

AN  
**OUTLINE**  
OF THE  
**HISTORY OF THE CHURCH**  
IN THE  
STATE OF KENTUCKY,  
*DURING A PERIOD OF FORTY YEARS:*

CONTAINING  
**THE MEMOIRS OF REV. DAVID RICE,**  
AND SKETCHES OF THE ORIGIN AND PRESENT STATE OF  
PARTICULAR CHURCHES, AND OF THE LIVES AND LA-  
BOURS OF A NUMBER OF MEN WHO WERE EMI-  
NENT AND USEFUL IN THEIR DAY.

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COLLECTED AND ARRANGED BY  
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## APPENDIX II.



The following productions of father Rice are re-published in this work for the following reasons:

1. They are important historical documents, giving, it is believed, a pretty impartial account of the state of religion in Kentucky at the time of their first publication. And,

2. They are specimens of his labours and fidelity in the cause of his Master, under very discouraging circumstances. At an advanced age, when the hearts of many were fainting, he traversed nearly the whole of the state of Kentucky, and several parts of the state of Ohio, to ascertain what was the real state of religious opinion and religious feeling, and to reclaim, if possible, by public and private admonition, those who were going astray.

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*AN EPISTLE TO THE CITIZENS OF KENTUCKY, PROFESSING CHRISTIANITY; ESPECIALLY THOSE THAT ARE, OR HAVE BEEN, DENOMINATED PRESBYTERIANS.—*  
By REV. DAVID RICE. (First printed in 1805.)

ABOUT twenty-one years ago, I came from the state of Virginia to this country, animated, in some measure, with a hope, and a pleasing prospect, of cultivating the vine of the Gospel in it; and thereby doing honour to

my Maker and Redeemer, in promoting the happiness of my fellow men. In much weakness, and many imperfections of a serious nature, I have laboured ever since to promote these important purposes: and sometimes I have entertained hopes, that if not *my* labours, yet the labours of *others* engaged in the same cause, were crowned with success. At present, however, upon viewing the state of morals and religion in this land, my hopes are dashed, and my heart sinks within me.

I am not in the habit of being much distressed by a diversity of opinion about the modes of worship, &c.; but when the fundamental principles of the religion of Jesus are struck at, I tremble for the ark of God—I tremble to see the temporal and eternal happiness of my fellow citizens and fellow sinners, placed on a tremendous precipice. I find the religious opinions of my fellow christians revolutionizing with so much rapidity, and with so much confidence, presage the consequences, that my harp is hung on the willows, and my days are spent in mourning. However, I have determined not to give myself up wholly to despair, but to make one or two more feeble efforts, if God shall enable me, before I breathe my last.

I shall endeavour to trace out to you the way that leads from the truth, as it is contained in the word of God, to Atheism, or a degree of Scepticism equally pernicious. I mean not to enter into any argumentation upon any of the points of doctrine I shall mention; but do little more than trace out the road of error, and give my opinion.

I believe that the doctrine of Particular Eternal Election, when properly guarded against Antinomianism and Fatality, when so explained as not destroy free Moral Agency—to supersede the use of means, nor to prevent the natural operations of second causes,—is the truth, according to the sacred Scriptures, and according to sound philosophy—that it is the only doctrine that can afford a truly convinced sinner any rational ground of encouragement to seek religion in the use of means, or that can save him from black despair, and the only doctrine that can support, in the mind of a real Christian, the hope of eternal life.

I believe that the doctrines taught by the first Reformers, commonly called *the Doctrines of Grace*, viz. Of the total Moral Depravity of Human Nature—of Regeneration by the Holy Spirit, the Third Person of the Sacred Trinity—of the Atonement—of Justification in the sight of God, by the imputed Righteousness of Christ, the Second Person of the Trinity—and of Sanctification by the Spirit, through the truth, are important Scripture truths, naturally connected with the doctrine of Election. These are called the *Doctrines of Grace*, because they consider man as totally ruined by his apostacy from God, and make his salvation wholly depend on the free grace of God, in Christ, and naturally lead true believers in Christ, to say—“Not unto us, Lord, not unto us, but unto thy name be the glory.”

These doctrines are all mysterious, and some of them, at least, above human comprehension; and hence the mind of man labours to get rid of them, and to display its ingenuity and gratify its pride in weeding them

out, until the Christian Religion, and even Natural Religion is entirely mutilated.

The believer in Divine Revelation finds the doctrine of Particular Election standing in the front of these mysteries; and to him it has a frightful appearance. Though this doctrine seems to be countenanced by a number of passages in sacred Scripture, there are difficulties attending it he cannot surmount. His busy mind cannot reconcile some things in it, infers a number of horrid consequences from it, paints these in frightful colours, and stares at them till he is frightened out of this article of his creed. He finds so much plausibility, or, as it appears to him, so much irresistible force, in the arguments against this doctrine, and in favour of the opposite, that, with the help of a little criticism on a few Greek words, he gets clear of this mystery, and for a while sits down easy, and congratulates himself on his success.

But his mind does not continue long at rest. He soon meets with another formidable mystery—the doctrine of Original Sin. Though this doctrine seems also to be countenanced by several passages of Scripture, and accords very well with the moral state of human nature, yet he cannot conceive of the justice and propriety of a race of creatures being punished on account of the lapse of their first parents. His success in the former instance, encourages him to try his ingenuity and strength upon this mystery also. He soon succeeds. He discovers, as he thinks, in this doctrine, such a contradiction to the justice and goodness of God, that he views it with horror, and condemns it without hesita-

tion. But still a difficulty remains. There is the depraved state of human nature—the appearance of this with the first dawn of reason—men's going astray from the very womb, speaking lies. The busy mind, which has already concluded that God does not punish Adam's posterity on account of his sin, finds out that the depravity of human nature, formerly called *Original Sin*, is only a misfortune; and that Christ came into this world, lived, suffered, and died, only to save men from this misfortune and its effects. Now, as a remedy for human depravity, as a way to remove the evils of this misfortune, it is found out that they may be all removed by believing—that this believing is a very easy thing—that it is as easy to believe in Christ, as to believe that two and three are equal to five—that faith is not the gift of God—that regeneration flows naturally from faith, or is naturally connected with it: so that, as matters now stand, it is very easy to get free from the misfortune of human depravity. Now the evil of sin is much lessened; many of the difficulties of the Christian life removed. God appears all love and mercy; the terrors of vindictive justice are all removed; a sweet serenity fills the mind; it experiences a joy it never felt before, and infers from this happiness the truth of the system which produces it.

Though now the most distressing mysteries are removed from the Christian system, yet there are others as inconsistent with his philosophical pride as those were. There is the doctrine of the Trinity—a Triune Deity—three Persons, but one Divine Nature. This reason cannot digest, it is so unphilosophical. "If there are

three Persons there must be three Gods, which is unnecessary and absurd. If this doctrine is true, Christianity is a system of Tritheism, and Christians worship three Gods instead of one." The mind being inured to the business of annihilating mysteries, and become dexterous at the work, falls upon this without hesitation, and soon has it cleared out of the way. He discovers that the Spirit of God is no more a distinct Person from the Father, than his own spirit is a distinct person from himself. He finds out that Jesus Christ, the Son of God, is not, properly speaking, a Divine Person of the same substance with the Father, but a Person in whom God manifests himself to his creatures: "God manifest in the flesh." Perhaps he proceeds a step farther, and finds out that Jesus of Nazareth is a mere man, who never existed until conceived in the womb of the Virgin Mary; a mighty Prophet sent into the world to restore the Religion of Nature, which had been lost; to set an example of patience and resignation, and to confirm his doctrine by his death. But we are not done with these mysteries yet. There is the doctrine of the Atonement, and of Justification by a Vicarious Righteousness. We have this to remove; but we are already prepared for it. God now appears so merciful, and so entirely void of vindictive justice, that it would be easy to get clear of this mystery, were it not for a number, and a great number too, of stubborn passages of Scripture; but by one means or other, and particularly by the help of a little criticism on the Greek word *Katallage*, or Atonement, he surmounts this difficulty also: and thus his work is nearly completed. He

congratulates himself on his successful exertions. He has rid Christianity of all its frightful and unreasonable mysteries—he has reduced it to a rational system of Theism. It is fit to be credited and embraced by men of genius, improved by the greatest philosophical research. He thinks every Deist may be rationally expected now to embrace Divine Revelation and become a Christian, for he has removed all the supposed absurdities that used to frighten them from it. But with regard to most Deists he is greatly mistaken; for the greatest of all objections, the *Morals*, the MORALS of the Bible, still remain. The Bible still denounces damnation upon all impenitent sinners. The sensible Deist, instead of being converted, looks on and secretly smiles to see the folly of the Christian, in thinking to convert him, while he himself is establishing the Deistical system. Deists see that the Christian system, thus mutilated, is the same as their own; only it holds out the terrors of *certain* damnation to offenders, while their creed leaves this matter *doubtful*. Their system ascribes the honour of their discoveries to the strength, improvements, and exertions of their own minds; while the other humbles the pride of their understandings to the feet of Divine Revelation; and they have no relish for this humiliation of their understanding. They enjoy the same kind of pleasure in ascribing all their discoveries to the strength of their own minds, that our *illuminated* Christian finds in weeding out the mysteries, and removing the supposed absurdities of Christianity.

But the Christian we have in our eye, who thinks himself enlightened above his fellows, if he thinks it prudent and conducive to the main design, can also annihilate this terror of eternal damnation. Some of this character, through the aid of the Arminian notion of Universal Redemption, remove this objection also out of the way. By the help of a small criticism on the Greek word *aion*, they make the important discovery, that the word *eternal* signifies but *a little while*,—that Hell was built in mercy to the damned, and was designed to bring them to repentance.

Now the doctrines of Regeneration by the Divine Spirit—of pardon and acceptance through the Atonement and Righteousness of Jesus Christ—of Sanctification by the Spirit's application of divine truth—and almost all the peculiarities of the Christian Religion are gone, and Christianity reduced to a system of Deism, only a little improved, and founded upon Divine Revelation.

Let the man we have been supposing to take these several steps, only imagine his own reason capable of learning from the book of Nature the true character of God, and by one easy step more, he renounces his Bible, and commences entire Deist. He now reads, or tries to read, only the book of Nature. He turns leaf after leaf. Here he finds provision made for the happiness of sensitive beings in the system of which he is a part; but in the next page he finds provision made for their misery, which makes him doubt whether the Author of the system is a benevolent being or not. In the next page he reads in moral agents, sensibility, benevo-

lence, and compassion, which induces him to think the Author of the system to be morally good:—but he reads on, and soon finds malice, revenge, envy, hatred, injustice, and intemperance, which confounds his ideas; he knows not what to think of his Maker; he can scarcely conceive of the Deity as an intelligent, designing agent, but calls him *Animus Mundi*, the soul of the creation, the principle of existence, &c. He knows not, I say, what to make of his God. From his works he can form no consistent idea of his character. A Being without a beginning,—an eternity before time began,—an eternal, solitary God! Something must have existed from eternity, or nothing ever could have existed;—this existence is a necessary existence. But why might not the Universe have enjoyed this necessary existence, as well as a Deity, the supposed cause of its existence? Here he becomes an entire sceptic, or is plunged into the greatest of mysteries, by which all others are swallowed up, a system of dependent mutable beings, possessing independent existence. Here he stops. He can advance no farther. Here is the death and the grave of all reason and virtue. The world is now a scene of madness and misery; and no wise and benevolent head of the Universe, to steer the good man through the tempestous ocean.

Thus I have pointed out to you the natural grades of error. It is a beaten way, which many have trod formerly, and which many are treading in the present day. I have not mentioned a single error, but what I understand some of my fellow citizens have adopted, and discover a great attachment to. They seem to

think they are making new discoveries,—that the present race of Christians are more enlightened than the former; and that they are advancing in religious knowledge, and approaching near to the Millennium, when in reality they are only raising old errors from their graves, many of which distressed, and greatly injured, the Church of Christ, many hundred years ago, and have been so long dead, they are almost buried in oblivion. These several grades of error, we shall set down in order, number them, and give them the names which they commonly bear.

1st. The first step is from Calvinism to Arminianism. Here I believe many good men, whose hearts are sounder than their heads, stop, and proceed no farther in the road that leads to Atheism.

2d. From Arminianism to Universalism.

3d. From Universalism to Pelagianism.\*

4th. From Pelagianism to Semipelagianism.†

5th. From Semipelagianism to Arianism.‡

\* Pelagians—a sect who appeared about the fifth, or end of the fourth century. They maintained the following doctrines. 1st. That Adam was mortal, and whether he had sinned or not, would certainly have died. 2d. That the consequences of Adam's sin were confined to his own person. 3d. That new born infants are in the same situation with Adam before the fall. 4th. That the law qualified men for the Kingdom of Heaven, and was founded upon equal promises with the Gospel. 5th. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection. 6th. That the grace of God is given according to our merits, &c.

† Semipelagians, are such as retain any of the heretical opinions of the Pelagians mentioned above.

‡ Arians, are followers of Arius, a Presbyter of the

6th. From Arianism to Socinianism.\*

7th. From Socinianism to Deism.

8th. From Deism to Atheism.

When Christians arrive to the 5th grade, they have freed themselves from all the distinguishing features of the Christian religion, and are become *Deists*, while they think they are nobly engaged in freeing Christianity from the mysteries and absurdities which had been attached to it in the dark ages of ignorance and credulity, and fixed upon it by *creeds* and confessions.

There are two ways of propagating and establishing this *system of error*, viz: by philosophical reasoning, and by the appearance of much *piety, benevolence, and zeal*. The first is comparatively slow in its operations, and

Church of Alexandria, about the year 315, who maintained that the Son of God was totally and essentially distinct from the Father; that he was first and noblest of those beings whom God had created, the instrument by whose subordinate operation he formed the universe, and therefore inferior to the Father both in nature and dignity: also that the Holy Ghost was not God, but created by the power of the Son.

\* Socinians. They maintained that Jesus Christ was a mere man, who had no existence before he was conceived by the Virgin Mary; that the Holy Ghost is not a distinct person; but the Father is truly and properly God. They own that the name of God is given in the Holy Scriptures to Jesus Christ, but contend that it is only a deputed title, which however vests him with an absolute sovereignty over all created beings, and renders him an object of worship to men and angels. They deny the doctrines of justification and imputed righteousness, and say, that Christ only preached the truth to mankind, set before them in himself an example of heroic virtue, and sealed his doctrines with his blood. Original sin and absolute predestination they esteem scholastic chimeras.

chiefly addresses the faculty of reason. The second makes more rapid progress, as it seizes the religious affections, or passions of *men*, and by this handle they are suddenly drawn away, without taking time maturely to think, and deliberately ponder their *paths*. They are led away by the apparent piety of their *leaders*, and the strong persuasion they have, that God is with these men. The above account is not mere theory, it has been often realized by individuals, and by societies. Several individuals in our day and country, who might be particularly named, have trodden pretty exactly in the above steps, until they have arrived at Atheism, or something equally absurd, or equally destructive of piety and virtue.

About thirty years ago, as I have been informed, the Christian religion was in a pretty flourishing state among the Protestant dissenters in England—their houses of worship were much crowded, and the people all attention. They concluded, however, at length, that *Confessions of Faith* were hurtful things, which cramped the mind, and put a stop to free inquiry, and improvements in knowledge. They resolved to let every candidate for the Gospel *Ministry* draw up his own *Confession of Faith*. These candidates dropped one mystery after another, until they got to the 5th grade of error. The people, convinced by their masterly reasoning, followed them. After the novelty was over, and the minds of men became calm, these doctrines produced their genuine effects—the zeal of the people subsided, they dwindled away, and a number of flourishing congregations were reduced almost to a state of non-

existence. In this torpid state they remained for some time; until at length, there *sprung* up a set of evangelical preachers, who revived the long exploded doctrines of the reformation. The people by this time, saw the bad effects of *Arianism*, and *Socinianism*, in the principles and lives of their fathers; exploded the new refined system; and again embraced the principles of the reformation. On which, religion revived, and several of these congregations rose as from the *dead*, and again became flourishing societies. We are informed, that late in the last century, the Ministers in Germany got to weeding Christianity of its mysteries, and trying to render it more philosophical. They succeeded—and soon reduced it to a stock fit for the reception of the system of the Illuminees; or rather of Illuminism, the systematical subversion of all systems. The consequence was, distraction and desolation were spread over a considerable part of Europe, while the religion of *Jesus* lay bleeding in the *dust*.

The principles of Semipelagianism, Arianism, and Socinianism, make God so merciful, and the way to heaven so easy, that in time it naturally lulls the mind to sleep, and makes it indifferent about all religion. Men do not consider that “A God all mercy, is a God unjust.” They have read, “He that believeth shall be saved,” and are informed that “believing is the easiest thing in the world.”

They can prepare for heaven at any time—they are busy now about other things or taken up with other pleasures and pursuits. In due time, however, they design to believe, and be saved. This *idea* is not the

creature of my own mind. I have seen it realized in numberless instances, and observed the sad effects of this easy way, in preventing all proper timous exertions, to get to heaven. This is the natural effect of such notions, the proper tendency of these doctrines. The present generation of Christians may not thus improve them; their principles, imbibed from a better system, and their present zeal, may preserve them from it; but it will produce, and has in some measure produced this effect upon others; if their children inherit their notions, they will produce this effect in them. Yea, in many instances, these notions will convert their children into Deists and Atheists. We, who are praying for the advancement of Christianity, and for the destruction of infidelity, and predicting the commencement of Christ's Millennial reign, are imprudently, and undesignedly preparing the way for a nation of unbelievers to be born in a day; we are, contrary to our design and expectation, opening the flood-gate for impiety and immorality, to pour forth and deluge this happy land. This, my *dear brethren*, is the prospect that lies before me; this evil I see already commenced, and forebode its greater increase: it is this that fills my heart with daily anxiety, and causes my *harp* to hang on the willows.

I beg leave to mention a few things, which I think were the causes which have produced a number of the errors mentioned above, or giving them currency among the people:

1. One of these, I think, was a mistaken opinion about the extraordinary bodily agitations which have ap-

appeared in our worshipping assemblies. They were looked upon by too many to be miraculous and immediately from God; and hence the lively and impressive ideas that persons had in these exercises, were all thought to be from heaven, and therefore true. They judged of truth by these impressions, and not of these impressions by the truths of God's word. The apprehension that God was at work in an extraordinary way, and that they were the subjects of his miraculous operations, agitated their whole frame, and considerably affected their imaginations, which became therefore more lively and strong. When they saw others under the same bodily exercises, and heard them expressing the manifestations they had received, they looked upon them to be under the same divine influence, and their ideas and impressions also to be from God. This exposed them to be led astray by their own imaginations; and by the imaginations of others of whom they had conceived a high opinion. The error here was, men's taking something else than the written word of God, as the rule of their *faith*. It prepared them to be imposed on by any body who should advance a specious error with great warmth and engagedness in religion.

2. Another thing that prepared the minds of many for the reception of error, was their high expectation of the speedy approach of the Millennium. This they looked upon to be an extraordinary event, and were ready to conclude every thing that was extraordinary, was a mean conducive to this extraordinary event. It was easy to see that they looked upon all former revivals as vastly inferior to the present, and this put them in a

great measure above learning any thing from the experience and observation of others. Every hint of disorder and irregularity, however kindly intended, was looked upon as opposition to the work of God; which destroyed the influence of those who gave them. In some places where very few were added to the communion of the Church, not half so many as had been known in other revivals, it was esteemed the greatest revival that ever was known, merely because there was an extraordinary commotion among the people. And even now, when the *work* is evidently in a retrograde motion, and half the christians in the land are mourning over the decay of piety, and the growth of error; a number are full of the idea of a Millennium, and seem insensible of the decay of religion, and of the strengthening infidelity; and confident that they are advancing in truth and piety, while some of them are in the broad road that leads to Atheism.

3. The generous sentiments imbibed by Presbyterians, and acted upon perhaps imprudently, encouraged some to speak very freely of creeds and confessions. The reflections were popular; the notion was eagerly embraced, and many were resolved to have no *confession* but the *Bible*, which they had read too superficially, and very imperfectly understood. They were then prepared to imbibe every new notion, advanced by a popular warm preacher, which he said was agreeable to Scripture. They were like a parcel of boys suddenly tumbled out of a boat, who had been unaccustomed to swim, and knew not the way to the shore. Some fixed upon one error, and some upon another: most, how-

ever, of which I have heard, were such as tended to the abolition of Christian mysteries.\*

My dear Christian Brethren, the 1st, 2d, 3d, 4th, if not the 5th grade of error, mentioned above, some of us formerly called Presbyterians, I fear have unhappily trodden; it evidently appears that the other steps are natural and easy; after these are gone over, it requires but little exertion to accomplish the rest. Shall I address you on this subject, or shall I forbear? Shall I vent the anxious, mournful feelings of my heart? or shall I restrain them, and pour out my sorrows in the silent shades of retirement? Shall I retreat to some lonely cell, and hide myself from the church and the world, where I shall see and hear of their errors, their vices, and their miseries no more? and spend the small remnant of my days in endeavouring to converse only with God and my own heart! Have I so far lost the confidence of my Christian friends, as to be esteemed their

\*I have frequently, in the course of this address, communicated the idea, that many things in the Christian system are mysterious, and lie in some measure beyond the comprehension of our present powers; I would not by this be understood to mean, that any thing in Christianity is, in the least degree, contradictory to reason, or absurd in its own nature. There is certainly a great difference between a proposition being absolutely beyond the powers of our present comprehension, and its being contrary to the first principles of reason. The proposition that the three angles of every triangle are equal to two right angles, is one absolutely beyond the comprehension of the illiterate husbandman; is it therefore not true? I am fully convinced, there is nothing in the Sacred Scriptures which is contrary to sound Philosophy. But I am equally convinced, that "none by searching can find out God, nor can any know the Almighty unto perfection."

enemy, because I tell them the truth? an enemy to the Church of Christ, because I labour to guard it against mistakes, and point out those things which threaten its destruction? Shall I be despised, because I mourn over the cause of Christ, when I see it bleeding at a thousand veins? Am I an opposer of a revival of religion, when I say the jirks, dancing, &c. are not God's instituted means of *Grace*, nor Scriptural evidences of true religion? and that when they are voluntary, they are a corruption of God's worship? Should I say that enthusiasm and spiritual pride, a vain conceit, self-sufficiency, and self-confidence, have evidently made their appearance among us, and are undoubtedly tarnishing the beauty of the religion of *Jesus*, which is modest, humble, teachable, meek, and lovely. Shall I be counted an enemy to that *Jesus*, whose cause has been long dear to me, and which I have endeavoured to exert my small abilities to support? Believe me to be your friend, believe me, though very unworthy and insufficient, to be a friend to, and an advocate for, the cause of Christianity. I now consider myself as standing on the verge of the *grave*, my proper position; and am soon about to step into the presence of God, my Judge; and in this solemn posture, I humbly and earnestly beseech you, yea, I solemnly charge you in the presence of my Judge, seriously to pause, reflect and think. Examine your opinions and religious practices, by the written word of God; call in all the help you can, to understand and rightly apply the Scriptures; view and consider the steps that lead to Atheism, that bottomless gulph of *mysteries*; consider the steps others have taken, and

where they have landed; avoid all Semipelagian, Arian and Socinian notions; see how directly they lead to infidelity. I beseech you by all the regard you have to the honour of God, to the virtue and happiness of your fellow citizens, to the interests of the Redeemer's kingdom, to the happiness and comfort of many of your fellow Christians, and especially to the reformation and salvation of a rising generation, and even generations yet unborn. By these regards, I say, I humbly and earnestly beseech you, seriously pause and think. Pause and think again. Have you not been led on nearly in the steps I have pointed out, and which I imperfectly pointed out to some leaders near a year and a half ago? Are you not now standing on ground, which you would at that time have shuddered at the thought of approaching? And can you tell me where you or your leaders will stop? Have you not been led from Calvinism to Arminianism?—from Arminianism to Semipelagianism?—from that to Arianism?—from Arianism to Socinianism? Thus you have arriven to the 5th grade in the road of error, which is five-eighths of the way to *Atheism*. Had the whole been discovered to you at first, you never could have been brought to the precipice on which you now stand. But you have been artfully prepared for each step, before you were informed of what lay before you; your minds have been illuminated (if I may use such a contradiction) by the mists of darkness, artfully cast before you. I again beseech you, seriously pause and think. Pause and think again. I earnestly beseech you, for my heart is in it—Pause and think! pause and think again!!!—Be

not, led by your feelings, they are a fallacious guide; suffer not your judgments to be biassed by your love or dislike to any description of men. I speak as unto wise men, judge ye what I say. Now, my Christian friends, I do with a heart bleeding for Zion's wounds, with love and esteem for you, bid you an affectionate farewell.

DAVID RICE.

## II.

*A SECOND EPISTLE TO THE CITIZENS OF KENTUCKY, PROFESSING THE CHRISTIAN RELIGION, ESPECIALLY THOSE WHO ARE, OR HAVE BEEN, DENOMINATED PRESBYTERIANS.—By the Rev. DAVID RICE. (First printed in 1808.)*

DEAR BRETHREN,

There is reason to suppose that some of you are willing to know my opinion of the present state of religion in our country, probably thinking my knowledge of it more accurate than it really is. Be this as it may, my late tour through part of this state, and the information I have received from other parts, give me some idea of it, which I am willing to communicate. If my information should not be in all respects accurate, you will correct it by the best means in your possession.