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## “A PRINCE AND A GREAT MAN.”

A sketch of the life of Rev. Theron Hall Rice, D. D., read at the Memorial Service in his honor, by Rev. Thomas Cary Johnson, D. D., Professor of Systematic Theology in Union Theological Seminary, Richmond, Va.

Theron Hall Rice, Jr., Minister of the glorious gospel of the blessed God, was born in the county courthouse town of Wetumpka, in Elmore county, Alabama, July 8, 1867.

His father, Theron Hall Rice, Sr., for many years an honored elder in the First Presbyterian Church, of Memphis, Tennessee, was a son of Moses Rice, and Susan Hall, his wife, who removed from Meriden, Connecticut, to Tennessee in 1817, taught the first female school in Rogersville, Tennessee, and, later, settled at Kingsport in the same State; where Mrs. Rice, a woman of the loviest Christian character, died in 1838, and her husband, a good citizen and a man of marked piety, died in 1849.

Theron Hall Rice, Sr., was derived from ancient and godly Puritan sources, being a lineal descendent, by three lines, from Robert Royce and his wife, Elizabeth, who immigrated to Boston in 1631; a lineal descendent of David Atwater and Damaris Sayre, his wife, daughter of Thomas Sayre, of Southampton, Long Island; and of Nathaniel Merriman and Abigail Olney, his wife, all of whom were amongst the first or second generation of Puritans to settle in New England; a lineal descendent, through the Merriman line, of Puritans of Valleyfield, England; a lineal descendent, through two lines, of the Rev. Henry Scudder, a Puritan minister of note in England, during the Commonwealth, and of the Rev. John

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Lathrop, who served as curate in the English Church from 1611 to 1624, renounced then his orders, to become the pastor of a Puritan Congregation till 1632, when, with many of his people, he was thrown into prison, where he languished for four or five years, after which, having gained a release, he came, with about thirty of his people, and settled over them as pastor at Scituate, Massachusetts. Through his mother, Susan Hall, Theron Hall Rice, Sr., was a lineal descendent of the immigrant John Humphreyville in the sixth generation back, who was himself a descendent of the "Earls of Angus"; through his father's mother, he was the lineal descendent of Deputy Governor, Wm. Jones, of the New Haven Colony, who is said to have been a son of Colonel John Jones, one of the regicides who signed the death warrant of Charles I. Mr. Rice showed himself worthy of descent from such sources, being marked throughout life, for probity, gentleness, unselfishness, and thoroughness of Christian character. Such a father could not fail at making a most helpful impression on a son of noble nature and endowments.

The mother of Theron Hall Rice, Jr., was Lydia Ann (Root) Rice, daughter of the Rev. Timothy Root, and of his wife, Lucy Jane Patton. Mr. Root, a native of Vermont, had come South in his youth, fitted himself for the Gospel ministry, held pastorates in Kentucky, and Alabama; and, during periods of his life, served in Home Missionary work and amongst the Cherokee Indians. He was known in the Synod of Alabama during his later days as "Father Root." He has been described as a "gentle, modest, chivalrous man," and a faithful minister of the New Testament. Lucy Jane Patton was of Kentucky birth, related to the Lewis family of Virginia, a woman of uncommon force and excellence of character. Lydia Ann Root inherited the qualities of each of her parents in harmonious proportions and exercised a strong and sweet influence over her son, from whom, however, she was taken away when he was about thirteen years old.

Young Theron Hall Rice was a lad blessed with good health, abounding in vitality, addicted to boyish sports, but also to

reading which was directed by a "judicious mother while she lived." Under her guidance he read many books of the worthier sort—some of Shakespeare's plays, and Longfellow's poetry in which he found huge delight. Later he made the acquaintance of Dickens, and received from him an ardent sympathy for the poor and the weak. Still later he is found with Thackeray and George Eliot as favorites. In his years of early maturity, he was reading with care and pleasure Shakespeare and Milton, loved to pick up Tennyson for an occasional half hour, and found certain noble things in Wordsworth.

That he might grow up with a wholesome regard to the dignity of manual labor, and might develop a rounded manhood his father had assigned him in his early boyhood a regular portion of the daily chores. In due time he gave him excellent educational advantages: He placed him in the Ogden College, a high grade academy at Bowling Green, Kentucky, where the elements of a classical education were well taught; where the lad was well grounded in Latin, Greek and Mathematics; where Professor Wm. A. Obenchain filled him with respect for the character of the scholar and begot in him the desire to be one himself; and where, owing to the training of the students in public speaking and to the admirable debating society, maintained by the pupils, the foundation was laid for subsequent and early oratorical successes. Next he went to the Southwestern Presbyterian University at Clarkesville, Tennessee, from which institution he was graduated in the year 1889. Here he became debtor to Professor G. F. Nicolsen, Ph. D., for "an unmeasured admiration for thoroughness—honest work;" to Professor E. B. Massey, "whose fine general culture and personal charm won every heart, 'for an uplift and inspiration through personal contact';" to Professor J. A. Lyon, "a very genuine truth-loving man, 'for services as Sunday school teacher, as well as for tuition in the natural sciences'; and to Dr. J. B. Shearer for valued class-room instructions." He was an earnest and successful student, winning the *Mack Biblical Medal* amongst other trophies. He was

a distinguished member of the leading debating society in the University, and won The Speaker's Medal. He took, almost from the start, the commanding position amongst his fellow-students which speedily he was to win for himself in the broad arena of practical life. He impressed his generation in college with his manliness, and deep earnestness in every action to which he gave himself. He was faithful to all his duties, and "could be counted on to do his best in any matter to which he laid his hand." He had with all an ease and reserve force that argued well for the future. To his close friends, it should be added, his character seemed as open as a cleanly and clearly printed page; and those friends so loved that which they read therein that they consciously, or unconsciously, regarded him as a sort of hero.

Young Rice is next found, for a short while, at the University of Virginia, where Professor Noah K. Davis waked him up wonderfully in the noble departments of Philosophy; and where certain ideals of the place served as a fine tonic.

Meanwhile, in the days of his boyhood, the service of God had become his chief concern. His religious history had been no surface development. When he had appeared before the session of the First Presbyterian Church of Memphis, Tennessee, of which the Rev. Eugene Daniel, D. D., was then pastor, he had both astonished and delighted pastor and session, with his simple and unpretentious but graphic portrayal of his experiences, and by his artless but profound grasp of the great doctrines of Sin and Salvation. It was almost inevitable that such a youth should come to preach the everlasting gospel. He soon came to feel the obligation to do so; and, late in the fall of 1889, he entered Union Theological Seminary in Virginia, to receive further fitting for the work of the ministry. Here he not only enjoyed a comprehensive and thorough theological training, but came into close and helpful relations with that man of pre-eminent holiness, Dr. Thomas E. Peck; and with that Son of Thunder, Dr. James Fair Latimer, who was fast wearing himself out in overwork which he would have given his Lord. Here, also, he took high rank not as a

ploughing student on every part of his course, but as appropriating, with uncommon directness, celerity and ease, the ethical and spiritual marrow of every discussion. Here, too, he soon enjoyed an unsought leadership amongst his fellow-students.

Before he had finished his Seminary course he gave strong proof of a prodigal endowment as a preacher of the gospel of Christ. His intuitive perception of the very heart of a Scripture teaching, his heart knowledge of its truth, his faculty for simple but often profound analysis, his power to illustrate and to explicate his thought until it should be easily apprehensible by the humblest intelligence, the chaste and noble imagery with which he was accustomed to clothe his thinking in ordinary conversation, as well as in public speaking, his fine diction, his deep-toned mellifluous voice, his very prepossessing appearance, unmarred by any ugly consciousness of his points of superiority, his generous love for all men, and his sincere and thorough going enthusiasm for God's truth and way as revealed in the Holy Scriptures, fitted him to be one of the noblest preachers.

At the close of his student career in the Seminary, he became pastor of the Second Presbyterian Church of Alexandria, Va., 1892. Here he followed a man of brilliant pulpit abilities, an active pastor, and a man of marked attractiveness and charm; but he captured the hearts of all his people, builded spiritually in a superior way, led his church to still higher levels of practical activities than those reached in the pastorates of his predecessors.

During the summer of 1896, the young pastor spent several months in Europe, and wrote back to his people a series of very interesting letters, published in the Central Presbyterian of Richmond, Va.

Long before this date he had become known throughout his communion as a noble preacher and had been called to conspicuous churches on every side. Thus he had been called to the pastorate of the First Presbyterian Church in Baltimore, one of the most powerful in the Northern Communion, in

1893, before he had ended his twenty-sixth year, or the first year of his pastorate in Alexandria; he had been called to the First Presbyterian Church of Nashville, Tenn., in 1894; he had been courted with great fervor by the First Church of Norfolk in December, 1894; he had been called to the First Church of Macon, Ga., in January, 1895; been called to the Presbyterian Church of Lexington in July, 1895. He had considered these and other calls, but had declined them all. An invitation extended in the latter part of 1894 and 1895 to serve as Chaplain at the University of Virginia during the sessions 1897 to 1899 had caused a struggle. He recorded in seventeen pages of manuscript the reasons why he should serve as chaplain at that place and in nineteen pages the reasons why he should not serve. The fact that he would have no body of believers organized after God's revealed plan, to give him spiritual support, and whom he could use as a pastor and session can employ the organized local church was a weighty reason in his eyes for declining the overture. During the summer of 1896, while he was in Europe, he was called to the pastorate of the Central Presbyterian Church of Atlanta, Ga. The circumstances attending this call were such, that after a protracted period of consideration and prayer, he was led to accept it, although it made him the successor of one of the most powerful preachers of the Church at large, and of a man followed by the loving admiration not only of his own congregation but of the city of Atlanta.

Here also Mr. Rice proved his entire competency. During the first year of his Atlanta pastorate he led his congregation to clear off from its property a heavy and crippling, bonded debt, of \$15,000. In succeeding months he led it to substitute for the system of pew-renting, the system of voluntary offerings, as the source of the church's revenue; led it to improve its musical service by the introduction of a new organ; led it to increase its gifts to the Benevolences steadily, so that his church came to be recognized as one that could be counted on to give effective and liberal support to every great cause. His ministry was equally blessed to the spiritual growth of the

people, and to the development of their activities in behalf of some of their more immediate neighbors. Some of his members became exemplars to the church at large in their activities in behalf of Negro Evangelization. Some gave themselves to other forms of city mission work. The Sunday School in the Central Presbyterian Church became in his day one of the largest in our communion; and was suitably housed in a modern Sunday School building. He saw to it that his Negro Sunday School was suitably housed, himself making the largest single contribution to the erection of the building.

While serving with delighted acceptance his fine charge, he continued to win steadily and rapidly the admiration of our whole communion and the admiration of some sister churches. A slight indication of this is seen in the fact that, before he had reached the age of thirty-two, in 1899, two excellent institutions, Davidson College in North Carolina and Central University in Kentucky simultaneously conferred upon him the degree of Doctor of Divinity. Stronger proof of the high estimate set upon his gifts and labors appears in the demand for his services as occasional preacher, on the part of his brethren when convened in the capacity of Synods or Assemblies, whenever he was to be had; and to the calls in various directions to pastorates, professorships, and presidencies of institutions of learning.

Twice, in the year 1899, the Franklin Street Presbyterian Church of Baltimore called Dr. Rice, using arguments that made a powerful appeal to him; but the people of his church protested before he had time to weigh the matter. The members of the Central Church plead privately that he should not leave them, the session presented to him in writing a remarkable plea against his leaving their church, likewise the deacons.

The paper of the deacons which is briefer than that of the Session, may be incorporated in this memorial as exhibiting the attitude of the Central Church as a whole:

Whereas, it has come to the knowledge of the Board of Deacons of the Central Presbyterian Church of Atlanta, that our beloved pastor, Rev. Theron H. Rice, D. D., has been called

to the pulpit of the Franklin Street Presbyterian Church of Baltimore; be it therefore,

Resolved, That while we are deeply sensible of the compliment to our pastor implied in his call to the pulpit of our Sister Church and while we sympathize with the desire of our Sister Church to avail herself of the services of one whom the Lord has so abundantly honored with His Spirit, we nevertheless beg to enter an affectionate protest against any effort which seeks at this time to deprive us of our pastor; and in support of our protest we beg to submit the following reasons why our pastor should remain in the field which he now occupies:

First—The cause of Presbyterianism in Georgia is vitally in need of that quality of leadership which our pastor has shown himself to possess, and, having lost two such wise and sagacious leaders as Dr. E. H. Barnett and Dr. G. B. Strickler, the former by death and the latter by removal, Presbyterian interests in Georgia could ill afford at this time to meet the loss which our pastor's departure from the State would entail.

Second—The strategic importance of the Central Presbyterian Church of Atlanta, as the foremost individual Church in the Synod of Georgia, renders it of serious consequence just at this time that nothing should impair or retard its progress.

Third—The imperative need of stimulating the cause of Presbyterian Education in Georgia having profoundly stirred our pastor's heart since coming among us, it is of paramount importance that our pastor should remain with us to carry on the work which he has inaugurated in this direction.

Fourth—The success of the two Negro Mission Schools which have been recently started under the direction of our pastor depends largely upon the wise counsel and co-operative enthusiasm which our pastor is so able to give; and likewise the success of colored evangelization in Georgia depends largely upon the success of the experiment in Atlanta.

Fifth—Having through our pastor invited the General Assembly to meet with us in May next, we need the united zeal and the combined resources of our church in preparing to

entertain our visiting brethren in the spirit of true Christian hospitality and fellowship; and to this end we need the personality of our pastor at the helm of affairs.

Sixth—The comparatively brief time which has elapsed since our pastor accepted the call of our church has barely sufficed to enable him to secure that intimate personal acquaintance with our large congregation which is so vitally necessary to effective pastoral work, and, other things being equal, long pastorates are much richer in spiritual and temporal benedictions than short ones.

Seventh—The increased prosperity and efficiency of our Church, together with our release from a heavy bonded debt, all brought about chiefly through the consecrated labors of our pastor, render it possible for us to undertake much larger enterprises and to accomplish much better results under the wise guidance of our pastor than ever before.

Eighth—No pastor could be more securely entrenched in the affections of his flock than is our pastor: and naught save the most imperious necessity should disturb the ideal relations between pastor and flock which now exist.

Be it further resolved, That in consideration of the reasons above given and of many others, we entreat our pastor, if consistent with his convictions of duty and in harmony with that light which he has received upon the subject from divine sources, that he will remain with us and continue his work in the field where he has labored with so much success in the Cause of the Master. But, if after prayerful consideration he decides that the call under consideration is from God, we desire to assure him of the spirit of Christian resignation with which we shall accept the result, knowing that whatever God wills is for the best though we may not clearly see His purposes: and we desire further to assure him that our constant love will follow him in prayers for God's blessing to rest upon him wherever he goes.

And be it further resolved, That we pledge anew to him our loyal support and co-operation in every enterprise which looks to the continued usefulness of our own Church and to the

upbuilding of the Cause of Christ in Georgia as interpreted in the Standards of our Presbyterian faith.

CHARLES D. MONTGOMERY,  
EDWARD VAN EPPS,  
LUCIAN L. KNIGHT,  
*Committee.*

About the same time large numbers in our Denomination urgently desired that he should accept one, or other, of several of the most important secretarial positions conferred by the General Assembly. Still other calls for his service poured in—in 1900, a call to the Second Presbyterian Church of Louisville, Ky., and overtures to the pastorate of the Second Presbyterian Church of Richmond, Va.; in 1903, an election to the Chair of Homiletics in Princeton Theological Seminary, one of the most venerable and illustrious Schools of Theological learning within these United States; in 1905, a second overture from the First Presbyterian Church of Dallas, Texas; an election to the Presidency of Hampden-Sidney College, a call to the Presbyterian Church of El Paso, Texas, a second overture from the Second Presbyterian Church of Louisville, Ky., an invitation to become Professor of Moral Philosophy in Washington and Lee University, and an election to the Presidency of Columbia Seminary; in 1906, a plea that he allow himself to be elected a Trustee of Princeton University, made by Woodrow Wilson; in 1907 feelers as to whether his services could be had by churches in Lynchburg, Va., and in Colorado, Texas, and as President of the Louisville Theological Seminary; in 1908, a second offer of the Presidency of Columbia Seminary, and his election to the Stuart Robinson Professorship of English Bible and Pastoral Theology, and a second call to Princeton Seminary. He never courted calls; but he feared to consider them not, lest he might go against the call of God. He pondered the *pros* and the *cons*, and prayed with great earnestness for divine guidance.

During his Atlanta pastorate, strong and discerning men who knew him well regarded him as his University mates had

been wont to do, as a man of indefinite, moral and spiritual, reserve power. Proof was given of this when he was thrust into the leadership of what is known as *The University Movement in Atlanta*. At the instigation of certain friends of Columbia Seminary, in Columbia, S. C., and of the Southwestern Presbyterian University, at Clarksville, Tenn., and of Georgia Presbyterians, who desired the establishment of a great Presbyterian University, which "should eventually be the Princeton of the South," within the bounds of Georgia. He planned the consolidation of Columbia Seminary, the Southwestern Presbyterian University, and the College which the Synod of Georgia was on the point of founding, into a great University to be located in Atlanta. He led the movement to the threshold of success, and but for an ineradicable opposition on the part of some of the friends of one of the old institutions, he would have carried the plan through triumphantly. In the effort, he demonstrated the qualities of high purpose, broad comprehension, ability and power of achievement. His ultimate failure in the end aimed at, no more reflected on his leadership than the failure of the Confederacy on the leaders of that splendid but short-lived republic. This work gave him the ear of Atlanta. Under his inspiring leadership Atlanta reached the ennobling consciousness of a city with a citizenry not steeped hopelessly in commercialism, but easily aroused to the exhibition of exalted self-sacrifice in order to the realization of high educational and moral and religious ideals. Atlanta should thank—probably does thank him—for revealing the inwardness of the city, to herself and to the world. Under his leadership she did all that was asked to turn his noble dream into reality. Her citizens from the greatest to the day-laborers and the news-boys contributed to the end.

In this enterprise he served his denomination well, in pushing to the front an ideal that should be realized, yet, in some well-chosen place within its bounds; in furthering the interest in education throughout its bounds; and in increasing the *esprit de corps* of Presbyterianism in Atlanta, not to speak

of incidental aid rendered to at least three existing worthy literary institutions.

Dr. Rice's efficiency as a Christian pastor and a leader in noble enterprises has been explained in part, by remarks, incidental to the story of his life, on his splendid natural endowments, on his intellectual and moral acquirements, and on his spiritual gifts and graces. This efficiency may be further explained as follows: He was a *man of prayer*. In undertaking any difficult work in his congregation it was his custom to have his people, or the most earnest and godly of them, meet and pray about it. He heartily approved of the paragraph in our Form of Government, which says: "When a minister is called to labor as pastor, it belongs to his office to pray for and with his flock as the mouth of the people unto God." He magnified the power and the privilege of prayer, and was wont to refer anything alleged to have been done by him to the aid of God occasioned by prayer.

He was also as minister, a teacher of the word of God, an expository teacher, cherishing the hope of carrying his congregation through a larger part of the whole Bible. He had a great gift for so expounding God's word that it seemed to fall by its own glorious weight and sweet penetrativeness deeply into the minds and hearts of his hearers. He placed high grade preaching to the masses above every other form of ministerial work for usefulness. At the same time he endeavored to cultivate an intimate and affectionate acquaintance with his people, drawing near particularly to the poor and needy, the suffering and the afflicted, and to little children. He believed in the wise proverb: "A house-going minister makes a church-going people;" and that, after the study of God's word, there is nothing so enriching to the minister's spiritual life and efficiency in the Lord's work as the faithful discharge of pastoral duty. In short he worked with a Biblical ideal before him, as to what the pastor should be and do, built upon the Bible and also upon the very best traditions of the Reformed pulpit from the time of John Calvin and old Richard Baxter to the present, *i. e.*, upon the best

interpretations of the Bible on the whole that the world has known. He loved and was influenced by the Seventeenth Century theologians, especially John Owen; loved and was built up by Bishop Butler's immortal "Analogy," of the Eighteenth Century, and the classic theologians of succeeding years, including those of his own church, particularly Dabney, Thornwell and Peck. He studied and profited by the biographies and sermons of some of the more gifted modern ministers, such as Robert Murray McCheyne, Thomas Chalmers and Hudson Taylor, of the China Inland Mission. He studied the sermons of Spurgeon, and Broadus, and McLaren of Manchester, and many others.

In part, owing to an instinctive bent, and, in part, owing to the stimulus derived from the works of Dr. James Stalker, of Scotland, Dr. Rice devoted in this period not a little attention to Biblical Theology; and the conviction grew upon him that this particular branch should be cultivated by sound thinkers because it had been left too much to rationalistic thinkers and because he believed it to be the method of theological investigation best suited to the mind of the times—the historical and critical mind. He believed that to many minds theology thus pursued, while yielding the contents of our dogmatic systems, would have living freshness and positive fascination. The discipline of this course of study heightened his efficiency. So much concerning his life to the end of his Atlanta pastorate.

Dr. Rice possessing so great natural endowment, so great spiritual gifts, so great acquirements and reputation, it was natural then, his *alma mater*, when in need of an additional professor in 1908, should call him to the chair of English Bible and Practical Theology—a cumbrous, widely inclusive, manifold sort of chair, exceedingly difficult to conduct because it was too inclusive. It was thought that this great and gifted man could do the chair justice if any man could. It has been split up now into two main branches, and portions of one branch have been assigned to other kindred departments.

Since Dr. Rice's health had become very considerably im-

paired, since the burden of pastoral work in his great charge lay heavily upon him, since in a professorship his necessary pastoral work would be confined to the student body, and since he seemed to have special qualifications as well as general fitness for the work of this multiplex chair, he was led to accept the call; and from that time, save when too ill, and save one year granted as a vacation in which to regain, if possible, his health, he labored with great devotion and heroism till he went under the hand of the surgeon about seven weeks before his death, to begin the last period of Titanic struggle to recover health.

Not only the Central Presbyterian Church, but Atlanta at large had recognized Dr. Rice's great achievements along spiritual lines. He had become to church and city the Evangel of Love, the Apostle John of their day. His influence for good was so generally recognized that upon his leaving, "expressions of regret and sorrow came from every part of the city and from the State of Georgia."

As he entered upon his duties as teacher in the fall of 1908, he was heavily burdened with bodily infirmities, including asthma. During the following winter, he was often observed to be literally struggling for breath as he walked back and forth across the campus to his classes. It was reported that often for several nights in succession he slept but little. He seemed to have an endless succession of colds. To some superficial observers he appeared to be a tuberculitic. About this time, however, skilled diagnosticians had told him that while he had had tuberculosis at a previous period of his life, as evidenced by a cavity in one lung, he was free from that fell malady. As the years passed other physical disorders developed. About eight years ago a disorder of the stomach set in, gnawing pain, indigestion and slow inanition. He suffered many things of many physicians in vain. The Board of Directors of this Seminary at length granted him a year's absence that the curative powers of rest might be invoked. His maladies went through periods of remittal and periods of exacerbation, on the whole, growing worse. About two months

before his death a leading diagnostician of the country and leading surgeons of the country discovered that he had been suffering from an ulcerated stomach for these eight years, a top of his sufferings from asthma and colds.

Only in the light of this discovery, I think, can his friends, to some degree, understand the extent and severity of his sufferings and his physical weakness; and appreciate the cheerful submission with which he bore his sufferings, the Christian heroism with which he went about his work, and the genial good fellowship which he ever showed in intercourse with the faculty, students, friends and acquaintances.

Meantime, his coming to the Seminary had proved a great blessing to the institution. Not to speak of the work proper to his class-room—of his able lectures in the departments of Homiletics and Pastoral Theology, of his pre-eminent powers exhibited in the analytical and constructive criticism of sermons; nor of the example he set of noble expository preaching; nor of the noble insight, true for the most part and profound, which he gave in his work on the English Bible—not to speak of this and much more, there is living evidence that his coming to the Seminary radiated a great blessing; that in the judgment of the student body here at the time of his coming, that coming elevated the spiritual character of the whole Seminary. It has been well said that his very presence was a benediction; such was the beauty and Christlikeness of his character.

During these years on certain great occasions, he represented the Seminary, as its spokesman, and did it nobly. Thus in 1911, at the semi-centennial, in Louisville, Ky., of the founding of the Southern Presbyterian Church, as a separate denomination, he delivered a brilliant historical address. Dr. Moore had been appointed to make that address, but as the day approached Dr. Moore was ill. He turned to Dr. Rice with the request that he substitute for him. The time for preparation was very short. He talked with some of his colleagues over the subject, armed himself with certain books and papers, threw the material into shape in his own mind as he sped

aboard the train toward Louisville; and made the sort of address that Mr. Henry Clay, had he had the same sanctification of spirit, and special knowledge, might have made.

Thus again, in 1912, at the centennial exercises of the founding of this Seminary, on the lawn, with a vast concourse as audience—a concourse including the Synods of Virginia and North Carolina, he made one of the most brilliant addresses of the occasion. Thus, also, he nobly represented our school at the installation of his friend, Dr. John Miller Wells, as President of Columbia Seminary, last spring. It was his in a marked degree to say the appropriate word in the appropriate manner.

Meantime during his Seminary career calls dropped on upon him; in 1911, an overture from the church in Orlando, Fla.; in 1912, one from the Second Church in Louisville, Ky., and one from Austin, Texas; in 1918 or 1919, an overture from the Board of Directors of Austin Theological Seminary to become President of that school; in 1918, a call from the First Presbyterian Church of Meridian, Miss.

For many years Dr. Rice's sister, Miss Lucy, made for him the comforts of a home. In 1913 he was happily united in marriage to Miss Elizabeth Sherrard, of Crozet, Va., who henceforth became his heart's partner in plans and labors—in all the high things in which he delighted to serve God and man. To them have been born three children—Theron Hall Rice, III., Joseph Sherrard Rice, and Margaret Lucy Rice.

Dr. Rice went to glory August 17, 1922.

The church on earth has lost in him a man of splendid intellect, of golden heart, of rich enduements with the grace of Christ, of marked capacity for beautiful friendships, of prodigal endowments, acquirements and enduements to preach the Gospel of Christ, and to serve as a spiritual exemplar of uncommon loyalty to God's word, and devotion to the Lord Christ, of a simple and yet a reasoned faith. It has lost a member of extraordinary devotion to the worship of the Lord with his substance as evidenced by his gifts of thousands and

thousands of dollars to the building up of the endowment of Christian institutions, and the support of causes, especially the cause of Foreign Missions. It is well known that to each of two institutions, he gave of his meagre salary \$1,000, that on one occasion he forwarded to Secretary of Foreign Missions his personal check for \$600 and more—all his savings to that time. These are but instances; *giving until it pinched was his habit.*

The students of this Seminary have lost one who not only gave himself unstintedly to build them up in the knowledge of God's word, and in skill in its exposition and application, but one who wrestled with God in their behalf that they might acquit themselves nobly in the high calling of the ministry.

His friends have lost, for a period, one of the choicest of friends, the community and the world one of the knightliest of neighbors.

His sister has lost for a period, a princely brother, his wife a companion who gave himself to her in a rare companionship of soul, his children a devoted and royal father.

To his sister he wrote, on the eve of going under the surgeon's knife for the first time, in July, a beautiful letter, full of affection and comfort, from which the following words are taken:

"I find God's precious word very strengthening. He is my trust. All my hope is in Jesus, who bore our sins and has said: Him that cometh unto me, I will in no wise cast out."

Young gentlemen of the audience, I would that you could see him, as some of us who are older can see him, over his race course of the last thirty-odd years of his life—see him as he moved amongst his fellow-students in the old Seminary at Hampden-Sidney—a young fellow of twenty-three to twenty-five, tall, slender, lithe, graceful, with a finely shaped head covered by luxuriant dark hair, a face expressive of frankness and dignity, of benevolence and force—a face ruddy with the youthful glow of health and lighted with brilliant and intelligent eyes of Irish blue—a lad admired, I think, by all his fellows in the Seminary, by the boys in the College hard-by,

by the faculties of both institutions and by the people of the community. I wish you could see his love of the beautiful in nature, literature and art, his love of his fellow-men, of God's word and way, his love of Christ and desire to serve him. I wish you could see his rapid and steady rise, on leaving the Seminary, in leadership and in the esteem and affection of the Church at large, you would then be better able to appreciate him in his days of declining health. You would be the better able to appreciate his Christian submission to the working of Providence in his later days, to appreciate his character, which was not embittered but grew the finer under his great tribulation. He had the spirit to do and die in the service of his Lord, an eagle-like and unconquerable spirit. His bearing of adversity was no passive yielding. It was a willing submission to his only acknowledged Master—The Triune God.

To that God, Father, Son and Holy Ghost be all the praise for his gift of his servant to his family, to his church, and to the world.