon to stand with the misguided assassin in the presence of the Great Judge of all the earth.

My old friend, Ralph Wells, gave an excellent address, and I presume the others did. York Harbor was a favorite summer resort for noted artists, educators, authors, and professional persons, who sought quiet and rest from society functions. Many such were in attendance at the memorial service.

The next day, with Mrs. Rice I was on the way to the historic exhibit in the museum at Old York, illustrating home life of the first settlers two hundred years ago. On the trolley car, a gentleman in front of us turned and said to me, "Pardon me, this is Dr. Rice, who took part in the

memorial service yesterday? I am Mr. Page [Hon. Thomas Nelson Page]; and I want to thank you for that fervent, appropriate, and helpful prayer. It was comprehensive, concise, high, spiritual in tone, and impressed me as expressing the gist of all the addresses. Mr. William Dean Howells sat by me and he spoke of how felicitous and impressive it was to him also. We wish to thank you for the helpful service."

In bowing my acknowledgment, I stammered out that the call was so unexpected that the Spirit of the Lord must have guided me, for I had no time to prepare for it, and, really, in the confusion of mind did not know what I said, but was grateful if anyone was helped.

My friends must forgive my folly, or weakness, in recording this personal compliment.

130. THE ASHHURSTS.[1]—A cablegram from London, England, brought the sad news of the sudden death of Dr. Samuel Ashhurst, in that city. He was for thirty years my friend and counselor in the work of the Society, as his father, Lewis R. Ashhurst, had been before him. They were men of rare ability, quick to detect measures tainted by worldly ambition, or spiritual pride, and as fearless in exposing them as they were in urging vigorous and progressive measures.

131. A CONVENTION AND WESTERN SURVEY.—I was appointed with Mrs. Rice delegate to the Tenth International Sunday-School Convention at Denver, Colorado. Mrs. Rice was requested to present an historical paper at the semicentennial celebration of the founding of the Presbyterian church in Weyanwega, Wisconsin. Her father had been the pastor of the church for twenty-five years from its organization, following about twenty-five years' pastorate in the Catskills. The paper was read by our son, Alfred B. Rice, then a postgraduate of the University of Pennsylvania. They joined me in Chicago, and in company with many other delegates, including the Hon. F. F. Belsey and the Rev. Frank Johnson, of London, we had a delightful

[1] See tributes to them in my *Sunday-School Movement* volume, pp. 242, 343, 348; and more fully in the *Sunday-School World*, January, 1902.

journey to Denver. The Sunday-school editors attending the convention had several conferences to consider courses of lessons. Our suggestions were passed on to the Convention for discussion. It was expected that I would adjust some matters with the Society's missionaries, and incidentally obtain more light upon the needs of the western field, for the managers of the Union.

Dr. and Mrs. William L. Gilman invited me, with some missionaries of the Society, and Mrs. Rice and Alfred B. Rice, to spend the Fourth of July at their ranch, in a high altitude, on the shoulder of Bald Mountain, about seven to eight thousand feet above the sea level. Dr. Gilman was a physician, turned farmer to regain impaired health. The ride up the mountain, about thirty miles, west from Denver, gave us almost endless variety of views, along the edge of dizzy precipices, down deep gorges, and up lofty peaks, revealing some of the vastness and sublimity of Rocky Mountain scenery. Under a rich turquoise sky, it is one of the wildest and grandest scenes in the world.

The multitude of people tucked away in the recesses of these mountains was a constant surprise to us. The mountain dwellers were a vigorous, stalwart people, courageous to master any obstacle, as to ascend any mountain peak. They had ever before their eyes a vision of the grand and sublime creations of God's handiwork in crag and cañon, in yawning chasm and towering, snow-capped mountain peaks. The craze for gold and the scramble for a fortune, however, seemed to make them blind to many of the wonders of God's works.

Life in these high altitudes is widely different from that on the plains. Water boils at so low a temperature that it is difficult to cook potatoes and vegetables, requiring so much time that they often spoil.

The mountaineers have created a provincial language of their own: they do not "carry," but "pack" an umbrella or a coat. They do not water, but irrigate the lawn or garden. A farm becomes a "ranch"; a cattle yard is a "corral," a donkey is a "burro"; a spirited horse is a "broncho"; the gorges and ravines become "cañons"; the valleys are

"glens"; the wider valleys are "parks"; the upland plains are "plateaus"; the roads are "trails." A person bald from loss of hair is described as getting his "head above timber line," like the mountain peaks bare of vegetation. A Cripple Creek gold miner is not said to die, he has had to "pass in his checks."

A party ascends a mountain by "the ride and tie method." Three persons take two burros, so one walks; two ride, but by turns tie one burro, and walk on for the third one to unloose and ride the burro until he overtakes the others. So each in turn "rides and ties" and walks. The crowds of invalids about Manitou and Colorado Springs were no longer consumptives, nor troubled with pulmonary complaint, they simply were of the "busted-lung brigade."

132. PIKES PEAK AND SCENERY.—The great sights in Colorado are too numerous to mention. Here nature has vast mimic castles, towers, cathedrals, and statues of beasts, birds, and thrones in the red sandstone of the Garden of the Gods. We drank at the wonderful springs of Manitou, went up Pikes Peak to view the vast crowding of titanic peaks, hurled together by gigantic forces, and piercing the clouds. There were hundreds of these titans, packed close to one another as far as the eye could reach, for fifty to one hundred miles around. We wandered into the Cheyenne Cañon between cliffs towering up one thousand feet, down which came cascades and seven falls. We plunged down from a mountain crest into the gold-mining town of Cripple Creek, and went up again to Leadville, "a city in the clouds" at an altitude of ten thousand feet.

Pikes Peak is not the highest point in the Rocky Mountain range. But it stands at the extremity of a grand spur so isolated from other peaks that the view is uninterrupted, and unsurpassed in extent and grandeur. It combines immensity with sublimity. The eye is strained and the mind dazed in grasping the vastness of view.

We gaze over stupendous areas of mountain piled upon mountain above the clouds:

> "Into regions still untrod,
> Reading what is yet unread
> In the manuscripts of God."

133. CALIFORNIA AND THE PACIFIC.—At Colorado Springs we learned of excursion rates for a month's tour in California, a trip Alfred was eager to make, particularly for study of the Bret Harte Section. So, with Knights of Pythias, we had a hot tour through New Mexico, and Arizona, seeing old Santa Fé, the Pueblo, and the Indians, with glimpses of the Cliff Dwellers. Early morning found us coasting down through groves of palms, and orchards of apricots, oranges, figs, and olives, around Pasadena—a veritable garden of Hesperides, in contrast to the sand, cacti, sagebrush, yucca, and dreary desolation of the plains of New Mexico and Arizona.

134. A BIRD STUDENT.—At Pasadena was the writer and ornithologist, Mrs. Elizabeth Grinnell, author of *How John and I Brought Up the Child.* She welcomed us in her charmingly cozy bungalow, standing in a garden of orange, fig, pepper, and eucalyptus trees. Scarcely were we seated in her living-room when a tame pigeon alighted on Mrs. Rice's head, spied her for a moment, and then alighted on my head. This was the bird's manner of greeting strangers. In the window was a glass hive of bees. Through the glass one could see the busy bees making their waxen cells, filling them with honey, and carefully sealing each cell. The bees were coming and going in a constant stream through a small hole in the glass at the outside, without entering the room. Canaries and other birds were in and about the house, friendly and familiar with the bird student, but shy of visitors. No wonder that Mrs. Grinnell had a son who at barely twenty-one was author of a comprehensive work on the birds of the Pacific Coast—a recognized authority who later had a chair of Natural History in the Leland Stanford University.

A famous ostrich farm of one hundred and twenty-five or more full-grown ostriches was an attractive show, near Pasadena. One great ostrich was so trained that the keeper would ride it, at a swift pace across the field, for the entertainment of visitors. The ostrich feathers were in great demand as ornaments.

135. BABEL OF TONGUES.—Los Angeles is a cosmopolitan city, having a Babel of tongues. Its Spanish name is up-

wards of three centuries old. *Pueblo de la Reina de Los Angeles*—"Town of the Queen of the Angels"—is its ambitious title.

With Sunday-School Missionary J. M. Hartley as a guide it was easy to find the strange sights and foreign customs of the city, and those at Santa Monica and Long Beach, and pick up the abalone shells, with the mother-of-pearl.

136. GLASS-BOTTOM BOATING.—Mrs. Rice with Alfred spent a day around Catalina Island, viewing the Marine Gardens, and interested in a special effort of divers to recover valuable gems lost there the day previous, and in catching glimpses of flying fish.

With Missionary Hartley I made a tour through the San Gabriel Valley, and up to the crest of the mountains among the oil wells. A church was pointed out in that valley, which was built by new settlers, and offered free, to any denomination that would agree to maintain a service every Sunday. The offer had been open for a year or more without being accepted. (See articles in the *Sunday-School World*, 1903, pp., 6–8 and 77.)

137. LICK TELESCOPE AND A GREAT UNIVERSITY.—The drive from San Jose to Lick Observatory, on Mount Hamilton, was through the famed prune orchards of Santa Clara Valley, over a splendid macadam road up the mountain, giving charming views of the distant bay of San Francisco. To see Saturn, with its silver rings and satellites, through the Lick telescope, with other wonders of the heavens which it reveals, is an event of a lifetime. Tourists can now go by electric cars up Mount Hamilton.

To wander among the big trees (sequoias) of California, so immense that a coach and four could drive into the hollow trunk of one, gives a forceful idea of the grandeur of nature's works.

The tour through the Leland Standord University, at Palo Alto, illustrates the exceptionally liberal provision for education in the great West.

Two college classmates in San Francisco aided us in seeing the wonders of that metropolis of the Pacific, before the great earthquake and fire. One was a noted physician there, and the other was Hon. E. H. Heacock, a prominent lawyer,

statesman, and senator, who aided in forming the State Constitution, and later was an officer of the federal government, which he served with honors for many years.

138. MORALS AND RELIGIONS.—The Pacific Coast has proved a dangerous test for religious life.

Our guide to Lick Observatory was a former professor and preacher in the East. Misfortune and evil associations had sown doubts, disbelief in the Bible, and loss of faith, but a pretense of comfort in unbelief and agnosticism. Yet his recurring questions belied his professed happiness and revealed a chaotic state resulting from spiritual storms. His spirit was sour, and bitter against the Church, the Bible, and religion; little could be done for him. He was a type of thousands on that coast.

139. SALT LAKE CITY.—Alfred Rice went to the San Joaquin Valley to complete his personal survey of the Bret Harte country. His graphic account of it was published in *The Alumni Register* of the University of Pennsylvania and is reprinted in the memorial volume of his writings. At Salt Lake City I sought for first-hand information on Mormon Sunday-schools, their lessons, and mode of instruction. Their editor referred me to the bishop in charge of that branch of their work. Calling on him *by appointment*, he met me at the door of his office with the abrupt excuse that he was called away on business.

At the Mormon book store were found text and hymn books in use in their schools.

Here are two lines of a refrain from one of the hymns in the hymn book in use in Mormon Sunday schools at that time[1]:

"I'll be a little Mormon,
And follow Brigham Young."

INVESTIGATIONS IN EARLY SUNDAY-SCHOOL HISTORY

140 HISTORICAL RESEARCH.—The mass of material relating to the origin and progress of the modern Sunday-School Movement—the accumulation of many years—called

[1] See sketches in my *Sunday-School Movement* volume, p. 413 ff.

for patient sifting to put the results in possession of present-day workers.

A rare bit of history on the origin of free Juvenile Libraries was found in my search for material on the early history of modern Sunday-schools. Public libraries were gathered in storehouses of records, three thousand to four thousand years before Moses, or Abraham, as we know from explorations in Assyria and Egypt. But free circulating libraries are a modern institution. In the library of the American Sunday-School Union I discovered among old discarded books a printed plan for the founding of Free Juvenile Libraries, proposed in 1804. A similar idea was practically introduced, at that date or earlier, in the parish of Kingsborough, N. Y. The plan was taken up again in 1815 when Jesse Torrey brought it to the attention of President James Madison, who gave it his hearty commendation.

I found many works and documents of historic value among piles of other discarded volumes in other parts of the Society's building. The known number of bound volumes belonging to the Society exceeded 12,000, and the pamphlets amounted to over 20,000.

This discovery revived the interest in preparing some account of the modern Sunday school and the Union. In 1904 the Society announced that such a narrative was in preparation by Editor Rice, from the material he had collected. It was completed and issued in the Centenary Year, 1917, after more than thirty years given to searching and sifting the material in libraries of America and abroad. It is, in fact, a chronicle of the origin and early growth of the movement. I did not call it a history. The real history of the modern Sunday school cannot properly be written until its more complete development many generations hence.

141. A LIFE ENDED.—The lesson of a great sorrow broke in upon our family life, in the fatal illness of our youngest son, Alfred Belden Rice. He had graduated at the Central High School, and in the classical course in the University of Pennsylvania, with honors. His purpose was to fit himself for a chair of English literature, which had been offered to him, and he was nearly through a postgraduate course in that study and in philosophy, with the degree of doctor

of philosophy awaiting him, when he was stricken with cerebrospinal meningitis. He was a regular contributor to the *Leisure Hour Magazine*, of London, England, for two years, and wrote numerous essays. A selection from them was reprinted in a Memorial Volume, with an introduction by Prof. Felix E. Schelling.[1] To his love of literature was added a passionate fondness for music, and the belief of a disciple of Christ.

142. OLD ASSOCIATES GONE.—The end of the earthly career of Dr. H. Clay Trumbull followed soon after that of our son Alfred, which added to our grief. Dr. Trumbull had been a personal friend for over forty years, and for about half that time we had been coworkers in the same institution.

143. THE SUNNY SOUTH.—These changes depressed me. Mrs. Rice's impaired vitality, due to long watching and grief, called for some change, or rest. Friends advised that we spend a few weeks in the sunny South. So at Columbia, S. C., under the helpful guidance of Prof. George A. Wauchope of the faculty of the University of South Carolina, we gained more than a glance at the cabins and shacks of the country negro, and into the far less known and more primitive abode of the "corn-cracker" of the South, a class which colored people rather contemptuously call "de po'oh w'ite trash."

At Charleston I found a former college friend, Rev. Dr. Charles Vedder, for a generation the venerated and highly esteemed pastor of the historic Huguenot church. Brimful he was of historic facts relating to the activities and influences of that people upon the educational and religious life of that section of the South.

At the public library the librarian and officials were eager to show me convincing evidences of the early literary products of Southern scholarship, and were ready to dispute any and every claim of Philadelphia, or of the North, for priority in establishing circulating libraries. The case was presented with fervid Southern magnetism, which was intended to sweep aside all discussion.

[1] See *Life of Preparation, Metrical Versions of the Psalms in English, and Literary Writings, of Alfred Belden Rice*, 1919.

144. COLLEGE RECORD AND LECTURES.—Returning home refreshed, miscellaneous matters crowded upon my time. A new edition of the Record of my college class was demanded. The Rev. Dr. Rufus W. Miller requested me to give Bible lectures at a conference and assembly of teachers and delegates at The Naomi or Pocono Pines. These Bible lectures were based on my studies of the Bible and were carefully thought out, but not written. A printed syllabus was distributed to aid the members in grasping the order and relation of the topics.

A report which I prepared on Dr. Eliphalet Nott's writings was a surprise to Union College Alumni, as the general impression was that he had not written much. The list covered several pages and was published in the College Journal, with a highly complimentary note from President Raymond in regard to the fulness and accuracy of the record.[1]

145. VALUE OF OLD PAMPHLETS.—The unsuspected value of old pamphlets and reports was proved in the Goodnow Will Case. About 1850 Mr. Goodnow left a will bequeathing the residue, after the death of a certain relative, to the "New England Sunday-School Union." Over fifty years later the case came before the Supreme Court of Massachusetts for decision as to that residue. That Union had been wound up and forgotten. No one recalled that it existed. Dr. A. P. Foster heard of the case and asked me if any record of it was to be found among the old documents of the American Sunday-School Union? I recalled having seen some old reports of it and soon found one showng that this New England Union was an auxiliary of the American Sunday-School Union and gave its surplus funds to the parent

[1] *The Union University Quarterly*, November, 1904, has a list of books, sermons, addresses, and writings by Dr. Eliphalet Nott, compiled by the Rev. Edwin W. Rice, D.D., with this footnote:

> The Rev. E. W. Rice, D.D., was appointed chairman of a committee to gather memorials of Dr. Nott. Through an oversight no other persons were assigned to this committee. . . . At the special request of the President (of the college) Dr. Rice consented to do what he could unaided to fulfil the purpose of the committee. To him we owe the bibliography of Dr. Nott, the result of long and patient effort. Nothing even approximating this in completeness has ever before been published, or, so far as is known, has ever been compiled. Dr. Rice has rendered a great service by his labor of love.

society. On my testimony and producing the report at the court the "residue" was promptly awarded to the American Sunday-School Union. If that old report of a dozen pages had not been preserved, the fund would have been lost to the Union.

146. LAITY AND CLERGY.—The wisdom of limiting the management of Christian charities to laymen has often been discussed. It is significant that the Society had been managed for most of a century by laymen; yet, when it was in serious financial peril, no layman could be induced to lead in finding a way of reconstruction. The managers sought the counsel and the leadership of a clergyman to put the Society on a sound and safe business basis! Laymen successfully conduct commercial organizations: a charitable institution under them for sixty years was practically confessed to be a puzzle; they were troubled to restore it to a safe condition without the aid of one trained in religion.

147. HISTORICAL EXHIBIT.—Collecting of rare old material was my habit for thirty years or more, as before noted, until it nearly filled one room. This material was piled in groups, and related to the origin and development of various departments and activities of the modern Sunday-school.

In this form it attracted the attention and study of educator and teacher, now and then. A further classification of this historic material was made and it was labeled and placed in cases.

The officers of the International Sunday-School Convention requested that an exhibit of this historic material be made at the Toronto Convention. The American Sunday-School Union agreed to allow it under my direction. A selection of that material was made, and sent to that Convention. Dr. C. R. Blackall, Chairman of the Exposition Committee of the Convention, thus refers to the collection:

> The immense basement of Massey Hall was utilized for the general section of the Exposition. Everything was done to make the vast lecture room especially attractive and brilliant, neither pains nor expense being spared to this end. Across the entire front end was the finest historical Sunday-school display ever shown, most of the material being for safety in glass cases. Dr. Edwin W. Rice, of the American Sunday-School Union, who planned and arranged this exhibit, was personally in charge.

The Rev. Henry C. McCook, D.D., LL.D., described the "exposition of Sunday-school equipments" as one of the most interesting and significant features of the Convention.

> Stretched along one wall is the historical collection of the American Sunday-school Union, the noble mother of organized work for child-saving in America. You will follow Dr. Rice from case to case, and from object to object, in the gradual development throughout the nineteenth century of Sunday-school methods and equipments. You will perceive that these historic remainders of that early day and work are reminders that the Old Guard were broad-minded and far-seeing men and women. Already they had grasped the truths that lie at the core of real progress and reform.

After noting the advance made in ideas and methods, Dr. McCook adds:

> The pioneers had in them the root of the matter. They were strong, wise, and earnest men and women. They were possessed by that zeal and enthusiasm which mark those who have been seized by great truths and principles.

Dr. McCook then gave a graphic description of the "Select Uniform Lesson" of 1824–1856; a system that "was the norm of the present lessons, and was approved by the Old Guard eighty years ago!" And this system was issued as early as March, 1824, by the American Sunday-School Union, and specimens shown in the historic exhibit of the Convention.[1]

REVIEWING THE SOCIETY'S POLITY AND ACHIEVEMENTS

148. MORRIS K. JESUP ON POLITY.—Questions relating to the polity, basis, and economy of procedure in religious education came up periodically about every twenty years. The discussion was reopened in a letter of Morris K. Jesup to me about 1905. He did not fully understand the decision of the Union in reaffirming the basis and polity of the Society. He restated his views very freely in a specially tactful way. The ostensible occasion for first writing was to express his cordial appreciation of my long services, and to commend the "splendid achievements of the Union in the past." He

[1] *Our Debt to the Old Guard*, by Henry C. McCook; Report Toronto Convention, p. 151.

then presented various ways for reducing, as he believed, the expenses in the business and publication operations, such as discontinuing Union literature and using denominational literature, and other quite revolutionary changes.

My rather lengthy reply, after thanks for his personal compliment, was in substance:

(1) Those proposed changes, with many others, had been carefully considered for a year and a half by the large special committee of his appointment, and with added information from supporters from every quarter.

(2) His high position, business experience, and large liberality gave great weight to his opinions. His views, we believed, were largely due to a lack of full information that was given at meetings of the managers, which he had been able only occasionally to attend.

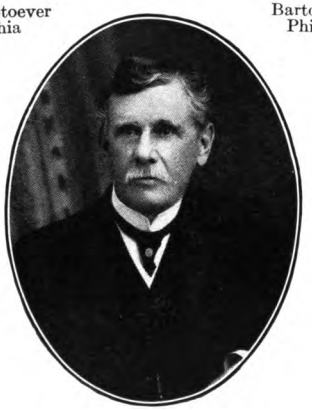
(3) The unusual expenses of the publications in recent years were chiefly due to paying the interest on the heavy debt incurred by the benevolent and missionary work and by the increased cost of maintenance and of taxes on the Society's buildings incident to the increase in value of the property. The committee in charge of the business led the Society to buy the property for headquarters and it increased nearly four hundred per cent. in value. For this business wisdom the committee surely ought to be praised, and not penalized.

(4) For the Union to try to save money, by ceasing to publish Union, or by substituting denominational literature, would prove a failure, for denominational Boards said the Union issues books cheaper than they do, because it has funds requiring it to give the public the benefit of the copyright.

(5) Such a change as was suggested would require a complete change in the Union's basis and Charter. That could not be made without the consent of two thousand or more Life Members, who legally compose the Society. If any number failed to give consent, they might claim the property, stock, funds, and work of the Society. And certain decisions of the Supreme Court gave a strong presumption that their claim would be sustained. The unseemly strife it would create could be better imagined than described.

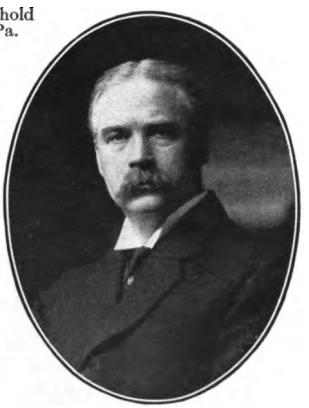
William C. Stoever
Philadelphia

Barton F. Blake
Philadelphia



Eli S. Reinhold
Chester, Pa.

Judge Livingstone W. Cleaveland
New Haven, Conn.



Samuel Usher
Boston, Mass.

SOME OF THE UNION'S MANAGERS

Mr. Jesup requested that copies of my statement be sent to John H. Converse, vice-president, and to Clarkson Clothier, manager and committee man. And thus the matter became a closed incident.

When the Union moved to less expensive headquarters at 1816 Chestnut Street, Mr. Jesup sent a significant message, as his health prevented his personal attendance. He said:

> You know the great interest I have felt for years in the success and program of the American Sunday-School Union, and my interest now is no less than ever. It is one of those evangelical agencies that this country *cannot* afford to see in any way deteriorate. I hope its great usefulness will be enlarged.

On that occasion my sketch of the several headquarters previously occupied by the American Sunday-School Union and how they had been provided by gifts of citizens of Philadelphia, with other documents, was placed in the cornerstone of the new building.

149. MR. JESUP ON ENDOWMENTS.—On most questions relating to polity and procedure Mr. Jesup was ever in hearty accord with the managers. He had decided views, but presented them with modesty and courtesy. His convictions upon endowment and funds of religious and educational institutions were often expressed in interviews and in letters to me, during the later years of his life.

He was strongly opposed to soliciting permanent funds and bequests that were limited to some single section or object rather than for the general purpose of an institution. Limiting a bequest to some specific line of work that might cease to be necessary was a custom he deplored. No testator could foresee changes, and it was wiser to leave the use of endowment and permanent funds to be applied by future managers or trustees as their best wisdom should direct, than to limit their use, as had been done in many cases here and in Great Britain.

This view probably led his friend John Crerar, of Chicago, to insert a clause in his will giving general discretion in the ultimate use of all his benevolent bequests.

Mr. Jesup, like Dr. Silliman, thought well of those who

wisely made liberal benevolent gifts *during life*. They would be assured thus that their funds went to the support of objects they intended. The number of cases was increasing in which the intent of the testator was defeated by some technicality of law. Moreover, each generation should be given the largest opportunity to provide for its own needs, as a stimulus to duty and service.

150. CHOOSING MANAGERS.—My research among historic records revealed repeated public complaints of a preponderating influence of one or other denomination in the management of the American Sunday-School Union. This was a stereotyped objection of some zealous denominational leaders to all Union organizations. The nomination of new managers was sometimes made offhand *without careful consideration*. To secure an equitable and fair representation of managers from the different denominations my motion for a Committee on Nominations was approved.

The church relation of leading officers has also been marked. Six editors the Union has had in a century: two were Congregationalists; two, Episcopalians; and two, Presbyterians. The nine treasurers that have served the Society, without salary, have belonged to five different evangelical bodies. The Society's By-law does not permit of more than three members of any one denomination on the Committee on Publication. This limit does not apply to any other committee, nor to membership on the Board. The six Secretaries of Missions of the Union have all been Presbyterian. The district superintendents have naturally been chosen from those churches to which the majority of the Society's contributors belonged. The basis of the Union usually insures an equitable service for the Kingdom of God.

151. HISTORICAL ROOM.—No separate room has been found by the Society for its historic treasures, except a small one which is not one-fourth as large as is absolutely required. That room is crowded with the treasures until they have overflowed into the hallway, leaving no space for added material, nor for proper classifying and cataloging, or labeling of what is already squeezed into the room. I trust this valuable collection may be suitably housed somewhere.

The late H. J. Heinz, of Pittsburgh, had in mind the founding of an historical library or museum, to illustrate the growth of the modern Sunday-school, as he conferred with me about it. His untimely death prevented the fulfilment of his ideal.

152. HALF CENTURY OF SERVICE.—On completing fifty years of continuous service with the American Sunday-School Union (fifty-five years after entering it), April 1, 1909, my coworkers in the building decorated my desk with beautiful flowers; and a few days later were invited to a reception at our home, by Mrs. Rice. The managers of the Society recognized the "notable event" also by tendering me a banquet and a silver plate as a testimonial of their appreciation.

At this meeting I gave a summary of the work in the three departments: Missionary, Editorial, and Executive (including financial), and addresses were made by Martin L. Finckel, Barton F. Blake, E. Augustus Miller, Dr. James F. Stone, General O. C. Bosbyshell, Rev. Dr. Charles L. Kloss, the Rev. H. Alfred Boggs, and by E. Wilbur Rice, Jr., Sc.D.; and Martin P. Rice, and others. These were reported in the *Sunday-School World* and other papers.

The Resolutions, handsomely engrossed, were presented as follows:

> At a meeting of the Board of Officers and Managers of the American Sunday-School Union, Philadelphia, held March 9, 1909, the chairman of the meeting announced that on April 1, 1909, Dr. Rice would complete fifty years of service with the Society. A committee consisting of three of the managers was appointed to prepare a suitable testimonial of the occasion.
>
> At the meeting of the Board on April 13, 1909, the committee presented the following, which was unanimously adopted by a rising vote:
>
> "The first of April, 1909, completed a half century of continuous service for the American Sunday-School Union by the Rev. Edwin W. Rice, D.D.
>
> His commission as a missionary of the Society is dated April 1, 1859. He served as a missionary, and a superintendent of missions in the Northwest from 1859 to 1869. In 1870 he was called to the home office in Philadelphia as Assistant Secretary of Missions and Assistant Editor. In 1879 he succeeded to the general editorship, following S. Austin Allibone, LL.D., and the Rev. Richard Newton, D.D., who had been editors respectively of books and periodicals.
>
> The literature of the Society in its books, periodicals, and

other publications has felt the impress of Dr. Rice's guidance for a full generation. He has been a diligent writer and compiler of books, including Commentaries on the Gospels and The Acts, his *Our Sixty-six Sacred Books*, and some forty others, besides his editorship of the *Sunday-School World* and various periodicals.

In addition to his editorial work he was made chairman of the Executive Committee at a time when the finances of the Society were not in a satisfactory condition. Under plans which he formulated and led in executing, the financial condition of the Society was improved, until it has emerged from a large debt, and accumulated a generous endowment fund for prosecuting its constantly enlarging work.

We, the Board of Officers and Managers of the American Sunday-School Union, record our gratitude to Almighty God that he has permitted one worker to render so long and valuable a service for this Society. We extend to Dr. Rice our congratulations upon the completion of his half century of service, and express our personal esteem and good will to him. We rejoice that he is permitted to bring forth fruit in old age, and believe that his work in the Society which we all honor and love will continue in its blessed influence upon successive generations, long after he rests from his labors.

It was agreed that the paper be engrossed in book form and together with a piece of silver plate be presented to Dr. Rice at a complimentary dinner to be given to him by the Officers and Managers on Tuesday evening, April 27, 1909.

JOHN H. CONVERSE
Vice President"

153. SPECIAL SERVICE.—The Friends observed "Founder's Week, and William Penn," by inviting sixteen speakers of as many denominations to speak on Penn and liberty. As the representative of Congregational churches my theme was "Penn and the Pilgrims: Their Agreements and Differences." However widely Puritan, Pilgrim, and Penn differed on other points of faith, they agreed on the authority of the Bible and the right of private interpretation. These principles made John Milton the apostle of liberty of the press, John Robinson the apostle of liberty of conscience, and John Owen and John Howe apostles of liberty of faith. These views sent John Cotton and the Mathers into exile in America, where they became apostles of civil liberty. Penn came later as the apostle of toleration and freedom in worship. He advocated large toleration—for "the persecutor must be wrong"—freedom from bribery and corruption; reform with punishment for criminals; and education—

physical, intellectual, and spiritual, as the only safety for the State.

My "hobby," or chief study, aside from routine duties, for some years, was on Biblical education—writing the article upon Sunday-schools for Schaff-Herzog Encyclopedia, and a treatise on "How to Start and Keep the Sunday-school." In the earlier edition of the Encyclopedia I attempted a definition of the Sunday-school, more comprehensive, concise, and satisfactory than was to be found in current dictionaries; a definition which was adopted and used in the government documents issued at Washington under the Commissioner of Education.

154. SAGAMORE BEACH AND FAIR.—Among summer outings was one or more at the Christian Endeavor favorite place on Cape Cod. Dr. Francis E. Clark, Prof. Amos R. Wells, Mr. Shaw, and many others had cottages there, and meetings of significant spiritual type were often held in the large Assembly Hall.

At Barnstable, an old, quaint town, not far distant, we attended a typical fair, illustrative of the customs and habits of the people. A clergyman was in our company, who invited us to visit the Woman's Department of the fair, which seemed of special interest to him, as a bachelor. He pointed out to us the beautiful needlework and embroidery; and a remarkable motto, pinned against the wall, which read:

God made the world—
  And rested.
God made the man—
  And rested.
God made the woman—
And then neither God nor man rested.

Our clergyman guide intimated that this needlework motto explained why he decided to remain a bachelor. But, within a year, we heard that he had repented his decision, for, in the face of the motto, he had found a woman with whom he thought he could rest!

CHANGES IN WORK AND WORKERS

155. EDITORIAL CHANGES.—After completing fifty years of continuous service, important incidents, and changes in the regular routine matters have been sketched in my narrative of the origin of the Sunday-school movement. The years passed rapidly, crowded, as business life now is, with multiplied affairs, little and big.

The changes in the editorial force, of which I had been the head for forty-five years, were thus stated by the President of the American Sunday-School Union, Martin L. Finckel, in 1915:

> The increase in the Society's editorial force (made three years before) prepared the way for the managers to relieve the Rev. Edwin Wilbur Rice, D.D., Litt.D., editor since 1871, and, also, to relieve the Rev. Moseley H. Williams, Ph.D., assistant editor since 1879. It was arranged that from March 1, 1915, Dr. Rice have the title "Honorary Editor," and Dr. Williams "Honorary Assistant Editor," each to render such special services as might be indicated by the Board. . . . It has long been the desire of the Society and its friends that Dr. Rice while yet retaining his physical vigor and mental energies might devote himself to the preparation of a history of the Sunday-school movement, with special reference to the large share the American Sunday-School Union has taken therein.
>
> Dr. Rice's long personal experience in the service, begun in 1854, in field mission work, to 1870, then as Editor, and Assistant Secretary of Missions, and as Editor in Chief [And also as chairman of the Executive Committee for nearly thirty years in which he formulated plans that liquidated the large debt and accumulated a generous endowment.] with his wide observation, eminently qualify him for writing such a narrative.

It is proper to state further that this service had been a hobby for many years. A mass of material had been accumulated, from world-wide sources, while in Europe, and by reasearches in historical libraries and archives in New York, Boston, Cincinnati, Charleston, Chicago, and the old libraries of Philadelphia. Extended tours had been made through every section of America, from the Atlantic to the Pacific, for observation and to gather minute first-hand information.

Every summer vacation it had been my aim to go where new historic facts were likely to be obtained. In the sum-

mers from 1910 to 1915, I rediscovered much lost or hidden material that richly repaid the search and increased the joy of summer recreation.

An invitation to address three conferences of missionaries at Sioux Falls, at Duluth, and at Chicago, gave me a fine opportunity personally to go over territory that had been explored over fifty years before, much of it the region of my personal pioneer field work. The changes were obvious, and carefully noted. New light was thus thrown upon the interpretation of earlier history.

The tour to the western conferences revealed anew the foes that threaten family life. Attention of instructors of youth was called to this peril, since every tenth or twelfth home in the United States is broken up by divorces, most of them on grounds not sanctioned by the Christian standard. These impressions were vivid and reported at the time.

The change in editorial work reminded me of the great honor I had esteemed it, to be called to associate with and to succeed the great minds that shaped the early literature of the Union. A pioneer in this field was F. A. Packard, LL.D., learned in law and literature, aided by John Hall, lawyer and executive secretary, and later eminent as pastor in Trenton, N. J. John S. Hart, LL.D., after long experience as educator, revived the weekly journal of 1831. It reappeared in 1859 as *The Sunday-School Times*. At the close of Dr. Packard's long career, came two notable men as editors—Rev. Richard Newton, D.D., "Prince of Children's Preachers," and S. Austin Allibone, LL.D., the distinguished American bibliographer; the two making an editorial team for a decade unexcelled in juvenile religious literature. It fell to my lot to succeed these giants. To maintain the high standard they had set was no child's play. But to my dismay the herculean task of planning to put the entire operations of the Society upon a satisfactory basis, involving the removal of a crushing debt—the accumulation of sixty years—and securing an adequate endowment-fund, was added to that of editorial supervision. This task had been declined by one after another who had been requested to undertake it.

A tentative plan was formed, and revised, and re-revised.

Its success was due under God more to the faith, far vision, and large generosity of the managers of that period than to skill or self-sacrifice in leadership. They were firmly united. We had our Sanballats and Tobiahs, of course, but the people perceived "that this work was wrought of our God."

156. COLLEGE HONORS.—In the summer of 1914 I attended the sixtieth reunion of my college class. Of eighty-one in the class at Union College only seven of the survivors were present. The Alumni appointed me Grand Marshall of the occasion and the college conferred on me the degree of Doctor of Literature. In conferring the degree President Richmond employed graceful and complimentary terms, which I could wish were better merited. He said:

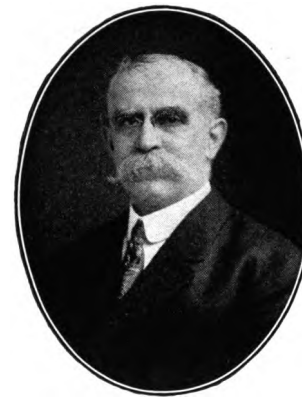
> Son of Union of the class of 1854, missionary, editor, teacher, writer of many books. The years of his blameless life have been dedicated wholly to the glory of God and the uplifting of his fellow-men. Good and faithful servant, you have served well your *Alma Mater*. For your service to religion and your contribution to letters, I admit you to the degree of Doctor of Literature.

Hon. Elihu Root was honored at the same time with the degree of Doctor of Laws.

At graduation, in 1854, the college granted me the degree of Bachelor of Arts, with the Phi Beta Kappa scholarship, and then Master of Arts—*ad secundem*, thirty years after graduating, the degree of Doctor of Divinity, and after another thirty years, the degree of Doctor of Literature.

157. SIR FRANCIS FLINT BELSEY.—The closing of the career of one of the masterful leaders in religious education came in England in 1914. He had purposely retired from business early in life that he might devote his splendid gifts to education and religious work. He greeted me in London at meetings of the Sunday-School Union, and again in America, from Chicago to and at Denver, and later at Toronto conventions. Mr. Belsey had a charming English personality and was the efficient and popular chairman of the now National Sunday-School Union Council of England, and the president of the World's Sunday-School Association. He had a rare sense of humor, for, when he was knighted, he

Martin L. Finckel, President



James M. Snyder, Vice-President

William H. Hirst, Recording Secretary

John E. Stevenson, Treasurer

James McConaughy, Litt.D.
Editor of Publications

George P. Williams, D.D.
Secretary of Missions

OFFICERS AND EXECUTIVES OF THE UNION

facetiously remarked, "It is the Sunday-school that has been knighted." He made a large contribution to the cause of Religious Education, to which he was ardently devoted for over forty-five years. His mature judgment, clear business sense, wide knowledge, and warm Christian heart forwarded every one of the great world movements in which he had a very prominent part, and proved him a wise leader.

158. "CLEAN UP" AND CHANGE.—The relief from editorial duty of necessity implied that whatever works were already well in hand be properly completed or cleaned up by the retiring editor. Hence, among other things, Editor Rev. James McConaughy rightly requested me to prepare for the printer the manuscript by Prof. George A. Barton, LL.D., on *Archæology and the Bible*. It required personal conferences with Doctor Barton and historic researches extending through the summer vacation.

Previous to this a sore on my face forced me to seek medical advice and treatment for several weeks in Cincinnati. That apparent misfortune turned into a blessing for the special work assigned to me, for the State Historical Society of Ohio, at Cincinnati, had a rich repository of thousands of documents, throwing light upon the early formation of society in the "Western Reserve." This was generously and freely laid open for my prolonged examination. Other libraries there, as that of Lane Seminary, also contained valuable papers on the development of religious life in the central states. The librarians hunted out the papers having many interesting facts and measures noted therein that would have been missed by one not familiar with these rare archives.

July 4 came on Sunday—a rare event. That week was spent in the attractive home of the Rev. Joseph H. McCullagh, which had been the home also of his father, long my associate, Rev. John McCullagh. The old church invited me to make an address suitable for its communion service. It was an occasion which of itself was a great inspiration.

Among other calls for service were the writing of articles for the *Encyclopedia of Sunday-Schools*, and an historic address on "Congregationalism Old and New," made by

request. Also a report of reasons for fixing the date of the formation of the American Sunday-School Union in 1817. It was formed with the title of Sunday and Adult School Union. In 1824 came a change of the title and reorganization, not the formation of a new society.

159. WISDOM AND WILDERNESS.—The season of 1916 was marked by a triennial meeting of the united chapters of the venerable Phi Beta Kappa Society, at which I represented the Alpha chapter of New York. It was notable for discussions on the drift of education and a determination not only to maintain the high standard of training, but also to promote a better ethical culture in American institutions of learning.

A small party, including Mrs. Rice, James G. Rice, and Martin P. Rice, went with me to explore the heart of the Adirondack wilderness from Elizabethtown, on the east, to Carthage and Watertown, on the west. The plan was suggested by a report that a way had been lately cut through the dense forest and that a road was under construction. It was a rash venture. We were well provided with wraps, food, and lights for a week. From Schenectady to Northville, Edinboro, Luzerne, Loon, and Schroon Lakes all was familiar scenery, visited many times. But from Elizabethtown we plunged west into the real wilderness, avoiding Keene Valley to the north, to see the rocky defiles of the mountains and Cascade Lake. We passed the primitive home of the famous John Brown, and his grave, to the shores of Lake Placid, and the wilder shores of the Saranac Lakes, upper and lower, and then into the deeper forests to Tupper Lake, where we were cautioned not to penetrate the primitive homes of the bear, the panther, and the catamount! This only whetted our ambition to see the "forest primeval." So we plunged and jolted and slid over rough and boggy places to Cooke's Falls, Benson Mines, and Starr Lake, coming out past Natural Bridge to Carthage, after two or three nights in the solitary depths of the Adirondacks.

We had previously journeyed over Hoosac Mountain, through the pretty Deerfield Valley, and over Lebanon Mountain through the Berkshires. We had skirted the shores of Long Island Sound through Providence and New-

port; enjoyed summering at Cape Cod, Martha's Vineyard, and Nantucket; motored along the Atlantic Coast to Cape Ann from York Beach to Portland; tasted of Poland Springs, and gazed upon the gorges of the White Mountains from Conway to Bethlehem, Franconia Notch, the Old Stone Face, and Snow Hill. We had crossed the Connecticut to the Green Mountains, and over them to Lake Champlain, not forgetting the Catskills, nor the Blue Ridge, nor the Alleghenies; but this tour into the great forest solitudes of the Adirondack wilderness was an experience and an event superior to them all; one that will linger in our memories, not to be overshadowed by any other of the beauties and glories of nature to be found in eastern America.

160. FEDERAL CHURCH COUNCIL.—As a member of the Commission on Interchurch Federations, connected with the Federal Council of Churches, it fell to me to present a statement of the origin, object, and work of the American Sunday-School Union, in a fifteen-minute address to the Commisssion in St. Louis, Missouri. The Commission had made an official request for all undenominational mission organizations to present their cause for consideration, and for intelligent action relating thereto by this Council, representing, it was said, upward of thirty Evangelical bodies in the United States. My statement of the American Sunday-School Union's work, field, and financial condition surprised many denominational workers, as it called forth several inquiries in regard to the facts. The substance of my address was finally allowed to be issued on a four-page leaflet. (See the volume, *The Sunday-School Movement and the American Sunday-School Union*, Revised edition.) The Society hesitated to allow my statement to be published. It was apprehensive that stating its endowment might lessen the gifts for its work. In my diary is this note made at the time:

> Is it not strange that managers have for years been asking God for funds and now that He has answered their petitions they seem to be afraid to tell what God has done for the Society. How long can we expect God to continue His blessings to those who decline to recognize and show gratitude for them?

WRITING SUNDAY-SCHOOL HISTORY

161. NARRATIVE OF MODERN SUNDAY-SCHOOL MOVEMENT.—I had been collecting and collating for over half a century a mass of historic material upon the origin and progress of the modern Sunday-school. This was digested, classified, condensed, and published in a bulky volume of five hundred pages in time for the One Hundredth Anniversary of the founding of the American Sunday-School Union. My aim was to gain first-hand information on every phase of the earliest and most effective influences that resulted in this modern movement, and to note some of the many obstacles it was forced to overcome. This required the examination of thousands of published and unpublished documents in historical societies and other libraries in America and Europe. For years it was my hobby to run out every claim of "first modern Sunday-school" anywhere, and there were hundreds of them. There seemed to be no end to the number of towns, many hitherto unknown, that believed each had the first. The dates were often, if not usually, a disappointment to the claimants. No place has satisfactorily proven its claim. It is still "open for all," an unsettled matter. That Gloucester and Raikes popularized the movement is generally conceded. This is the most that can be said of its origin. Research is still busy discovering other details of its first beginning.

162. HISTORICAL ESSAY AND ADDRESS.—The narrative of modern Sunday schools was closely followed by a critical *Commentary on Mark's Gospel*, which I had been preparing for some time. Papers on the origin and century of progress of the American Sunday-School Union had also been outlined. But the World War caused the Society to abandon, or at least postpone, holding public meetings to commemorate the event.

The *Chicago Advance*, however, requested me to furnish two articles for its semicentennial issues. One was on the "Century of Sunday Schools," and the other on "Fifty Years of Congregationalism in the Northwest."

The "Edmund Rice Association" urged me to attend its annual meeting in Boston, Mass., and called on me for an

address, conferring on me the honor of vice-president of the Association. It afterward appeared that they could not discover any authentic record of my being a descendant of Edmund Rice. It is affirmed that my grandfather, being a native of Connecticut, was a descendant of Robert Rice (Roys) who came to Boston, 1631, seven years before Edmund Rice.

At the one hundredth annual meeting of the American Sunday-School Union, Mr. Clarkson Clothier, Vice-President of the Society, was in the chair. Among other matters he unexpectedly called on me for some brief account of the origin of the modern Sunday-school movement. Questions were asked me and answered in few words, the substance of studies and researches in that history.

163. VERMONT CONVENTION CENTENARY.—That was a memorable automobile tour through the picturesque scenery of eastern New York and northward amid the forests, mountain streams, and ravines, and skirting the sunrise side of the charming Green Mountains, to Greensboro on Caspian Lake. The State Sunday-School Convention had invited me to deliver an historical address at the "Centenary of the Founding of Sunday-Schools in Vermont." I had been attending Union College Commencement at Schenectady, New York, and visiting our sons, E. Wilbur Rice, Jr., Sc.D., and Martin P. Rice. Martin P. Rice had arranged to take me with his mother and his brother James in his touring car for an "outing trip" to view the wild country, and we saw over seven hundred miles of it. Following roads under repair, involving "detours" and dodging over dangerous spots, and through reported impassable defiles along White River, but reaching our goal over a miniature mountain, we were greeted with shouts of welcome by our friends, Mr. and Mrs. C. E. Kinney, in their restful summer cottage on the shore of a beautiful lake. Other cottages here and there dotted the shores of the lake. It was an attractive place for quiet summer recreation, a favorite spot for many New England families.

The weather was propitious, and the Convention assembled in a shady grove fitted up for the occasion. Distinguished educators, men and women, representatives from every

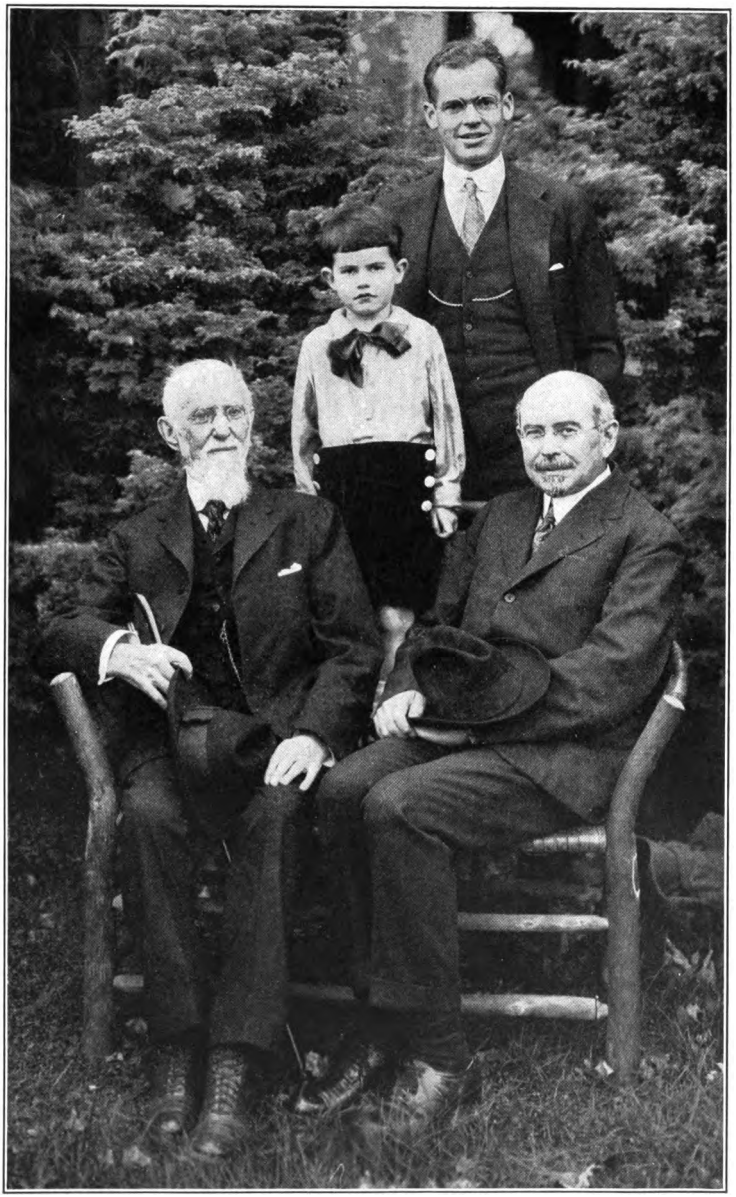
New England state, were present. E. K. Warren, from Michigan, then president of the International Sunday-School Association, was there to award prizes for Scripture recitations. The Rev. E. M. Fuller, secretary, among others, made an address giving local historic facts. My address was upon "Religous Education in Early American Homes." It was reported in the St. Johnsbury Republican, July 18, 1917.

TRAVELS AND FAMILY EXPERIENCES

164. LAKE MEMPHREMAGOG AND CANADA.—Restful and picturesque as the cottage by the lake seemed, our friends assured me that the most delightful scenery of Vermont was yet to the north. Why not see it? They provided a well-stored lunch basket for seven persons and, with Mr. and Mrs. Kinney and Miss Dunn, a prominent teacher, for pilots, our party of seven took in the beauties of the primitive regions, around the shores of the octopus Lake Memphremagog, and did not realize we were in Canada until halted by the British Customs officer and ordered back to report to the American Custom office, which we had not noticed.

Returning, our humblest apologies were made to the ruffled officer for passing his rather secluded office, and after a proper search we were granted permission to recross into British territory. A short excursion only it was, as the forests and lakes of our own Vermont were to be inspected; our pilots guided us down amid forests and precipitous cliffs to a brilliant gem of water known as Willoughby Lake, said to be more picturesque than any other in Vermont. "Had I seen any more beautiful in Switzerland?" No, I had not. Enjoying the sweet water of a crystal spring with our lunch, this automobile trip passed through St. Johnsbury back to the cottage on Caspian Lake.

The delights of that trip increased our desire to see more of the beauties of the Green Mountain state. From Greensboro we toured north to the Canada line beyond St. Albans to Alberta ferry, across the east arm of Lake Champlain to Isle La Motte, then south past thrifty farms on Grand and Hero Isles, passing over a floating bridge to the main land near Burlington, thence to Middlebury on the hills, resting



FOUR GENERATIONS—ALL LIVING, 1924

Edwin Wilbur Rice, Sr. (sitting, left); Edwin Wilbur Rice, Jr. (sitting, right); Chester Williams Rice (standing, rear); Wilbur Rice, 3rd (standing, center)

over night. The town treated us to an entertaining band concert all that evening from a Park arbor in front of the hotel.

In the morning we were guided through the college grounds and buildings on the opposite hill and bidden to view the rich colors of the Green Mountains, and catch a glimpse of the farther away White Mountains. So we went on our homeward way with rejoicing, passing lakes among summer resorts and shaded valleys to the historic old town of Bennington, and to Troy and Schenectady, a joyful tour of about seven hundred miles within the week, including three days at an historic convention.

165. TRIBUTES TO ASSOCIATES.—To pay some worthy tribute to one after another of my associates had been my duty. That my closest associate and assistant for nearly forty years, the Rev. Moseley Hooker Williams, Ph.D., should be among that number, was a heavy trial. He would perform that service for me, not I for him; so I thought. But God in His wisdom ordered it otherwise.

Minutes for the Society, or sketches, of the faithful service of Clarkson Clothier, Dr. J. F. Stone, Thomas Cooper, W. H. Wanamaker, Dr. Moseley H. Williams, and others will be found in my narrative of the modern Sunday-school movement, revised edition. I had been permitted to pay the last tribute, in the worthiest way practicable, to John McCullagh in an introductory note to the admirable biography of *The Sunday-School Man of the South,* written by the Rev. Joseph H. McCullagh; and a similar tribute to Dr. B. W. Chidlaw in his graphic *Story of My Life.* These noble workers are gone. But their work and influence abide to bless mankind, and their record is secure in God's Book of Remembrance.

166. A CLOUDED HOME.—As dark cloudy days make us appreciate sunshine, so trials help us to value joys and good health. The year 1918 brought dark clouds that overshadowed our home. Mrs. Rice suffered from an attack of influenza, with high fever, but rallied under medical treatment and care. When we thought that she was recovered and was again busy in the round of complex duties in the home, the church, and society, she was suddenly stricken with

paralysis, speedily losing speech and consciousness. Physicians came promptly and, after anxious waiting, speech gradually but feebly returned, followed by consciousness. For six years, however, she has been a "shut-in"—a helpless invalid from continued paralysis. All that medical skill and loving care and good nursing could do, have only mitigated the physical distress. It has been a comfort and an inspiration to witness how the grace of God may be sufficient to enable one to bear the affliction, and shed sunshine and cheerfulness throughout the home under the cloud.

167. SIXTY-FIVE YEARS IN SERVICE.—On completing a new critical work upon Mark's Gospel, the Society counted this volume of sufficient merit to be one of the Green Fund books, as the narrative of the *Sunday-School Movement* had been also. The two thousand dollars awarded for these two works from that fund were turned into the benevolent receipts of the Union by me to be used, as previous awards had been, to aid in distributing these and similar publications of the Society to those unable to purchase religious literature.

Much thought and time were given to providing proper care and comfort for the invalid, now helpless, who had for nearly half a century lovingly cared for me, and been my wise counselor and cheerful companion. There were some days, however, that could be partly given to collating and supervising the cataloging of the rare and valuable historical material possessed by the Union. It soon filled the small room allotted for it and overflowed into the hall, so that work necessarily was then suspended.

Responding to requests from good judges, the monogram on *Metrical Versions of the Psalms in English*, written by my son, Alfred Belden Rice, A.M., and a selection of his other published and unpublished papers, with a sketch of his short literary career, were prepared for the printer. These were printed (not published) in a memorial volume, issued by his brother, Martin P. Rice, for free distribution to his surviving school- and college-mates, and friends. It received cordial commendations, among others, from Prof. Felix E. Schelling, of the University of Pennsylvania; and Dr. Henry van Dyke, of Princeton. A few copies were also sent to libraries, on request.

A great occasion, officially, for me came in April, 1919. The officers, managers, and friends of the American Sunday-School Union, generously arranged to recognize my long service (65 years, since entering it) by a complimentary dinner, in my honor, at the Union League. Martin L. Finckel, president of the Society, presided, and addresses were made by Mr. Finckel; Dr. Edwin Wilbur Rice; Edwin Wilbur Rice, Jr., Sc.D.; Dr. George A. Barton, of Bryn Mawr College; William C. Stoever, Esq., of the Philadelphia bar; and the Rev. H. Alford Boggs, pastor of Princeton Presbyterian Church, West Philadelphia.

It was notable that one keynote ran through all these addresses. A prominent scientist declared that while all the wonderful advance in scientific knowledge increased man's power, it did not change man's nature. It increased his power, not alone for good, but also his power to do evil. "When these powers are directed in harmony with the principles of morality and ethics, they may be a blessing. If not so used, they become a curse, and add to human misery." And the distinguished educator and archæologist said, "I have been for twenty-five years or more closely associated with those who advocate the theory that all we need to do to make men good is to develop their minds. I think Germany has now forever demonstrated to the world that this view is an absolute fallacy."

And I tried to point out the defects of our systems of education in America in that they do not tone up and sufficiently strengthen our ethical standards and our religious life. Christian leaders and institutions must bring a readjustment of all our strategic moral and spiritual forces, and demand and receive more of the time and training of young and old to secure religious culture and arrest heathenized intellectualsim.

The addresses were printed in the Society's journal and in a pamphlet. It is unnecessary to repeat them here. A summary of my service in the missionary, publication, business, financial, and literary, and other fields has been given elsewhere.[1]

[1] See the *Sunday-School World* for 1919 and pamphlet, "A Long Service."

168. WORLD INTERCHURCH CONFERENCE.—Recording Secretary William H. Hirst was appointed with me to attend this conference at Cleveland, Ohio. The meeting opened with a great flourish of trumpets, proposing "to clean up the world" morally and religiously in one magnificent movement of all the Protestant denominations. Questioning the leaders more closely disclosed that the plan had not yet been formally approved by the supreme church bodies, and that it did not offer full representation to national Christian institutions that had advocated unity in service for more than a generation past, as had the American Sunday-School Union. It was therefore prudent to await further developments before committing or compromising those institutions to this popular but new movement. This was our conclusion. It is unchanged. Later developments justify this decision.

169. ODDITIES AND COM-ODDITIES.—There are periods in our lives when we do little more than odds and ends, mere trifles. Yet these littles insist in trespassing on our time as if they were of immense importance. So they often seem to us. We forget that our characters are formed by these little matters of daily life. Such was my experience after sixty-five years of service—busy every day; small products of labor. Only reviews of new books; straggling items and articles; questionnaires on various topics; and threshing over the project for progressive and enlarged education, to secure wider and stronger moral and religous standards and practices and to prevent our systems of education from wholly dying at the top—all this jumble of work reminding one of Helen's baby that found amusement in looking in a watch just to see the wheels go round!

In the midst of these diversified activities came a call for a revision of the *Handbook on the Origin and History of the International Uniform Sunday-School Lessons*. That book gave an account of Uniform and other lesson schemes used in the past century, and a list of the lesson texts, themes, and various dates on which they were studied, for over half a century (fifty-three years). It is the most complete list of Bible lessons ever published in one handy small volume.

PROMOTING THE AMERICAN REVISED VERSION

170. BIBLE REVISION COMMITTEE.—The fiftieth anniversary of the formation of the American Bible Revision Committee seemed to many the appropriate time to recognize anew and to honor the great work of these eminent and devoted Bible scholars. A letter of inquiry came to me from Graham Patterson, of the *Christian Herald*, for information and suggestions relative to the matter. He had been referred to me by Charles G. Trumbull, as having valuable information from long familiarity with the Chairman, Dr. Schaff, and members of the Bible Revision Committee. My suggestion was, in substance, that to clear the issue of the American version of any appearance of special privilege, and to complete making the Bible version a free gift to English-speaking peoples, in accord with the original purpose of the American Revisers, would be the highest honor this generation could confer upon their self-sacrificing labors. That a further honor would be to provide an adequate fund (fifty million dollars and up) for the widest distribution of that admirable version.

Similar suggestions in more definite form were made to Hon. John H. Finley, LL.D., in response to his telegram to me for a message to be read at the public meeting in New York (October 26, 1922) at which he presided. It was a notable assembly of foremost educators and Bible scholars and Christian people. Ex-Senator A. J. Beveridge, in an eloquent address on the Bible as "the Master Book of the Ages," forcibly set forth, among other facts, the amazing discoveries of ancient Biblical manuscripts since the Common Version was made, and the wonderful progress in the mastery of Hebrew and Greek tongues, which equipped the Anglo-American revisers vastly better for their task than those of 1611. In plain and vigorous terms he presented convincing evidence that this American Revision Committee did not aim to make a *new* version, but to make an existing version better. That they were careful to preserve the excellencies, the beauty, and the charm of previous versions, correcting only their infelicities and inaccuracies, thus making it the most accurate and precise English version. For they were

more careful than their predecessors not to sacrifice precision of translation for smoothness of rhythm, esteeming accuracy a higher virtue than mere rhetorical charm.

This assembly resulted in forming a national committee to carry out the revisers' purpose, through the American Standard Bible Foundation. Hon. Albert J. Beveridge was chosen chairman, with Edwin Wilbur Rice honorary chairman, Hon. John H. Finley vice-chairman, Dr. Rufus W. Miller secretary, and an advisory committee representing all parts of the country and all professions and occupations. The successful organization of this committee and the Foundation is in no small measure due to the untiring energy of Clarence S. Thompson, 50 Union Square, New York. William Thompson, head of Nelson & Sons, in New York, merits commendation for his approval of the plan.

It is a bit of forgotten history that in 1881, and on, the revisers were charged with having exceeded their authority in following a purer Greek text than that used by the King James translators, and that they had deceived the public. This charge was made in Great Britain and in America. I wrote a concise statement of the methods pursued by the American revisers, which was published in the religious press early in 1882 and later.[1] My articles explained definitely what the revisers were directed to do, and their announcement of the changes was cited to show that the charges were unfounded. The explanation further indicated that had the revisers followed the "received Greek text" of three hundred years ago, and not the purer text of the ancient great uncial manuscripts discovered later, the revisers would have been justly charged with palming off on the public a faulty and inaccurate version of the Holy Scriptures.

171. LITERATURE.—"The Bible is literature smothered by reverence," says Prof. R. G. Moulton; and "By every good lurks some evil" is an older saying. Some think books are more dangerous than billiards, essays than volcanic explosions. To get into thinking mood is about as perilous as to get under a thundercloud. The godless are wiser and wider in their use of literature than the godly. Our city streets and country roads are literally strewn with

[1] See copy in *Episcopal Recorder*, Jan. 28, 1882.

vicious papers. Christians have relegated promoting righteous living to the clergy. The few pounds of good reading are buried out of sight by tons of stories of murders, daring burglaries, and vice-adventure heroes, scattered as free samples in every rural community.

Why should all the literary recreation of country people be handed over to the godless, to savor strongly of the devil's workshop? It is useless to waste amazement over the past stupid blunder of listening to the uncritical destructive cry to burn or destroy the free circulating Sunday-school libraries, with their millions of healthful moral and religious messages, because some commercial publishers were smuggling into them poor books. Nor is it worth while to regret that pupils and teachers were sent to the free public (Carnegie and other) libraries, containing largely sensational thrilling fiction, with a sprinkling of history, travel, and biography to preserve the mass from rotting, for which the librarians are not to blame, for most of them did what they could to protect the ignorant readers. The big problem is to find some remedy, some measures for betterment.

We must create a taste, a popular desire for works that are instructive and constructive, rather than for those that are destructive of faith and morals and good character. Present to the libraries booklets of the best class, bright biographies of noted persons: patriots, as Washington, Lincoln, Patrick Henry, Gladstone, John Bright; orators, as Burke, Daniel Webster, Henry Clay, Wendell Phillips, Beecher, and Spurgeon; famous poets, as Bryant, Longfellow, Whittier; and authors, as Irving, Cooper, Hawthorne, Holland, and Holmes; historians, as Bancroft, Prescott, Lord Bryce, Weir Mitchell, or John Bach McMaster; big-hearted missionaries, like Carey, Judson, Livingstone, Fidelia Fiske, Goodell, Hamlin, Paton; great inventors, like Morse, Graham Bell, Franklin, Edison, Fulton, Faraday; and hosts of others. Suggest courses of reading for young people in these and other instructive fields of useful knowledge. Urge them to inquire often at libraries for late works on these topics: books about birds, animals, and explorations; and discoveries in geography, science, astronomy, and the hidden forces of nature. Libraries get books that readers

ask for frequently, if they do not find them in their alcoves. Thus create a taste and demand for the best literature. It has long been my hope and ambition to make some contribution, however small, toward the solution of this puzzle, and that leads to a bigger problem for the next section.

172. WORLD PEACE, WHEN AND HOW?—Is international peace possible? How? On what basis? Old diplomacy has been tried and it has failed; many schemes have been proposed, but are any satisfactory? Man seems a fighting animal.

The World War smashed the theory that to make men good we need only to educate the mind—compulsory, physical, intellectual, and scientific culture. Such lines of education are good so far as they go, but they do not go far enough. We have reconstruction programs in endless variety: international leagues; conferences for peace, and to lessen armaments, prevent war, starvation, oppression, anarchy. We abound in federations of churches; of Jews; of Bolshevists; of labor Unions; of corporations; of parties—civil, political, economic, industrial, diplomatic, and so on *ad infinitum*. It might require telescopic vision to discover basic traces of the principles of equity, rightness, and divine love through this confused chaos and these dense fogs of worldly wisdom! However, agitation is vastly better than stagnation.

173. WHAT OF UNITY OF CHRISTIANS?—Are present signs favorable to it? In some directions, Yes; on theological questions and denominational creeds, No. Nor would unity on forms and creeds be desirable, if practicable. It would limit, if not destroy, the principle and right of private interpretation and liberty of conscience, which gospel reformers heroically won, and martyrs suffered to maintain.

Are there any practical approaches to Christian unity in sight? If so, what are they? Observe, it is not organic church unity, which is quite a different question. Can we discern avenues toward spiritual unity? Can Christians get together? Have they not already got together along some lines? True, church creeds seem to split people into denominations, schisms, and sects, leading to strife. Yet all of them claim to get their warrant from the Bible! All would probably agree that the will of Almighty God, the

Creator, is their supreme authority. Creeds are the means, not the end sought. Christianity is more than a form, or a creed, or a doctrine—it is a *life*.

(a) Now, Greek, Romanist, and Protestant agree that God can and has made some revelation of Himself and of His will to man. They agree it can be perceived, faintly perhaps, in His works, and more distinctly in the Holy Scriptures. Their views on inspiration, the canon, and interpretation may differ widely, but they concede that some idea of His character and will is revealed in the Bible. Then study and learn what it tells us of God, and of His purpose for man. Get together on that point: Avenue number one.

(b) The loftiest and deepest spiritual aspirations of man find their best expression in prayer and praise. The great hymns of Greek, Latin, and Protestant were written by devoted saints of widely diverse creeds. All pray to the same God, and sing praises to the same Supreme Ruler of the Universe. Get together for these acts of worship: Avenue number two.

(c) Caring for the injured, the unfortunate, the poor, the sick, and the helpless; teaching the ignorant, helping the perplexed and the despondent—such service is common to all creeds. Here, then, is a third avenue to Christian unity.

A great satisfaction in my life-work, coupled with a signal honor, is to have had a prominent position among leaders in two Societies—The First-Day Society and the American Sunday-School Union—which for more than a hundred years have demonstrated that practical unity was possible and widely useful along these basic lines. Indeed, they have proved, also, that such unity promotes liberty of conscience, enriches the spiritual life, and immensely increases the best service of every member of a church loyal to Christ.

174. Another marked experience came to me April 1, 1924, in a blizzard of snow, which did not prevent the Officers and Managers of the American Sunday-School Union from giving a dinner at the Union League, in Philadelphia, to mark my completing seventy years since entering its service. Addresses on the Society's educational and missionary work, past and to come, were made by President Martin Luther Finckel, who arranged for the dinner

and presided; by Prof. George A. Barton, LL.D., of the University of Pennsylvania; by Rev. Harry W. Myers, Jr., pastor of the Pilgrim Congregational Church, Philadelphia; and by Martin P. Rice, Director of Radio and Publicity Service of the General Electric Company, of Schenectady, N. Y. The following complimentary resolution, passed by the Committee on Publication, and handsomely engrossed, was read by Mr. Joseph H. Wright, of Trenton, N. J., chairman of the subcommittee which drafted it:

> As members of the Committee on Publication of the American Sunday-School Union, we desire to present this testimonial of our high regard and esteem for our distinguished and well-beloved brother in Christ, Rev. Edwin Wilbur Rice, D. D., Litt. D., our Honorary Editor, and our adviser and colaborer on this committee, whom God in His wisdom has most graciously spared to us for so many years.
>
> Notwithstanding his now almost ninety-three years of long and useful life, seventy of them spent in work for Jesus Christ in the service of our Society, his still buoyantly youthful spirit, his clear and brilliant mind and memory, his humility of heart, his generous forgetfulness of self, and his ardent devotion to this Society, as manifested in the benefactions as proposed and outlined by him at our last meeting, have not only impressed and inspired us, but so endeared him to us that we cannot refrain from giving this expression to our feelings of gratitude and appreciation, that he may *now* in his lifetime behold how we love him.
>
> We further express the hope that he may still have many days with us and that they may be his *best* days; and that he and his good wife and helpmeet may have an abiding trust and love and joy throughout the time that remaineth to them, till the great moving day shall come when the heavenly Father shall call them to put off this earthly tabernacle and enter into "the house not made with hands, eternal in the heavens."

175. UNION COLLEGE GRADUATE AND HIS SERMON.—The seventieth anniversary of my college class of 1854 came in June, 1924. Only one other graduate of that class survived, and he was too feeble to attend. Being, therefore, the oldest living graduate able to be present that year, the Alumni Committee appointed me, the second time, Honorary Grand Marshal of the Commencement, and had my photograph taken, dressed in the costume provided for that officer.

Dr. Richmond, president of the college, requested me to offer the dedicatory prayer at the laying of the corner stone of the new college chapel, on the afternoon of June 8, 1924.

DR. RICE AS GRAND MARSHAL, UNION COLLEGE COMMENCEMENT, JUNE, 1924

The pastor, the Rev. Robert W. Anthony, of the historic First Presbyterian Church, in which the college commencement exercises had been held in 1854, as also in 1924, invited me to preach at the morning service, Sunday, June 8, 1924. The baccalaureate sermon was given that evening at the same church. Both sermons and the services were broadcast from the radio station WGY of the General Electric Company, Schenectady, New York.

The theme of my sermon was "Tyranny, or Toleration, in Religion," an exposition of an incident in our Lord's mission, very briefly told in Mark 9:38–40, Revised Version. My message was spoken, but not written, although many short reports of a few salient points in it, by reporters, appeared in the press in different sections of the country, which brought letters of appreciation from some distinguished biblical scholars.

176. HIGHEST GOOD IS WHAT?—This question is asked me after ninety years in various forms and from many quarters. My purpose in these pages has been to give some answer. To show that the *summum bonum*—"the supreme good"—is for each one to discover and follow the divine plan for his life. Let everyone strive to stand with uncovered head in the inner sanctuary of his own spirit, without that terrible condemnation that comes from acts unworthy of his spiritual life. He may, also, at last hope through God's boundless love and forgiveness to appear redeemed in His presence in future glory.

Through many and varied experiences, joys, sorrows, and tribulations, some are called to pass on their way to join that great multitude of redeemed, "which no man could number." Some "rejoice in the Lord always." (Phil. 4 : 4.)

It is not easy quietly to wait after years of activity. But when that is God's plan, it is always the best. The experiences in the foregoing pages have been gleaned from the past ninety years; moreover, at odd hours or moments snatched from watching and aiding a faithful nurse in the care and comforts for Mary Gardner Rice. After lovingly comforting and guiding me over not a few foolish and perilous situations for fifty years she was suddenly stricken with paralysis and laid helpless on a couch of suffering for now

six years. She has revealed to others many glimpses of a silver lining to this cloud, proving that tribulation still worketh patience as well as hope. There is service yet, and work to do, and it will be a joy, if granted mind and strength, to keep busy at some useful task until the Master calls.

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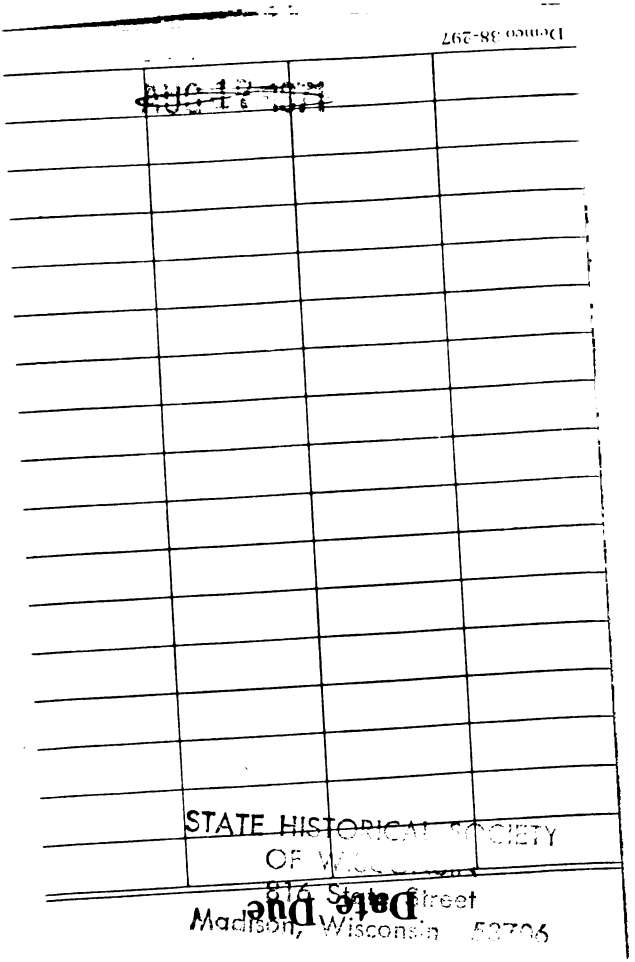

D.E.S.