

A

MEMOIR

OF THE

REV. JOHN H. RICE, D.D.

First Professor of Christian Theology in Union Theological Seminary, Virginia.

BY WILLIAM MAXWELL.



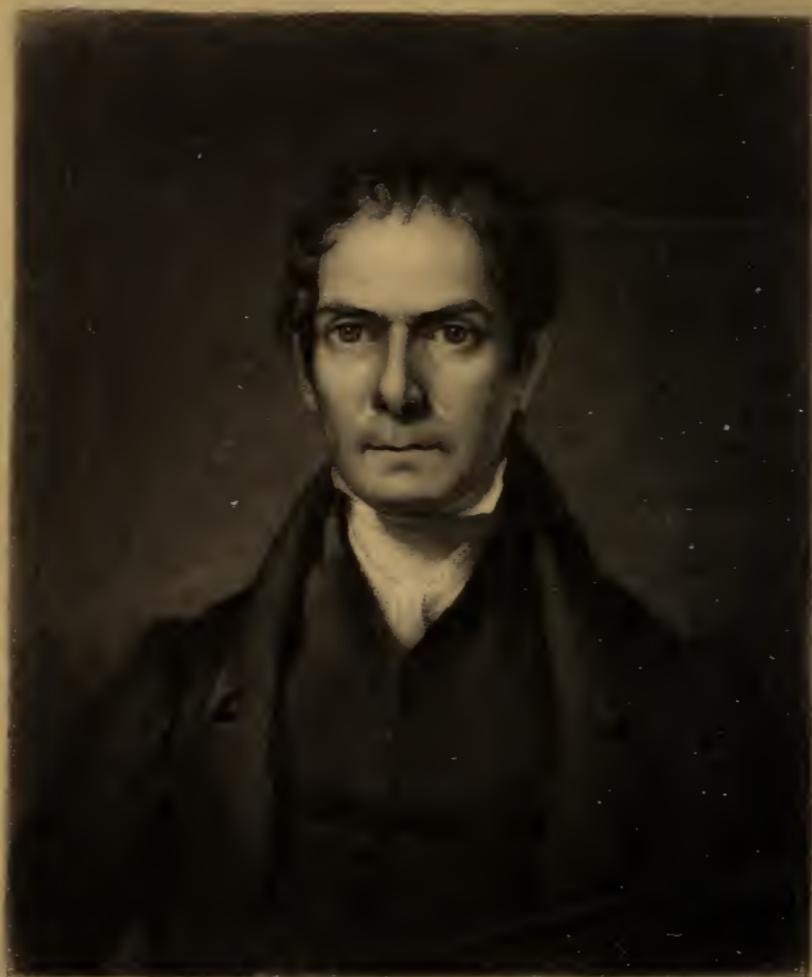
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Portrait of the artist

Painted by J. Verelst

JOHN VERELST, F.R.S. & C. 1710.

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## PREFACE.

166

IN preparing the following pages for the press, I have honestly endeavoured to give a fair and faithful account, as far as it goes, of the eminent and excellent man whose memoir I have undertaken to write; and I cannot but flatter myself that I have pursued my object with some success. I am sensible, indeed, and freely acknowledge, that my own share of the work is very imperfect, and by no means what I could have wished to make it. But this is but a small part of the book, and by far the larger portion of it will be found to consist of letters of the deceased himself, which, I am confident, will be read with great interest by all who can appreciate the truly christian character which they display. There are many persons, too, I know, not only in our own state, but in all parts of the country, who will be able to associate, by remembrance, the voice, and look, and whole manner of the man whom they so justly admired and loved, with these effusions of his pen; and such will, of course, enjoy them still more.

The letters, it will be seen, are many of them entirely *narrative*, giving the most authentic and minute accounts of the various movements of the writer, at different periods of his life, particularly after his removal to Richmond, and during his arduous and persevering labours in establishing the Union Theological Seminary; and all with a freshness of manner, and an interest of feeling, which no one but the actor himself could have put into a history of such things. Others are purely *pastoral*, addressed to different members of his flock on a variety of occasions, and well calculated to interest the sympathies of christian hearts. Others, again, are merely *friendly*; but almost as various as the persons whom he addressed, and exhibiting his own amiable and affectionate spirit in the most happy manner. And all contain thoughts, and sentiments, and remarks upon many subjects, which evince superior wisdom, and deserve, as I trust they will receive, the serious attention of all reflecting minds. I may add, that although they were almost always written in great haste, and on the spur of the occasion, and without copying, (for I have had to thank the persons to whom they were sent, or their friends, for the originals, which they have lent me for this service,) they are generally well written, and some of them very pleasing specimens of this kind of writing.

In availing myself of the aid which these letters have afforded me in my work, I have hardly ever stated any part of their contents beforehand; but have almost invariably left them to speak for themselves, and trusted that the reader would be able to follow the thread of the narrative through them, (although it is sometimes mixed up with other matters,) so leaving the writer to tell his own story, and interposing myself, only now and then, with such additional notices as were necessary to supply omissions, and connect the parts together. In this manner, I have aimed to avoid repetition, and keep the narrative always moving. It is true, however, that I have also introduced other letters, according to their dates, which do not continue the narrative, and so rather delay the reader's progress a little; but then it is always to let him take some new views of the *character* of the pastor, or the writer, or the man; and, in this way, I give him, I think, a fair compensation for stopping him, as it were, for a while on the road.

In copying the letters for the press, I have freely omitted all such parts as I deemed immaterial or irrelevant to the great object which I have had in view; (and, by the way, I have not thought it either necessary or proper to mark the places of the omissions, as is commonly done, by stars, which could only disfigure the page, without doing any possible good.) At the same

time, I have retained some things which I must confess I have felt strongly tempted to omit. I allude here to a few passages which appeared to me to be almost *too private* to be displayed, as it were, before the public; and more particularly to some parts (or indeed the whole) of the letters to myself, which I have felt an almost invincible repugnance to edit, in this way, when the act might seem to imply an "avarice of air" on my part, that I must humbly hope is really no part of my vein; but I have believed that I ought to sacrifice my scruples of delicacy on these points, to the duty of exhibiting the character of my subject in all its lights; and I shall trust the good sense and charity of my readers, to give me credit for my real motives in the proceeding.

Although my business in this work has been chiefly that of a mere compiler, I confess I have felt throughout a constant and oppressive sense of the difficulty and delicacy of the task which (from some special considerations) I have undertaken; and of my incompetency to perform it in a proper manner. I have consoled myself, however, with the hope that my materials are many of them of such intrinsic worth, that if I have failed to display them in the best lights, I have yet not destroyed their value; and the letters, particularly, I must regard as gems which will shine by their own lustre, in whatever matter they are set.

In this confidence, I have only to commend the work to the favour of the christian public, and, above all, to the blessing of that gracious Being who accepts the smallest services of those who wish to please him, and to promote his cause in the world.

NORFOLK, *August 26th*, 1835.

## MEMOIR.

JOHN HOLT RICE, the son of Benjamin and Catharine Rice, was born near New London, in the county of Bedford, in the state of Virginia, on the 28th of November, A. D. 1777.

His father, Benjamin Rice, was a lawyer by profession, and had been, for some time, acting as deputy to Mr. Steptoe, the clerk of the court, who allowed him a small salary of eighty pounds a year for his services in the office. He was a shrewd, sensible man, of a frank and sociable disposition, and had a natural vein of humour and pleasantry that made him a very agreeable companion. He was, moreover, a zealous professor of religion, and a ruling elder in the Peak and Pisgah congregations, of which his brother, David Rice, afterwards called the Apostle of Kentucky, was then pastor.

His mother, whose maiden name was Catharine Holt, was a relative (perhaps a cousin,) of the wife of the celebrated Samuel Davies, the father of the Presbyterian church in Virginia; within the bounds of one of whose congregations, in the county of Hanover, she was born, and continued to reside until she married, and afterwards removed with her husband to the county of Bedford. She was a woman of cultivated mind, gentle disposition, and exemplary piety, fondly attached to her husband, and truly devoted to her children.

At the time of his birth, his parents were living in a small but comfortable dwelling-house, not far from New London, with a few acres of land attached to it, being only

part of a larger tract, which belonged to his mother's brother, the Rev. John White Holt, a pious and intelligent clergyman of the church of England, after whom he was named. Their circumstances were moderate, but respectable; such as placed them on a footing of easy intercourse with all the best society, while their gentle virtues and pleasing manners gained them the friendly regard and esteem of all who knew them.

John was the second son, and third child of his parents, who, at the time of his birth, had an older daughter named Edith, and an older son named David, and after that event, had a second daughter named Sarah, a third son named Benjamin, and a last daughter and child named Elizabeth, all of whom are still living.

John was at first, and for some time after his birth, a weakly and unpromising child, and was indeed hardly expected to live. He was, however, only nursed with the more care by his excellent mother, who watched over his cradle with great anxiety, and offered up many prayers to God for him.

When he was about two years old, he had a long and dangerous sickness, and at one time was thought to be actually dying. He was, accordingly, taken up out of his cradle, and laid upon the bed to expire with more ease, while his poor mother and good Parson Holt stood looking on, commending him to God, and expecting every moment to see him draw his last breath. Contrary, however, to all appearances, he revived, and began to recover in a manner so truly surprising, that the pious minister warmly declared that he was satisfied that Divine Providence must have some great work for the child to perform, and earnestly charged his mother to begin to train him up for it betimes; promising her that he would himself assist her in educating him for his task. After this, his mother very naturally regarded him with new interest, and watched the first open-

ings of his mind with great solicitude, already consecrating him, in her heart, to the service of his Master, and giving him, like another Samuel, to the Lord.

About this time, or shortly afterwards, there was living in the family a brother of her husband, named William Rice, who was teaching a small school in a place called Coffee's Old Field. This good man was very fond of the delicate child, and would often take him up in his arms, to nurse and pet him in his leisure moments. Sometimes, too, as the little fellow would follow him out of the house, he would carry him along with him to the school, and to amuse him by the way, would teach him to call the letters of the alphabet, and afterwards to spell words of one or two syllables, without the book. Finding him very apt to catch learning in this way, he prevailed on his father to let him teach him in the usual manner, and though his father thought at first that he was quite too young to be taught any thing, he was soon agreeably surprised to find that he could spell, and even read, much better than many who were a good deal older, and the fond parent from that moment determined, as he said, that he would give *that* child a good education at all events.

The boy's passion for books was now decided, and before he was four years old, he had read a good part of the Bible, and all Watts' Psalms and Hymns; and his great delight was to sit on his little cricket at his mother's knee, and repeat some of those pious verses to her, as it seems he was already passionately fond of poetry, or, at least, of rhymes.

About this time, or perhaps after he was a little older, his devotion to his uncle Holt made him very attentive to all that that worthy man said and did; and as he had sometimes heard him read the morning service from the book of Common Prayer, the imitative boy would draw a congregation of children, white and black, about him, and give out some

parts of it to them in a very solemn manner; telling them that when he grew up to be a man, he would be a preacher too.

Some time after this, when he was about eight years old, the county of Campbell having been taken off from that of Bedford, by an act of Assembly, and the court house of the latter established in the small town of Liberty, his father removed to another house near that place, and sent him to school to his uncle Parson Holt, who had gone up into the county of Botetourt, and there opened a school for boys; and who now readily took his young nephew into his house, to educate him according to his promise. Here he made some further progress in his English studies, and began to learn Latin; but his uncle's health soon failing, and compelling him to give up his school, he returned to his father's after about a year's absence, and was sent to another teacher, the Rev. James Mitchell, a very worthy minister of the gospel, who is still living in a good old age to enjoy the reputation of his pupil. After this, he lived at home again with his parents for some time, going to school to two or three different masters successively, whose names are forgotten.

In the mean time, the serious impressions of religion which he had derived from his parents and others about him, had been greatly increased, and on returning home to live, we are told that he opened a little private prayer meeting with his elder sister and brother, in which he led the exercises himself. At this time, too, we are assured that he gave strong evidence that he had already experienced a real change of heart, and had become a true disciple of Christ, by his pious conversation, and by his good behaviour in all respects. He was indeed remarkable at this early age, more particularly, for his considerate and affectionate conduct towards his brothers and sisters, and for his peculiar devotion to his excellent mother, whom he loved with a most filial and confiding attachment. Accordingly, he would go to her

in all his little troubles and trials, tell her his sorrows, and receive her counsels with a listening ear, and with a fixed purpose to mind them. One piece of advice especially, which she earnestly pressed upon him,—to govern his temper (which it seems was apt to break out into anger at times,) and to bear all things with christian patience and meekness,—we are told, made a deep impression upon his mind, and produced a lasting and most happy effect upon his character.

When he was little more than twelve years old, he experienced a great loss in the death of this fond and faithful parent, whom he lamented with the most lively sorrow. After some time, however, he found much consolation in the kind attention of his father which was now very naturally increased, and in the tender love of his brothers and sisters, and more particularly of his sister Edith, who was a little older than himself, and now took the chief care of the family upon her; and, after shedding many tears, he became gradually resigned to the will of God. Still he could not help feeling that it was not as it had been while his mother was living. His father, who was but a bad manager, was now a poor man, without slaves to work for him, and with only his small salary as deputy clerk to support his young family. They were, of course, obliged to help themselves as well as they could, and the hardships which he saw his brothers and sisters suffering, much more than his own, greatly affected him. He was, more particularly, grieved to see the toils of his sister Edith, who, as the oldest of them, had to do all the hard work of the house; and, to lighten her burden, he would often help her to milk the cows, wash the clothes, and scour and rub the floors; feeling himself, however, well paid for all his pains when she would call him her good brother, and thank him for aiding her in this way.

But something worse than all this was yet to come upon him; for, after some time, his father thought proper to marry

again, and took for his wife a Mrs. Henry, the widow of Mr. John Henry, (a brother of the famous Patrick,) who had a small fortune of some ten or twelve slaves, besides some other property, of no great value, but which was probably the chief motive to the match. This brought a stranger into the house, and one whom our young boy soon found to be very badly qualified to fill the place of his mother. The new Mrs. Rice, we are told, was a woman of proud spirit and bad temper, who had never had any children of her own, and could not find it in her heart to feel any thing like fondness for those of another person. Indeed, it is even said that she was jealous of the attentions which their own father paid them, and was always upon the watch to see that he did not waste any of *her* estate upon *his* family. At the same time, she was most perversely disposed to treat them all with great rigour, and particularly our boy, whom she strongly suspected of being his father's favourite, and whom she was anxious to drive to a trade, which she thought would be quite good enough for him. In this spirit, we are informed that on his coming home from school at night, she would set him down to his regular task of picking cotton, and then send him up to his room to go to bed without a candle. Such, however, was already his passion for books, that he would then draw out the little pieces of lightwood which he had got unknown to her, and hid away for the purpose, and when she thought that he was fast asleep, he would be reading his Horace by the blaze. Sometimes, too, when his lightwood had given out, he would go on reading by the fire alone, going down upon his knees, and supporting his head by his hands and elbows, with his book open before him on the hearth, till he would almost singe his hair in the act.

This was certainly a hard lot for such a boy to bear. It is not improbable, however, that the harsh treatment which he suffered from his mother-in-law, had some happy

effect in deepening his early impressions of religion, for it appears that some time afterwards, having attained perhaps his fifteenth year, he thought proper to make a public profession of faith; and, accordingly, partook of the sacrament of the Lord's Supper, in the neighbouring church, for the first time.

Shortly after this, his father, who was still bent upon giving him something like a liberal education, raised all the little money he could spare from his small income, and sent him off to Liberty Hall Academy, (which was afterwards enlarged into Washington College,) in the town of Lexington, beyond the Blue Ridge. Here he found himself in a new scene, and one which we may suppose was much more favourable for the prosecution of his studies; for the Rev. William Graham, a Presbyterian clergyman of distinguished talents, was at that time president of the academy, and a lad of young Rice's genius could hardly help catching some improvement from the preaching and occasional lessons of such a master, and his able assistants. Unhappily, however, he had not yet acquired a habit of close and constant application, and, of course, was not much distinguished in his classical studies. Still he was by no means idle; but devoted a good deal of time to miscellaneous reading, which was both useful and agreeable; and his moral deportment was entirely correct.\*

He had continued at Liberty Hall about a year and a half, and his father who could not afford to keep him any longer abroad, was about to take him home, when Mr. Baxter, a young gentleman of worth and talents, who had been a student of the same seminary, and was now teaching an academy for boys at New London, learning Mr. Rice's intention, and having heard, as he tells me, a good

\* This is the substance of a letter which I have received from Mr. Edward Graham, (a brother of the Rev. William Graham,) who was a teacher in the academy at the time.

account of the lad's character, on his occasional visits to Lexington, sent him a kind and generous invitation to come and pursue his studies freely with him. He came accordingly without delay, and being placed at once on the most friendly footing with his preceptor, and boarding at the same house with him, he not only recited to him as his master in the school, but also read with him as his companion in leisure hours, in the pages of Swift, Addison, Pope, Shakspeare, and other standard writers. At this period, my informant says, he showed great fondness for using his pen, and frequently amused himself with writing small pieces for the school boys to speak, and little essays after the manner of his favourite authors, which evinced uncommon proficiency for one of his age. At the same time, his conduct was uniformly proper and becoming. In company, indeed, he was usually silent and reserved, but he sometimes talked upon moral and literary topics, with much good sense; and, upon the whole, appeared to his friend and preceptor to be a pious and promising youth.\*

After improving himself in this manner for about a year and a half, and being now in his eighteenth year, he was most unexpectedly called to make his debut in life, in the character of a teacher. The late judge William Nelson, it seems, who was attending the session of the District Court in New London at this time, had been requested by his kinsman, Mr. Nelson of Malvern Hills, (a seat on James River, about thirty miles below Richmond,) to find some suitable person for him to take charge of a small family school, which he wished to open in his house; and the judge, having heard a good account of him, applied to young Rice, who, with the consent of his father, and by

\* The Mr. Baxter mentioned above is the Rev. George A. Baxter, D. D., who was afterwards President of Washington College for some years, and is now Professor of Christian Theology in Union Theological Seminary, having succeeded his former pupil in the Chair.

the advice of Mr. Baxter, readily agreed to undertake the duty, and began to prepare, accordingly, to set out for Mr. Nelson's as soon as possible. At this point, we are told that his father introduced him one day in the court yard, to the celebrated Patrick Henry, (who was there attending the court as counsel in some cause or other,) saying, "Here, Mr. Henry, is my young son who is about to set out in a few days to try his fortune in the world,"—when the orator took him at once, most kindly, by the hand, and told him in his frank and hearty way, to be of good courage, and "be sure, my son," said he, "and remember that the best men always make themselves;" a sentence, which, falling from such a man, we are told, made a deep impression upon his mind, and often recurred to his recollection, to rally his resolution, and stimulate his diligence, when he found himself tempted to indulge his besetting sin of indolence. Shortly afterwards, our young adventurer set out for Mr. Nelson's, with only a handkerchief full of clothes in his hand for all his baggage, and just ten and six-pence in his pocket, which his father had given him for his outfit; and commending himself, no doubt, in prayer to the God of Jacob, walked down to the river, where he stepped into a boat for Richmond, and thence repaired to Malvern Hills.

Here he found himself in the bosom of a polished and amiable family, and at the head of a small school consisting of the children of Mr. Nelson, and those of some of his neighbours, whom he taught for some time with great industry, and with good success. At the same time, his conduct in other respects, was entirely correct, at least in the eyes of those about him. Indeed, I am informed by a young gentleman of that neighbourhood, who is intimately acquainted with the surviving members of Mr. Nelson's family, that he has often heard them say, that the whole deportment of our youth while he remained at Malvern Hills, was such as to give entire satisfaction to his em-

ployers. He adds, too, from their lips, that he made himself very agreeable to the company who used to visit the house, and, especially the ladies, by his amiable manners, and (what I was a little surprised to hear,) by his occasional verses, which, I suspect, could hardly have been very polished, but which, it seems, they all thought truly charming.

But whilst he was thus “winning golden opinions” from all about him, it appears from his subsequent account of himself, that the course of life which he was now leading was not very favourable to his growth in piety. The gay society, indeed, in which he was mixing every day, gave him a taste for the pleasures of the world, which naturally interfered with the enjoyments of religion. But besides this, we are told that among the guests who frequently visited the hospitable mansion in which he was living, there were several gentlemen of sprightly talents and pleasing manners, but whose minds were unfortunately imbued with the principles of infidelity, which were much more fashionable at that day, (during the progress of the French revolution,) than they are at present, and his fondness for their intellectual conversation, combined with a want of christian courage, led him to listen too patiently to their pernicious sentiments. At the same time, he was cut off, I suppose, in a great measure, from the benefit of a regular attendance upon public worship, and from all intercourse with religious friends. The consequence of all this was, that growing insensibly cold and negligent in the duties of the closet, his mind became clouded with doubts, not indeed of the truth of the gospel, but of his own interest in its promises, and he lost that peace and joy in believing, for which he could not help feeling in his heart that the worldly pleasures which he had gained were no equivalent. Even these pleasures, too, (as usually happens in such cases,) soon ceased to please him; his mind became soured with the world as well as with heaven; and he found himself most strangely

and awfully disposed to regard his fellow creatures, as well as his Creator, with a new and unnatural feeling of coldness and distrust.

In this state of things, after having lived with Mr. Nelson about eighteen months, he determined to pay a visit to his father and the family, to see them, and perhaps to recover his lost peace of mind. He proceeded, accordingly, to Richmond, and going afterwards up the river in an open boat, exposed himself by the way to the rays of the summer sun, and reached home only to be attacked by a severe fever which confined him to his bed for some time, and brought him down to the very brink of the grave. During this period, his reflections, as we may suppose, were not of the most pleasant nature; but, in his actual state, it was no doubt good for him to be afflicted.

On recovering from his sickness, he began to inquire what he should do to support himself; for, it seems, he was bravely determined not to hang upon his father, who, indeed, was hardly able to maintain him. He had been so long absent from Malvern Hills, that he did not know but his place might have been supplied in the interval by another. Or if it had not, Mr. Nelson, as he had heard, from having lived, like an old Virginian of that day, a little too fast for his means, was no longer a "prosperous gentleman," and might therefore be unable to give him any further employment; and he was, moreover, very properly afraid to expose himself again to the temptations of a society which he had found so dangerously pleasing. But where, then, should he go? At this moment, happening providentially to look into a newspaper, his eye fell upon an advertisement of the Trustees of Hampden Sydney College, in the county of Prince Edward, announcing that they were in want of a tutor for that seminary; and he resolved at once to apply for the place.

He set out, accordingly, for the college, on foot, walking all the way, a distance of more than seventy miles; and at the

and of his journey had the mortification to find that the trustees had written to the Rev. Robert Logan, of Fincastle, inviting him to fill the vacancy, and were waiting for his answer. As, however, they encouraged him to hope that they would gladly employ him if that gentleman should decline their overture, he resolved to see him at once, and ascertain his intention from his own lips. He set out, therefore, immediately, on foot again, for Fincastle, with only a solitary nine-pence in his pocket, and having obtained Mr. Logan's answer to the trustees, declining their invitation for himself, and recommending him to their favour, he returned with it to Prince Edward, to claim their promise; and was immediately appointed a tutor of the college, according to his wish.

His appearance at this time, (as I am told by a gentleman who says he remembers it perfectly,) was not very promising. It was towards the end of the fall vacation, about the last of October, of the year 1796, when he was hardly nineteen years of age. He was tall and slender in his person, just recovered, as we have seen, from a sickness which had left him pale and sallow; rather awkward in his carriage, and very shabby in his dress. His only coat had been fairly worn out in the service, and seemed to beg loudly for another, which he was yet unable to purchase. Add to this, he was anxious and troubled, it appears, about a small debt, which he had contracted in Lexington, while he was a student in the academy there, and which he had not yet been able to satisfy. And, above all, his mind, we are told, was still clouded and oppressed by secret sorrow—the result of his folly and levity at Malvern Hills—and he was still “walking in darkness” on his way. In short, he was in a situation to need the services of a christian friend, and such a one as he most happily found on the spot in major James Morton, the worthy treasurer of the board, (an old revolutionary officer of warm heart and liberal spirit, and a pious and zealous elder of the church,) who,

seeing the worth of his character through the disguise of his poverty, took him at once by the hand, advanced him a small sum of money to pay off his debt, and furnished him with a decent suit of clothes on account, but without troubling him with the bill. He introduced him also to his family at Willington, (his farm so called, about four miles from the college,) where he found another, and, if possible, a still kinder friend in Mrs. Morton. This excellent lady, indeed, (whom I remember myself with great pleasure,) was a woman after his own heart,—pious, sensible, affectionate, and blest besides with that cheerful and hopeful turn of temper which makes piety more pious, or, at least, more pleasing. She was thus admirably qualified to “minister to a mind diseased;” and, having won his confidence, and heard his whole case, she applied herself, with equal tenderness and skill, to heal his “wounded spirit.” She spoke to him, accordingly, in the comfortable words of the gospel, and in a manner that seemed to revive all his first impressions of their truth, and of their interest for his own heart. Finding, too, that he was under the influence of a morbid misanthropy, which she rightly judged was as foreign to his natural disposition as it was to the principles of true religion, she strove to infuse something of her own gentle and gracious humanity into his bosom, and with so much success, that he was soon heard to declare warmly, that it was impossible to know such a woman without thinking more kindly of his fellow creatures for her sake. Still his moody malady was not to be cured in a moment, even by such appliances; but only by time, and, above all, by the influences of the Holy Spirit, which, in the true feeling of a christian friend, she earnestly and constantly implored for him at the throne of grace.

In the mean time, the vacation had glided away, and our young tutor had entered upon his official duties in the college, with zeal and spirit. The college, however, which had flourished greatly for a while under the auspices

of its founder, the Rev. Samuel Stanhope Smith, (afterwards President of Nassau Hall, at Princeton,) and still more under his brother, the Rev. John Blair Smith, who succeeded him; was now in a low state. It was, in fact, without a head; for the Rev. Drury Lacy, who had married a sister of Mrs. Morton, and resided on his farm in the neighbourhood, and who had acted for some time as president pro. tem., had either withdrawn, or was withdrawing from it; and the students were very few. Our tutor's class was, of course, but small, (consisting, at first, of hardly more than three or four members,) and after giving all proper attention to it, he found that he had still much time to devote to his own studies, and to his favourite exercise of writing. Accordingly, he spent much of his leisure in this way, and, besides a number of letters to his friend Mrs. Morton, he wrote several little pieces for her daughter Anne, then a small girl about eleven years of age, in whose welfare he already took a lively interest; among others, an abridgement of Bryants' Observations on the Plagues of Egypt, and Lord Littleton's Observations on the Conversion and Apostleship of St. Paul. He continued also to visit, more and more frequently, his kind friends at Willington, where he usually busied himself in teaching the children, especially his favourite Anne, (whom he found, as he thought, uncommonly apt,) directing their reading, correcting their writing, and aiding their parents with his good advice.

A few months afterwards, the Rev. Archibald Alexander, (now a Professor in the Theological Seminary at Princeton,) who had been some time pastor of the church in Charlotte, and colleague with the Rev. Matthew Lyle in the church of Briery, was elected President of Hampden Sidney, and, at his instance, the Rev. Conrad Speece, (now Dr. Speece, of Augusta,) was appointed a tutor; and both of these gentlemen came to the college together to reside. Their arrival was, of course, greeted with great joy by

young Rice, who soon formed a friendship with them, which continued with unabated constancy to the day of his death. Indeed, it is well known by all who were intimate with him, that he always regarded his forming this connexion with these excellent and distinguished men, as one of the most important and interesting incidents of his life, as he esteemed them both highly for their learning and talents, and still more for their "work's sake." The first of them, especially, who was several years older than himself, and already an able and popular preacher of the gospel, he regarded with a mixture of admiration and affection, which he never felt for any other person; and he appears to have attended upon his ministry at this time with great satisfaction, and no doubt with great benefit.

Apprised of his intimacy with these gentlemen, at this interesting period of his life, and wishing to give my readers some account of him from such competent judges, I wrote to them, requesting them to furnish me with their recollections of him for the purpose; and they have both answered me in the most obliging manner. Dr. Alexander, indeed, (more particularly,) has favoured me with a sketch of him, (or at least of his mind,) which is very nearly all that I could have wished, and which I shall give, with great pleasure, in his own words.

"When I first became acquainted with Dr. Rice," says he, "he was not more than twenty-one years of age: After completing his course at Washington College, he had spent one year" (about a year and a half,) "as a private tutor in a family, in one of the eastern counties of the state; but a tutor being wanted at Hampden Sidney, he was employed by the trustees in that capacity. When I came to reside at that place, I found him there; and from this time our intercourse was constant and intimate, as long as I remained in the state; and our friendship then contracted, continued to be uninterrupted to the day of his death. It is probable, therefore, that no other person has

had better opportunities of knowing his characteristic features, than myself; and yet I find it difficult to convey to others a correct view of the subject. I will, however, make a few observations, which you can make use of, in whole, or in part, as in your judgment may best promote the object which you have in view.

1. One of the most obvious traits of his mental character at this period, was INDEPENDENCE; by which, I mean a fixed purpose to form his own opinions; and to exercise, on all proper occasions, entire freedom in the expression of them. He seems very early to have determined, not to permit his mind to be enslaved to any human authority, but on all subjects within his reach, to think for himself. He possessed, in an eminent degree, that moral courage or firmness of mind, which leaves a man at full liberty to examine and judge, in all matters connected with human duty, or human happiness. But, though firm and independent, he was far from being precipitate, either in forming or expressing his opinions. He knew how to exercise that species of self-denial, so difficult to most young men, of suspending his judgment on any subject, until he should have the opportunity of contemplating it in all its relations. He was "swift to hear, slow to speak." No one, I believe, ever heard him give a crude or hasty answer to any question which might be proposed. Careful deliberation uniformly preceded the utterance of his opinions.

This unyielding independence of mind, and slow and cautious method of speaking, undoubtedly rendered his conversation at first less interesting, than that of many other persons; and his habit of honestly expressing the convictions of his own mind, prevented him from seeking to please his company by accommodating himself to their tastes and opinions. Indeed, to be perfectly candid, there was in his manners, at this period, less of the graceful and conciliatory character, than was desirable. He appeared, in fact, to be *too* indifferent to the opinions of others; and

with the exception of a small circle of intimate friends, manifested no disposition to cultivate the acquaintance, or seek the favour of men. This was, undoubtedly, a fault; but it was one which had a near affinity to a sterling virtue; and, what is better, it was one which, in after life, he entirely corrected.

Another thing by which he was characterized, when I first knew him, and which had much influence on his future eminence, was his insatiable thirst for knowledge. His avidity for reading, was indeed excessive. When he had got hold of a new book, or an old one, which contained matter interesting to him, scarcely any thing could moderate his ardour, or recall him from his favourite pursuit. When I came to reside at Hampden Sydney, he had been there only a few months, and I was astonished to learn how extensively he had ranged over the books which belonged to the college library. And, as far as I can recollect, this thirst for knowledge was indulged at this time, without any regard to system; and often, it appeared to me, without any definite object. It was an appetite of the very strongest kind, and led to the indiscriminate perusal of books of almost every sort. Now, although this insatiable thirst for knowledge, and unconquerable avidity for books, would, in many minds, have produced very small, if any good effect, and no doubt was in some respects injurious to him; yet, possessing, as he did, a mind of uncommon vigour, and a judgment remarkably sound and discriminating, that accumulation of ideas and facts, which to most men would have been a useless, unwieldy mass, was by him so digested and incorporated with his own thoughts, that it had, I doubt not, a mighty influence in elevating his mind to that commanding eminence, to which it attained in his maturer years.

A third thing which at this early period was characteristic of him, and which had much influence on his capacity of being useful to his fellow creatures in after life, was a remarkable fondness for his pen. He was, when I first knew

him, in the habit of writing every day. He read, and highly relished the best productions of the British Essayists; and in his compositions he would imitate the style and manner of the authors whom he chiefly admired. Addison appeared to be his favourite; but his own turn of mind led him to adopt a style more sarcastic and satirical than that which is found in most of the papers of the Spectator or Guardian. These early productions of his pen were never intended for the press, and were never otherwise published than by being spoken occasionally by the students on the college stage. I may add, that his first essays in composition, though vigorous, and exuberant in matter, needed much pruning and correction.

There was yet one other trait in his mental character at this time, which struck me as very remarkable in one of his order of intellect. He never discovered a disposition to engage in discussions of a speculative or metaphysical kind. I cannot now recollect that, on any occasion, he engaged with earnestness in controversies of this sort; and this was the more remarkable because the persons with whom he was daily conversant, were much occupied with them. To such discussions, however, he could listen with attention; and would often show, by a short and pithy remark, that though he had no taste for these speculative and abstruse controversies, he fully understood them. Yet I am of opinion that he took less interest in metaphysical disquisitions, and read less on these points, than in any other department of philosophy. On some accounts, this was a disadvantage to him, as it rendered him less acute in minute discrimination, than he otherwise might have been; but on the other hand, it is probable, that this very circumstance had some influence in preparing him to seize the great and prominent points of a subject with a larger grasp, while the minor points were disregarded as unworthy of attention."

To this delineation of the character of his mind, my cor-

respondent adds: "As a teacher, he cherished a laudable ambition to know thoroughly and minutely all the branches of learning in which he professed to give instruction. His classical knowledge was accurate and highly respectable; and the ease with which he pursued mathematical reasoning gave evidence that he might have become a proficient in that department of science. At the same time, he was 'apt to teach,' and succeeded well in training up his pupils in all their studies." And with regard to his personal piety, he observes: "When I first became acquainted with him, he had been a member of the church for some time; but there was nothing remarkable in his religious character. His conversation and conduct were becoming his christian profession, but he exhibited no uncommon zeal, or spirituality. Indeed, I am of opinion, that, at this period, his piety though sincere, was far below that high standard to which he afterwards attained."

In like manner, Dr. Speece, in his letter to me, more briefly says, "Between May 1799, and September 1801, we lived together, the whole, or greater part of the time. My friend did not possess, in those days, the habit of close, persevering study, which he afterwards acquired. His reading was a good deal desultory. I remember feeling surprise now and then, on his owning to me, concerning some book of prime merit, that he had never read it through. Still his quick mind gathered and digested knowledge with great rapidity. I considered him an able teacher, both in languages and science. There was in him a vein of dry, playful humour, which made his conversation very pleasant to all companies which he frequented. Meanwhile, his conduct was such, in all respects, as to adorn his christian profession. The satirical talent which, you know, he possessed in no ordinary degree, always levelled its shafts against vice and folly."

To these accounts I may add, that during a considerable part of the time to which they relate, that is, for two or

three years after he came to Hampden Sidney, his intention was to pursue the practice of physic for his future profession, and his reading was more particularly directed to that object. In fact, he was pursuing something like a regular course of study in this science, under the direction of Dr. Goodrich Wilson, an eminent practitioner in the county of Prince Edward. And, with regard to his habits at this period, it appears that he usually spent some part of the college vacations in visiting his friends at Willington, and Mr. and Mrs. Smith, of Montrose, in Powhatan; (indeed this lady, who was the wife of a brother of Mrs. Morton, seems to have been almost a rival of her in our youth's affection;) and his conduct and conversation were such as to endear his company to all whom he visited. I see, also, by his letters, that he sometimes, and perhaps frequently, attended the sessions of the court, and the elections which were held at the village in the neighbourhood of the college, and listened to the speakers with attention, and, no doubt, with some advantage to his own subsequent performances in the pulpit.

On one of these occasions, more particularly, as I remember to have heard him say, he was there when his old and kind monitor, Patrick Henry, made one of his last addresses to the people, and when the celebrated John Randolph, of Roanoke, made almost his first appearance on the stage of public life. This was, I think, in the spring of 1799, when Mr. Henry was a candidate to represent the neighbouring county of Charlotte, in which he resided, in the General Assembly, and Mr. Randolph was out to represent the district, of which Prince Edward formed a part, in the Congress of the United States. He was, of course, greatly pleased with both orators; though he paid his special homage, as he told me, to the setting, rather than to the rising sun. The former, indeed, still showed all the grandeur of his splendid orb; while the latter, we may suppose, just rising above the edge of the horizon, hardly ap-

peared as yet in his proper shape, and only intimated his future brilliancy by the fitful, but prophetic glances of his beams.\*

He continued to teach and pursue his studies in this way till the spring of 1799, when, at the request of his friend major Morton, he retired from the college, to take charge of a small school in his house. This consisted of the major's family, and some half a dozen young girls, the daughters of some of the major's friends, whom he instructed for about a year, in the common branches of English education, in a manner that gave entire satisfaction to their parents. In the mean time, however, it seems, the interest which he had felt from the first in one of his pupils, (the good major's eldest daughter,) had gradually ripened into a warmer sentiment; for his little Anne had now attained her fifteenth year, and (besides a pleasing

\* I may add here, by the way, that in giving me his account of the affair, he exhibited a very amusing specimen of that peculiar humour which Dr. Speece has mentioned as one of his characteristic traits, in describing the effect produced by the two speakers upon a countryman present, in a most droll and diverting manner. The man, it seems, drank in all Mr. Henry's words with open mouth, as well as ears, and when the orator closed his address, stood still waiting for more last words from those wonderful lips; thinking, no doubt, (as he showed by his looks,) that such a talker was the only man in the world worth hearing. Accordingly, when Mr. Randolph, immediately afterwards, got up to make something like a reply to Mr. Henry, (though they were not rival candidates; but only of opposite politics,) Clodpole appeared to regard it as a great piece of presumption in any one, but especially such a beardless whipster, to attempt to speak after old Patrick, and was evidently most doggedly determined not to hear a word that he could say. By degrees, however, the clear silver tones, and spirit-stirring accents of the youthful orator, began to produce their effect upon him in spite of himself, and, after listening to him for a little while, he turned around to another countryman at his elbow, and, with a most comical expression of face, "I tell you what," said he, "the young man is no *bug-eater* neither."

person,) appeared to him to possess all those qualities of mind and heart, which he found to be congenial with his own. She had, moreover, like himself, become a subject of grace at an early period of her life, and had recently made a profession of religion in the church to which he was attached; so that she seemed to be (as she afterwards proved in fact,) the very helpmate that Divine Providence had made for him. Aware, however, that she was yet too young to listen to his "pleaded reason," he had studiously endeavoured to hide his passion from her, and from all about him, and with so much success that no one had even suspected the truth, when a little incident which happened at this time, (a "trifle light as air,") drove him to divulge his secret himself. This he did, in the first instance, (very properly) to her mother, by whom he was happy to find that the announcement was received with all the sympathy and favour which he could have wished. Unfortunately, however, (as "the course of true love never did run smooth,") it was soon ascertained that the young lady, who had not been duly prepared for the disclosure, was not exactly ready to accept the generous offer which he was disposed to make her. The fact was, she had been accustomed to look up to him with a respect bordering upon reverence, as her instructor, and the friend of her parents, and could not bring herself, all at once, to see him in the softer light in which he now desired to be viewed. And on the other hand, he was too honest and too hearty in his passion, to practice the usual arts of courtship, and immediately abandoned his suit in despair.

In this state of things, feeling it impossible to remain any longer at Willington, he determined, with the full approbation of major Morton, to break up his school, and accepting the kind invitation of his friends, Mr. and Mrs. Smith of Montrose, he repaired to their house to pursue his studies for the medical profession, under the direction of Dr. Samuel Wilson of Powhatan. Here he found himself in the

bosom of a pious and amiable family who warmly esteemed him, and, consoling himself as well as he could with that true philosophy which he had learned, he applied himself to his books with as much diligence as the state of his mind would permit.

The following letters which he wrote at this period, give us the first sketches of his character by his own hand, and display his manly and christian spirit in a very interesting light.

TO MRS. MARY MORTON.

*Montrose, June 17th, 1800.*

My dearest friend,—With my heart warmed by the perusal of your most friendly letter, I sit down to write to you. Whenever I undertake to say any thing to you, my heart is too full to express its feelings. You indeed must be—you are my mother. I do with pleasure remember all those hours of genuine friendship, which we have spent in the converse of the soul, in giving and receiving testimonials of regard warm from the heart. They can never be erased from my memory. And I trust that in sincerity I bless God for his goodness to me in thus giving me such a friend. In no other circumstances do I more plainly see the hand of God, than in bestowing upon me so many honest-hearted friends as I have. They are all among the excellent of the earth. Their regard is worth having, because they esteem only what is good. May the Lord make me worthy of them.

Oh how glad I was to see the dear major! And he I knew was glad to see me. If I was not talking to you I could say so many fine things of him. But hush—I *won't* say another word.

You tell me I must be resigned to the will of Providence. I trust I shall be enabled to bear the afflictions that it pleases God I should suffer. I hope I shall submit with cheerfulness. But were you no more than *my friend*, I could give you some faint idea of what I feel. To paint in colours,

such as I drew, the scene of happiness, you would call me extravagant. All that earth could bestow, and all that heaven had promised, I hoped for—but, “like the baseless fabric of a vision,” it is fled.

“To hope the best,” says Dr. Young, “is pious, brave, and wise.” I will hope the best. I will cheer my heart with the prospect of better days. Blessed be God I am better off than I deserve. I have favours heaped upon me in a rich abundance. And I am striving to make good use of my time. I trust by the blessing of God, to step forward before very long in an active sphere of life. And I hope to be not entirely useless to my fellow creatures. I am determined by the assistance of God’s grace to aim chiefly at the promotion of religion in the world. At every leisure hour I am trying to prepare myself for the defence of religion against the bold attacks of those daring infidels who scruple not to abuse that holy religion which we profess. I must beg pardon for saying so much of myself. I will not be guilty of such vanity again.

Give my love to all my friends. They all know I love them. With all the sentiments of friendship, I am yours.

JOHN H. RICE.

TO MRS. MARY MORTON.

*Montrose, July 27th, 1800.*

My dear friend,—I cannot well express how much your afflictions have added to my tenderness for you. Since you left us, my thoughts have constantly followed you with the eager anxiety of suspense. I long to hear from you; I long to hear how the major feels now. I wish to hear whether his prospects are more encouraging, and, if not, whether he enjoys more peace of mind, and feels greater resignation of soul under the afflictive dispensations of Providence. Nothing but a sense of the imprudence of the step, nothing indeed but a conviction that it was not my duty, could have prevented me from coming to see you

this week. But I know I could have done you no good. I could have given no counsel; I could have offered no comfort. I could only sympathise if you were in distress, or rejoice were you blessed with the smiles of prosperity. And this I can do at Montrose, without any hazard of doing injury to myself, or adding to the unhappiness of *another person*.

As it appears that I am never to possess what I view as the only source of earthly happiness, I am trying to lay up to myself treasure in heaven. But, alas! my heart is chained to the objects of sense. I every day feel with emphatic force, the truth of that saying, "Of yourselves ye can do nothing." Surely, no wretch ever felt as entirely helpless as I am. I feel that my attempts are all fruitless, that my labours are all in vain, that my righteousness is as filthy rags, that it is indeed nothing, that my wisdom is all folly, my strength all weakness, and my best services all sin and impurity. With propriety I may exclaim, "Oh, wretched man that I am, who shall deliver me from the body of this death?" These feelings naturally cast down my soul; but now and then I feel cheered by some gracious promise. Some portion of the balm of Gilead is poured into my wounded heart, some comfort from the tree of life, whose leaves are for the healing of the nations. But soon my comforts vanish. Sin hangs like a heavy clog on my soul, chills my love, and almost extinguishes my zeal. Do you, my friend, feel these alternations of light and darkness, of pleasure and pain, of rapture and grief? Or do you go on from one degree of strength to another? Do you feel faith lively, hope strong, evidences bright and unclouded? If so, you have abundant reason to be thankful. If not, God grant you may. I can wish no better wish to my best of friends than that she may daily feel comfortable assurances of the divine favour, and that her soul may constantly rejoice in God, the God of her salvation.

I feel anxious for my little Mary. Pray let me know how she is, and what she is doing. I wish her to possess every quality that can adorn a christian, or accomplish a lady. I wish to contribute my little mite to make her such another as her mother. Let me know what she does, and I will write to her by the first opportunity. Tell her she is my little Mary yet.

Tell my *boy* to be good, and make haste to answer my letter. Kiss Fisher. I love you all in Prince Edward (that love me). I wish you all to be happy as heaven can make you. Remember me affectionately to all my friends. I will write to them as soon as—they will write to me. I am, with the sincerity of friendship, yours truly,

JOHN H. RICE.

He continued to pursue his studies during the summer, and, in the following fall, was on the point of setting off for Philadelphia, to attend the medical lectures in that city, when he received a new and pressing invitation from the trustees of Hampden Sydney to resume the office of tutor in that seminary; and being warmly urged by his friend major Morton to accept it, (and drawn perhaps unconsciously by the secret influence of the major's daughter,) he returned to Prince Edward, and again took up his quarters in the college.

Here he was, of course, happy to join his friends, Messrs. Alexander and Speece again, and to renew his intercourse with them which he had formerly found so pleasant, and which, we may suppose, he now enjoyed with a higher relish. Indeed, he had not been long associated with them this time, before he felt the happy influence of their company and conversation upon him, and began to deliberate very seriously, whether it was not his duty to adopt the same profession which they were pursuing, and become a preacher of the gospel himself. It was not, however, we are told, without much diffidence, and many misgivings,

that he resolved to prepare himself for the sacred office. He felt his deficiencies, indeed, and want of proper qualifications to become an ambassador for Christ, according to his idea of the transcendent grandeur of the character, with the most painful and mortifying conviction. Among other things, he was conscious that he wanted that readiness and fluency of speech which he rightly judged was highly important for any one who would undertake to teach his fellow-creatures from the pulpit; indeed, he was at this time, (and more or less all his life,) troubled occasionally with an unpleasant, and sometimes rather alarming stoppage in the œsophagus, which interrupted the passage of his words, and almost of his breath, in a manner that was painful to his hearers as well as to himself; and he doubted whether he should ever be able to overcome it. Still the conviction which he felt that there was a most lamentable want of well informed preachers in the country around him, and his anxiety to do something, however little, towards supplying the deficiency, combined with his love of souls, and his zeal for the glory of God, which was every day growing stronger and stronger in his heart, made him determine at last, after much prayerful reflection, to qualify himself as well as he could to become a herald of the cross. He engaged accordingly, in the study of theology, under the direction of his friend, Mr. Alexander; and I am happy to be able to give my readers some account of his proceeding in this new undertaking, from the pen of that gentleman himself, in the following further extract from his letter to me.

“Our excellent friend was not a systematic student in his theological studies; and although you seem disposed to give me the credit of having been his preceptor, in this sacred science, yet candour induces me to say, that I have a very slight claim to the honour. I never considered myself his teacher in this or any other department of knowledge. I was rather his companion in study; but was ever ready to communicate to others the facts of my

own reading. I was about half a dozen years older than he, and had been about that time in the ministry, when I first knew him; but then, the idea of teaching theology to any one, was far from my thoughts. I do remember, however, that at his earnest request, I prescribed a course of reading in theology; and the impression of the fact was rendered indelible in my mind, by an incident of a somewhat remarkable kind, which I will relate. Among the books to be perused, was Dr. Samuel Clarke's Demonstration of the Being and Attributes of God. The effect which the reading of this able work had on his mind, I can never forget. It plunged him into the abyss of scepticism. It drove him almost to distraction. I never contemplated a powerful mind in such a state of desolation. For a day or two, his perturbation was overwhelming and alarming. But in a few days, effectual relief was obtained; but in what particular way, I am, at this distance of time, unable to state; except, that the difficulties which he experienced were not overcome by reasoning, or any human means; but by the grace of God, through prayer. I do not pretend to explain how the perusal of this work of profound argument should have produced such an effect. I merely state an interesting fact, from which every reader may draw his own conclusions." My correspondent adds: "It is now my impression, that this occurrence interrupted the theological studies of our deceased friend." If it did so, however, it was probably only for a short time; and he soon resumed them, I suppose, with new zeal and spirit; and, no doubt, with a wise resolution to avoid perplexing himself with such writers again. I may observe, too, that the course of reading prescribed by his friend, was very liberal, especially for that period; and such a one as it required no ordinary diligence and patience to pursue. It accorded, however, entirely with his own views, and with his earnest desire to lay a broad foundation for his future use, when he should come to preach the gospel.

At the same time, we may be sure, he was now more than ever careful to cultivate that personal piety which he justly regarded as a primary and indispensable qualification for a teacher of the word of God; and the following letter which he wrote about this period to his confidential friend, may serve to show that he was in the habit of reading the sacred scriptures with a wise reference and application of its lessons to his own heart and life.

TO MRS. MARY MORTON.

*H. S. College, March 29th, 1801.*

My dear Mrs. Morton,—My friend Speece is very unwell to-day, or I would have been with you. I have been *doctoring* him as well as I could, and I hope he will be better. He is now asleep, and I am tired of reading: so I will sit down and talk with you, or *at* you rather, as Judy says. But I had much rather see you.

I have for some days past suffered much anxiety with regard to my future prospects. The possibility of many events which would give me much uneasiness, would rush into my mind. I could think of nothing else. In the midst of these thoughts, I one day took up my Bible, and carelessly opened it, when the following passage struck my eye. “Now the disciples had forgotten to take bread,” &c.; and my heart smote me when I read it. The disciples had seen repeated instances of the power of the Saviour. They ought to have known, that with him they could want nothing which they ought to have. But still, they were faithless and unbelieving; they did not *understand*. I too have had repeated proofs of the goodness and power of God. Several times have I been rescued from the jaws of death. My life has been crowned with loving kindness and mercy. The Lord has showered his comforts about my paths and about my bed. And still I am faithless and unbelieving. Still I do not put that reliance upon the mercy and faithfulness of God; I do not feel that

trust and confidence in his promise that I ought. O my friend, I am an unworthy creature. What right have I to complain? I, who deserve not any favour at the hand of God; who deserve everlasting wo and misery. I, who, though thus unworthy, have been favoured above many of my fellows. Ah! how ungrateful is my heart! How forgetful of God. But by the grace of God, I will endeavour to *understand*. I will try to remember. I will endeavour to exercise more patience, more resignation, and a firmer trust in his gracious promises. And if I am not as happy as I wish to be, I will reflect how unworthy I am; and bless God that I enjoy one single comfort."

To this evidence that he was growing in piety, I may add the more positive testimony of Dr. Alexander, who says, "In the autumn of the year 1801, I recollect distinctly, there appeared to be a great increase of the strength of religious feeling in him; and he seemed to experience great satisfaction, and to manifest much sensibility, in hearing the word, and in attending on religious exercises."

In the meantime, in spite of his *wise* resolution to the contrary, he had renewed his visits to Willington, which, some how or other, were now becoming more and more frequent, and, we may suppose, more and more agreeable. It appears, indeed, that the young lady, who was doubtless the chief attraction of the place, (though he probably did not own it even to himself,) seeing him now in his proper light, was gradually, and almost unconsciously, becoming sensible that he was really as amiable as she had all along admitted that he was worthy; and, all obstacles to his happiness being now removed, we learn that, on the 9th of July, 1802, he married Miss Anne Smith Morton, and immediately afterwards took her home to a small dwelling-house, which the good major had provided for them near the college.

In the following spring, on the 9th of April, 1803, being too much indisposed to attend in person, he applied by a

friend to the Presbytery of Hanover, then holding their session in that county, to be taken under their care, as a candidate for licensure; informing them, at the same time, that he had prepared some trial pieces, upon subjects which Mr. Alexander had assigned him, which he had intended to submit to them, if his sickness had not prevented him; upon which the Presbytery, willing to favour his views, and expedite his entrance into the ministry, appointed a committee, consisting of the Rev. Messrs. McRoberts, Lacy, Alexander, and Lyle, ministers, and Messrs. James Allen, Nathan Price, and James Morton, elders, to meet after their adjournment, to examine and receive him. The committee, accordingly, met in July following, in the college chapel, and having duly examined him, and heard his trial pieces, which they sustained, readily received him as a candidate under the care of the Presbytery; and, assigning him other subjects for his further trial, directed him to attend the ensuing meeting of that body, to which they were to report their proceedings. Accordingly, he attended the session of the Presbytery, which was held in the Cove meeting-house, in Albemarle, on the 8th of September following, (1803,) when he read an exercise, and the day after delivered a sermon, both of which were approved. Some days afterwards, to wit, on the 12th of September, 1803, the Presbytery, after due examination, solemnly licensed him to preach the gospel in their bounds, and wherever he should be orderly called; and, at the same time, appointed him to supply one Sabbath at Walker's church, one Sabbath at Cub Creek, in Charlotte, and one Sabbath at Rough Creek, in Prince Edward; leaving the rest of his time at discretion.\*

He proceeded, accordingly, to preach to these congrega-

\* We learn from a note in his memorandum book, that the ceremony of his licensure was performed by the Rev. James Robinson, the worthy pastor of the Cove church, in Albemarle.

tions during the ensuing fall and winter, and with some acceptance. At first, indeed, and for some time afterwards, we are told that his preaching was not very popular. "His discourses," says Dr. Alexander, "when he first engaged in public preaching, were principally argumentative, and especially directed to the demonstration of the truth of the christian religion, and its vindication from the objections of infidels. He was naturally led into this strain of preaching, by the prevalence of deistical opinions in that country, for several years preceding. His sermons, therefore, were not, at first, suited to the taste, nor adapted to the edification of the common people; but they were calculated to raise his reputation as a man of learning and abilities, with men of information and discernment." At the same time, it appears that he commanded the respect, and gained the confidence of all who heard him; and the congregation of Cub Creek, particularly, were so well satisfied with his labours among them, that they soon became desirous of obtaining him for their pastor. Accordingly, at the ensuing session of the Presbytery which was held at the college on the 5th of April, 1804, they presented a call to him by the moderator, desiring his services for three fourths of his time, which he thought proper to accept; and the Presbytery, thereupon, passed an order declaring that they would ordain him at their following meeting.

After this, he continued to preach to the congregation till the subsequent session of the Presbytery which was held at Cub Creek, on the 28th of September, 1804, when he preached his trial sermon, which was sustained. The next day, the 29th, the Presbytery being now fully satisfied of his competency for the pastoral office, proceeded to ordain him, when the Rev. Mr. Alexander preached the sermon from Acts xx. 28, after which, he was solemnly ordained to the whole work of the gospel ministry, "by the laying on of the hands of the Presbytery," in the usual form; and, after a charge to him by the Rev. Drury Lacy, he took his seat as

a member of the body. We can easily imagine what his feelings must have been on this important and interesting occasion; and we have a brief record of them by his own pen, in a small book which he left entitled "List of Texts," &c. in these words: "Sept. 28. Cub Creek. Gen. iii. 4. This was a trial sermon; and on the 29th day of this month, I was ordained to the work of the ministry. Solemn and awful was the transaction! Important the office! And, alas, my weakness! May God be my strength, my counsellor, my guide!"

He was now regularly pastor of the Cub Creek congregation; but still retained his connexion with the college, and his residence near it, for some time longer; only visiting his flock on Saturdays, and preaching to them on Sundays; and returning on the Monday mornings to his class. Finding, however, that this arrangement was very inconvenient, and desiring to be in the midst of his people, he resigned his office of tutor about the latter end of the year, (1804,) and removed with his family to a small farm which he had bought, by the aid of his good friend major Morton, in the county of Charlotte, about six miles beyond the court house; where he set himself to work to repair the house, and plant trees about it; and began to cultivate a few acres of ground by the hands of some slaves whom the major had given him for the service. At the same time, apprehending that his small salary, which was only about four hundred dollars a year, would hardly be sufficient to support his family, and hoping also to make himself more useful by it, he opened a small school for boys, and soon had about twenty of them under his care, of whom about three fourths were boarders with him in his house.

The field of our pastor's duty was now extensive, and his labours in it were arduous and unremitted. The people composing the congregation of Cub Creek were scattered over the whole county of Charlotte, and worshipped at three different preaching places, to wit: Cub Creek, the Court House

and Bethesda, which last was a meeting house that had been built expressly for him, about a mile from his own dwelling. He preached, accordingly, at all these places; at Cub Creek on the second and fourth Sundays, at the Court House on the first, and at Bethesda, on the fourth Sunday in every month. The church, properly speaking, when he first took charge of it, consisted of fifty-eight white communicants, and fifty-five blacks, besides baptized children; but the number soon increased under his ministry, and the common congregation of hearers, especially at Cub Creek, usually amounted to four or five hundred persons, of whom about one-fifth were people of colour.

In performing his ministerial duty, his usual course was to leave home on Friday evening, after school, or on Saturday morning, after breakfast, and visit different parts of his congregation, in order; and hold meetings for catechising the young, and conversing with his elders and others, at appointed places, and preach to the people on Sunday; returning home the same evening, or early next morning, in time to open his school again at the regular hour. At Cub Creek, he generally preached two sermons on the Sabbath; the first to the whites, and the second, more particularly, to the blacks—though many persons chose to stay and hear both.

In his preaching, which was now becoming more popular, he aimed to be as practical as possible; and to carry his discourse home to the “business and bosoms” of his hearers. He was always particularly careful, too, to teach the doctrines and duties of religion together, and to show their intimate connexion with each other. Thus, while he inculcated the cardinal doctrine of justification by faith alone, he was equally strenuous in urging and insisting upon the duty of maintaining good works, which are the fruits of the Spirit; and that not only as evidences of faith, but as things which were both useful to men, and pleasing to God. He laboured, also, very properly, to adapt his instructions, as far as he

could, to the actual state of things about him ; and, accordingly, did not hesitate to attack the vices and follies which he saw every day before his eyes. In doing this, we are told, he would occasionally give examples, and draw characters, by way of illustration, which were so true to nature, that he was sometimes suspected of being personal in his pictures ; though he was always duly careful to avoid being so in fact ; and, as far as possible, even in appearance.

We are informed, moreover, that the coloured members of his church were always objects of his special notice and attention. He had considered, it seems, with much reflection, the peculiar cast of their minds, growing out of their condition and circumstances, their ignorance, and habits of life ; and felt particularly anxious to guard them against that passion for excitement, and consequent proneness to fanaticism, which had become almost a part of their nature ; and which he thought had been too often stimulated to dangerous excesses by injudicious preaching. His aim, therefore, was to give them sound and *rational* instruction from the word of God ; adapted, however, of course, to their capacities, and suited to their actual state ; and he was particularly careful to insist upon their serving their masters with all fidelity, as well as behaving humbly to one another ; and the freedom and authority with which he discoursed to them on these topics, gave him great power over them. At the same time, he was mindful to maintain that watchful discipline which he knew they particularly needed, and without which his preaching would have produced but little effect upon their conduct. To aid him in this part of his duty, he had four or five black men, selected from the rest for their superior piety and intelligence, called *watchmen*, and whose business it was to look after them, and report their behaviour, from time to time, to him, or some other member of the session, who might be more immediately at hand. This class of *helps*, by the way, he found, had been instituted by Mr. Davies, to whose congregation in

Hanover some of the slaves had originally been attached, when they belonged to colonel Byrd's estate, from which they had been sold and brought into this county; and he felt much satisfaction in maintaining it, both from his great reverence for that eminent man, and from his own experience of its benefit.

The result of all this care was that many of the black members of his church were distinguished beyond all their fellows for their true piety and good conduct, and reflected honour upon their pastor, in the eyes of their masters, and all about them. Some of their owners, indeed, we are told, were so sensible of the happy influence of his labours in this way, that, although they were not members of his congregation, they yet contributed freely and liberally to his support. I am happy to be able to add, too, that the slaves themselves became warmly attached to him, and showed their affection for him by many little attentions, which were particularly grateful to his feelings. Thus, on Sundays, when he came to the meeting-house, the men would vie with each other in stepping out to take his horse; and the women would present him an apple, or some other little token of their regard, which they had laid by for him, and which he would receive from their hands with a kindness and condescension that endeared him still more to their simple hearts. After service, too, they would walk briskly on by his chair, as he drove slowly along the road, for some distance, to hear a little more from his lips; while he would continue talking with them in the most free and friendly way, until the want of time would compel him to drive on, and leave them behind.\*

\* I find him afterwards testifying himself, concerning these people of colour, of the Cub Creek church, as follows: "Of these, a very large proportion can read, and are instructed in religious doctrines and duties, beyond many professors among white people. And they afford an experiment of sixty or seventy years standing, of the effect of this sort of discipline among slaves. And we confidently state the

In addition to all these services, he held a prayer-meeting every Thursday evening, at some private house, (usually the house of a Mr. Stephen Bedford,) where he gave a short lecture on some interesting passage of scripture; or introduced such other exercises as he thought might be useful, and which he varied from time to time, to make them more attractive. He made it a point, also, to visit his friends and neighbours, as often as his necessary attention to his school would permit, and always aimed to give the conversation a religious, or, at least, a serious turn. He had, indeed, as he was sensible, but a poor talent for talking; but he felt it to be his duty, as a minister of the gospel, to use it all for the best purpose. He exerted himself, moreover, to excite and diffuse a taste for reading among the members of his congregation, and especially the young people; which he thought would prepare their minds to receive more advantage from his preaching. And, with a view to further this object, and to supply the want of books which he found in many families, he prevailed upon a number of the best informed gentlemen in the county, lawyers and others, to establish a public library to be kept at the court house; from which he hoped that all would receive much benefit.

In the management of his school, he endeavoured to teach his pupils not only the Greek and Latin languages, which, (together with arithmetic and geography,) were the chief branches that he taught; but also the leading doctrines and precepts of the christian religion, which he thought an indispensable part of all sound education; and he was, of

result to be more industry, fidelity, and submissiveness; less intemperance, dishonesty, lying, and laziness, than are to be found among an equal number of this class in any other part of the country. This has been so notorious, that the owners of these slaves have been compelled to acknowledge, that the services of the preachers were more profitable than those of all the overseers ever employed by them."— See Virginia Evan. & Lit. Mag. vol. ii. p. 202-3.

course, duly careful to watch over their conduct and behaviour, as well as over their progress in their studies. In this manner, he was forming the minds and hearts of a number of young gentlemen, who were destined to become useful members of society, and do honour to his instructions by their conduct in after life.

In the mean time, the fame of his piety and talents was spreading itself abroad, and not only the parents and relatives of his pupils, and the members of his congregation, but others also, and among them some gentlemen of standing and influence, were pleased to cultivate his acquaintance. This, of course, gave him new opportunities of usefulness, which, we may be sure, he was careful to improve. Indeed, we must observe, that he had learned by this time to mingle more freely with his fellow men, and to feel a more general sympathy with them in all their interests and concerns; and the kind and conciliatory deportment which he now conscientiously and habitually observed towards all persons, *that he might by all means win their souls*, gained him many friends for himself, and some (whom he valued still more) for his Master.

In the beginning of the year 1805, the Synod of Virginia, of which he was, of course, a member, thought proper to establish a periodical work, under the title of the Virginia Religious Magazine, for the purpose of communicating religious truth and intelligence to the people under their care; and conscious of his talent for writing, and always ready to use it in a good cause, he felt himself called upon, in conjunction with his friends Messrs. Alexander and Speece, to furnish various articles for its pages; among which were several Essays on Infidelity, an Abridgment of Leslie's Short and Easy Method, an Account of Mr. Jervas, (an imaginary character) in several numbers, and some others; all of which were marked by much good sense, and written in a pure and natural style.\*

\* As some of my readers may perhaps like to see a small sample

We are now brought to the commencement of an important and interesting movement of our Southern church, in which Mr. Rice appears to have taken a leading part, and in the promotion and final completion of which, (as we shall

of the productions of his pen at this period of his life, I have selected a short passage from one of his pieces, in which he gives us some sketches of his two friends mentioned above, under fictitious names, but in terms too just and distinct to be mistaken, as follows: "The eldest of them," (whom he calls Paulinus, but who is evidently Mr. Alexander,) "had been a preacher ten or fifteen years, is endowed with faculties of the highest kind, and has cultivated them with great assiduity. No man of his age has greater extent or variety of information. His powers are peculiarly fitted for the investigation of truth. With a sound judgment, a vigorous understanding, a quick perception, a great compass of thought, he has the capacity of holding his mind in suspense, until a subject is viewed in all its bearings and relations, and until the rays of evidence, however widely they are dissipated, are all brought to a focus on the point under investigation. Possessing such intellectual powers as these, he is animated with a love of truth, and thirst after knowledge, which prompts to unwearied diligence in research, and unremitting application to study. His knowledge then must be considerable. His taste is refined, his imagination rich in imagery, his elocution copious, and his trains of reasoning are close and logical; his eye sparkles with intelligence, and his voice is melodious as the notes of the nightingale. But in addition to all these excellencies, he is remarkably modest; it is impossible for you to be in his company without seeing his superiority, and yet such is his modesty, that it gives you no pain to acknowledge it."

"The second," ("Philander," or Mr. Speece,) "is a younger man, and a younger minister. He also possesses real genius. The most remarkable quality of his mind is vigour; in argumentation he reminds one of the Ajax of Homer, armed with his mace of iron, and at every vibration overthrowing whole troops of Trojans. His conception is very clear; and, of course, he is perspicuous, precise, and fluent in his elocution. From the comparison just used, however, it is not to be supposed that there is any thing of coarseness in his mind. Far from it. His imagination is delicate, and his taste refined." He adds: "The piety of both these gentlemen is warm and unaffected. They have hearts formed for friendship. Possessing the highest talents, and the best means of information that Virginia could

see hereafter,) he was undoubtedly more active and efficient than any other man. This was the resolution to establish what we may call a Theological Seminary for Virginia, and the South, (and the idea of which probably first originated with the three friends whom we have so often mentioned together;) for it appears that at the session of the body which was held in April, 1806, the Presbytery of Hanover, "taking into consideration the deplorable state of our country as to religious instruction; the very small number of ministers possessing the qualifications required by Scripture; and the prevalence of ignorance and error;" resolved:

1. "That an attempt should be made to establish at Hampden Sydney College, a complete Theological Library for the benefit of those who have already engaged in the work of the ministry, or who may hereafter devote themselves to that sacred employment," and

2. "That an attempt should be made to establish a fund for the purpose of educating poor and pious youth for the ministry of the Gospel."

And they appointed Messrs. Archibald Alexander, Matthew Lyle, Conrad Speece, and John H. Rice, ministers, and Messrs. James Morton, Robert Quarles, and James Daniel, elders, a standing committee to carry the resolutions into effect.

At the same time, it was ordered that the address, which had been offered along with the resolutions, and adopted, should be made public in any manner that the committee should direct, and that the funds which might be raised by them should be vested in the trustees of Hampden Sydney College, subject, however, at all times, to the control and disposal of the Presbytery.

afford, they would have been capable of filling any office, and might have risen to the first eminence in the state. But such was their devotion to the cause of Christ, that they left all and followed him."—*A Conversation at Mr. Jervas's. Virginia Religious Magazine, vol. iii. p. 170-1.*

The committee met shortly afterwards, to wit on the 30th of April, 1806, and appointed Mr. Rice a special agent to solicit donations in books and money for the objects proposed, throughout the whole state ; upon which, full of zeal to discharge the duty thus assigned him, he repaired to Richmond, and afterwards proceeded to Norfolk, to obtain the aid of the pious and well-disposed in those places, in behalf of the infant institution which was now to be formed. What he did in Richmond at this time, I have not ascertained ; though I suppose that he made some small collections ; but at Norfolk, where he was very kindly received by the Rev. Mr. Grigsby, then pastor of the Presbyterian church in the borough, it appears from a memorandum of his own, that he preached on the third Sabbath of May, (1806,) from Rom. i. 16 ; and it was on this occasion, I remember, that I had the pleasure of seeing and hearing him for the first time. There was nothing, however, as far as I can recollect, that was very striking or peculiar in his appearance, or style of preaching, at that period of his life ; and certainly nothing fine or fascinating in his manner. He stood up in the pulpit at his full height, and being rather thinner than he afterwards became, appeared to be very tall. His voice, too, was a little hard and dry, and his action (what there was of it) was by no means graceful. His sermon, however, I thought was full of solid and valuable matter ; and it was heard, I believe, with interest by all who could appreciate its merit.

After service, he announced the object of his visit to our borough, and stated that he would wait on the members of the congregation generally, in the course of the week, when he hoped that he should find them disposed to give liberally to the important and interesting undertaking in which he was engaged. He came about among us, accordingly, accompanied by Mr. Grigsby, (whose polished manners sensibly aided his applications,) and he succeeded, I believe, in raising about two hundred dollars, mostly in small sums of five and ten dollars, with which he appeared

to be well satisfied; regarding it, no doubt, as only an earnest of future and more liberal contributions.

Among the rest, I was myself favoured with a call from him on this occasion, and had some little conversation with him, when I found that, though he was not very chatty, he could yet talk well and agreeably upon the subjects of letters and religion. His good nature, too, as it struck me, and his affectionate disposition, were quite apparent, and very pleasing; and it was impossible, I thought, to see and hear him without being satisfied that he was a good man, and much engaged in his work.

After this visitation, he preached again for us on the following Sabbath; and, having now fulfilled his mission in Norfolk, returned home, by the way of Williamsburg. Here, I suppose, he continued to keep the object of his agency in view, and, no doubt, made collections for it as he could. I am not informed, indeed, of the extent of his efforts in this way; but I think it probable, that, besides addressing the friends of the enterprise in his own neighbourhood, as opportunities offered, he also visited other counties, and, I presume, with some success. I find at least, from a letter which he wrote to his friend Nicholas Cabell, Esq., of Amherst, dated the 24th of June, 1806, that he was preparing to visit the good people of that county, to receive their contributions to his infant seminary, as we may conclude that he did; and it is highly probable, that he applied to the friends of the cause in other counties also; and, we may hope, with good effect.

On the last day of this year, (1806) our pastor began to keep a diary, which is now before me. It begins with the outline of a plan for the regulation of his future conduct, both in private and public, and proceeds afterwards to give us his views and feelings on some particular days, during the period of three months only, when it ends. I shall give a few extracts from this document which may serve to show

the cast of his character, and the tenor of his life, at this time, in the most confidential and satisfactory manner.

*Wednesday, Dec. 31.*—This was the day appointed by the Synod of Virginia for a fast-day. Preached C. C. Amos iii. 5. *Shall there be evil in a city, and the Lord hath not done it?* 1. Particular Providence. 2. Evils which we suffer a proof that the Lord is angry with us. 3. Urge to repentance. Felt anxious for the state of the church; but not those thrilling emotions which I sometimes feel; but little of that humiliation for my own sins which so well becomes me. O Lord, I beseech thee grant unto me that deep sense of my own unworthiness which will always keep me humble before thee.

*Jan'y 4, 1807.*—In the morning, and going to sermon, endeavoured to prepare my mind in some measure for the duties of the day; but was very much perplexed by wandering thoughts. Preached from Eccels. ix. 10. *Whatever thy hand findeth to do, do it with thy might.* Necessity of industry both in temporal and spiritual concerns, especially the latter from their importance, their variety, the shortness of our time, and the certainty of success in them if we are diligent. Felt anxious for Zion; but little affection. May God grant that I may use all diligence in the discharge of duty. May I lay home the exhortations to my own heart which I gave to my people.

*Monday, 5.*—Went to court and felt little of religion; thoughts wandering and mind unengaged.

*Tuesday, 6.*—At morning, noon, and night, endeavoured to go to God; but was not affected as I ought to be; did not feel that communion with God which makes prayer delightful. Impatient in school. May grace subdue every evil temper, and bad passion in my heart.

Plan for every day's religious exercise in private.—When I awake in the morning, meditate on the important doctrine of religion; read a portion of Scripture; pray. In the course

of the day keep up a praying spirit, and be frequent in ejaculation. Twelve o'clock—pray and review the occurrences of the day. Guard against every bad passion. Six—review again. Evening prayer. Go to bed endeavouring to impress religion on my mind, so that my sleeping thoughts may not be sinful, and I may awake in the morning with religious thoughts. After all depend upon God's grace. May I be endued with perseverance so as to keep on this course!

*Wednesday, 7.*—Began this evening to read Doddridge's Family Expositor in the family, and I purpose to read it through. May God bless this plan to the instruction of every one of us in divine knowledge.

*Thursday, 8.*—As usual this day until evening—then considerably harrassed by temptations, and filled with disagreeable thoughts which unfitted me for service. O gracious God, eradicate from my heart those evil dispositions which give Satan the advantage over me! O that I may be sanctified and cleansed through the blood of Christ from all iniquity! Went to S. Bedford's, and talked to his family, particularly to his servants. I feel very much interested for this unfortunate race of men. May God enable me to be useful to them; and may their hearts be inclined to listen to the instructions which I am desirous to give them.

*Saturday, 10.*—Engaged in catechising children. Only six children attended. Endeavoured to preach to the parents from Deuteronomy vi. 7. *And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, &c.* My object was to state the duty, and the obligation to perform it; and to point out the manner of doing it. May divine grace make these poor efforts of mine effectual to the increase of family religion in our congregation. God grant that parents may be diligent to train up their children in the nurture and admonition of the Lord. *Et quamvis sum*

*orbis liberis, Deus faxit ut diligentissime erudiam arcta disciplina eos qui sunt in domo mea!*

*Sabbath, 11.*—Preached at Cub Creek. Matt. xxv. 46. *And these shall go away, &c.* Did not feel that tender concern which I wish. O! that at all times I may be so filled with love to man, that my heart shall overflow with tenderness and compassion. Sabbath evening. Visited my friend, Mrs. Daniel. Had comfort in talking with her and the young people on the subject of religion; but did not feel my heart so filled with religion as to exclude improper thoughts.

*January 30.*—A variety of circumstances has prevented daily attention to my diary for some time past. I accuse myself of negligence and inattention. I have not done the things which I ought to have done.

O that God, of his infinite mercy, would subdue all my powers to himself, and make me just what I ought to be. I acknowledge my sluggishness in religion for some days past. Had I been more industrious, it may be that sin would not have gotten such an advantage over me. In order to prevent this for the time to come, in the strength of divine grace,

*Resolved, 1.* To be continually employed in doing something useful.

2. That I will beg God's blessing on whatever I undertake.

3. That I will endeavour to do every thing from regard to God's authority—even the little concerns of life.

4. That whatever I do, shall be done in the name of the Lord Jesus.

May I every hour of my life adhere to these resolutions, and may God bless me in them, for Jesus Christ's sake. Amen.

*February 1, 1807.*—By a gracious Providence, I have been preserved through another month. I have enjoyed a comfortable portion of health and strength; my temporal

wants have been supplied, my reason continued, and all the common comforts of life have been bestowed upon me. For all these mercies I desire, most merciful God, to praise thee ; and, at the same time, to lament my great ingratitude for so many favours.

The session, at my instance, has agreed to spend one day in a quarter, in humiliation and prayer for a revival of religion. This was the day appointed for that purpose. The congregation met at Bethesda, all circumstances considered, in much larger numbers than could be expected. There was some affection, and considerable seriousness. Preached from 2 Thes. iii. 1. *Finally, brethren, pray for us, that the word of God may have free course and be glorified.* I did not feel that liberty with which I am sometimes favoured. But blessed be God for what I did enjoy ! And now, as every scheme must have the divine blessing, in order to its being brought to a prosperous issue, I humbly implore the divine blessing upon this plan of ours. Great Head of the Church, exert thy power. Revive thy work ; glorify thy name ; give thy people praying hearts ; convert sinners to thee ; build up thy Zion ; heal the divisions in thy Church ; and grant that the word of the Lord may have free course, and be glorified. Amen.

*Tuesday, 19.*—I am very desirous that the school which I teach may be a school of piety ; that the young persons in it may be trained up in the nurture and admonition of the Lord ; and that they may become ornaments of the church, and blessings of society. Gracious God, give me wisdom to act my part well in this relation. O, that I may be successful in this most important object.

*Saturday, 28.*—I thank God, that there is a greater appearance of zeal in some members of the congregation than usual. God grant that it may spread from heart to heart, and from family to family, until the whole congregation

shall catch the sacred flame, and glow with the fervour of love! The Lord bless my beloved congregation.

Another month of the new year is gone! How rapid is the flight of time.

*Sed fugit interea fugit breve irreparabile tempus.*

O, may I improve it as it passes! *Dum vivimus vivamus*, was Doddridge's motto, thus explained by him in one of the finest epigrams in the language:

“Live while you live,” the epicure will say,  
And seize the pleasures of the present day:  
“Live while you live,” the sacred preacher cries,  
And give to God each moment as it flies:  
Lord, in my view let both united be:  
I live in pleasure whilst I live to thee.

May I thus feel, and thus act; I ask for Christ's sake, Amen.

*March 1.*—This day I wish to begin with new resolutions in the service of God.

As to the improvement of my time, *Resolved*, That no more be spent in sleep, or in eating, or in idle conversation, than I find is necessary for my health.

*Resolved*, As before, always to be doing something which may turn to some good.

O, that God for Christ's sake may give me grace to keep these resolutions, and to walk circumspectly, redeeming the time!

*Friday, 12.*—Let me endeavour to spend this day as I ought. Let me begin this morning, and keep a watch over the thoughts of my heart, the words of my mouth, and the actions of my life.

*March 31.*—For some time past, have been in very bad health, and instead of attending more diligently to my diary, and to the state of my soul, I have neglected every thing. How foolish and how wicked has this conduct

been. The more I needed the consolations of religion, the more I have neglected them. Twelve days have passed off, I know not how. In other words, twelve days have been wasted. I know not, that in this portion of time I have made any advance towards heaven, any progress in piety. A review of the whole month is sufficient to fill me with alarm and sorrow. Were I now on my death-bed, how much should I lament this wasted time.

Last Sabbath evening, I visited Dr. F's wife. She knows herself to be on the verge of eternity, and has a strong conviction of the importance of rightly improving time. "O!" says she, "I have put off religion until I was obliged to attend to it; now I am afraid it is too late." Let the distress of this poor woman be a lesson to me as long as I live. Whenever I am disposed to be negligent in religion, let me think how precious time is to those on the borders of eternity. May God give me suitable repentance and humiliation for the follies of the last month, and may those to come be spent to his glory!

*April, 1.*—This day begins another month. There are three things which I ought now to feel: 1st. Gratitude for preservation through the last month. 2d. Humility for misspending time. 3d. The strongest resolutions to live better than I ever have done before."

Here the diary ends abruptly, and, it seems, was never afterwards resumed.

The following extracts from some of his letters to his friend Mr. Alexander, who had now become the pastor of the Pine-street church in Philadelphia, and had been succeeded in the Presidency of Hampden Sydney College by the Rev. Moses Hoge, give us some additional notices of his life, which are all that we have for some years.

TO THE REV. ARCHIBALD ALEXANDER.

*Charlotte, Feb. 6th, 1808.*

“The opinion that Mr. Hoge will succeed very well at college seems to be gaining ground. He is in high estimation with the students. He is very popular among the trustees; and many in the neighbourhood who have never been thought friends to the college, have expressed a favourable opinion of him. My own opinion is that he is very well qualified to be a teacher.

The embargo has completely stopped all collections for the Theological School. The last year was a time of such scarcity, that many of the most judicious friends of the institution, advised us to wait until the present crop should be sold before we urged the payment of the money. And now we must of necessity wait until the embargo is taken off; so that not a great deal has been done since you left us. Perhaps fifteen hundred dollars have been collected, of which about eleven hundred are in the hands of major Morton. The whole success of the scheme depends upon the activity of one or two individuals. The whole energy of the Presbytery, I fear, will never be exerted in its favour. The truth is, as a body, we are deplorably deficient in public spirit. And I fear that the remark extends much farther than the bounds of Hanover Presbytery.

TO THE REV. ARCHIBALD ALEXANDER.

*Prince Edward, March 26th, 1808.*

I have a very ardent desire to possess either Mills' or Wetstein's Greek Testament. I should greatly prefer Wetstein's, but I know not whether it can be procured. If it cannot, I would take Mills; I shall leave the matter to your discretion.

I believe I mentioned to you before, my anxiety to obtain Trommius' Concordance. I rely upon your friendly attention to procure it for me if possible.

I think that religion has gradually declined within the bounds of this Presbytery since you left us. There has been added to my congregation only one member during the last year. I do not know that any of my colleagues have been more successful. Perhaps it may have been better with Speece. The judgments which impend the nation seem to have not the least effect. Indeed the people who are immediately within the sphere of my observation seem to be more gay, more thoughtless, and more worldly minded than usual. These things almost overwhelm me, and sometimes I am driven almost to my *wit's end*. But by some or other good word, and encouraging promise, I am supported; and at this time I feel more than usual desires to do good in the vineyard of the Lord.

I have heard nothing of the proceedings of my Baptist brethren, since I wrote last. I have heard, but know not the truth of the report, that they have concluded to let me alone. Old Mr. Weatherford advises them not to undertake to write against *Presbyterians*. When will the time come when the churches will have peace among themselves? I am sick to the heart of controversy.

TO THE REV. ARCHIBALD ALEXANDER.

*Charlotte, Jan'y 28th, 1810.*

I think the state of religion in this country worse by some degrees than when you left it. Presbyterian congregations are decreasing every year, and appear as if they would dwindle to nothing. The Baptists and Methodists are at a stand. A strange apathy has seized the people. The judgments with which our nation has been visited, and the more awful ones which impend, have produced no effect; or if any, a most disastrous one. Instead of being a blessing, they are a curse. The people feel about nothing but money. As to religion, the very stillness of death reigns amongst us. I can find no resemblance to this part of the country but in

Ezekiel's valley of dry bones. I am sure you do not forget your old friends. Remember them at the throne of grace, and let me particularly have an interest in your prayers.

TO THE REV. ARCHIBALD ALEXANDER.

*Charlotte, March 18th, 1810.*

I suppose you have heard of Clement Read's last movement. He is now in the employ of the Synod of Virginia, and is about forming a missionary circuit through Mecklenburg, Lunenburg, Nottoway, and Amelia, through which he designs to itinerate once a month. He appears to be full of zeal, and I hope will do good. He is now altogether a Presbyterian. The Presbytery of Lexington have lately licensed three young men, Messrs. Graham, Ervin, and Wilson, of all of whom, (especially of Graham,) common fame speaks well. We expect to turn out two or three licentiates in April, who will engage in the missionary business. So that, in this part of the vineyard, we shall have a pretty considerable addition of labourers. This is encouraging. God grant them success!

Grigsby writes from Norfolk, that the work is too heavy for him there, and begs that a missionary may be stationed with him for a few months. I believe he will engage for his support. Ichab Graham is about to go. I have told you every thing that is encouraging amongst us. We have just enough to excite our hopes that God is about to do something for old Virginia yet.

Old Mr. O'Kelly, the chief of the Christian Methodists, has passed through the neighbourhood. I understand he is nearly deserted by his followers, and talks of going home, and hanging his harp upon the willow. He says, "That there has sprung up in the country a sect under the general name of Christians, who administer adult baptism only to please the Baptists; who hold Arminian sentiments to catch the Methodists; and yet will allow a man to be a

Calvinist if he chooses; that they profess Socinian tenets, and make that profession the only bond of union. They have taken in all the Marshallites in Kentucky, and have made some progress there. In New York, they publish a periodical work, called the Herald of Religious Liberty. He states too, that they are increasing rapidly, and in some parts utterly subverting the faith of many. Have you heard any thing of all this?

TO THE REV. ARCHIBALD ALEXANDER.

*Charlotte, July 15th, 1810.*

I feel myself, since my last journey, less tied to the spot on which I live, than I did before. Or rather, I feel more ready to go wherever the providence of God may open a door for greater usefulness in the church than appears to lie open before me here. I am now quite reconciled to your living in Philadelphia. It matters but little where we are, so that we are doing the work of the Lord.

I have written my Presbyterial sermon over again, and without doing it any injury, I have reduced it from fifty-nine to thirty-nine pages. I hope that you will do me the favour to accept of a copy when it is printed, and, if you think it worth your while, take half a dozen, and distribute them as you like best.

I am zealously engaged in the study of Hebrew this summer. I am determined to master it if possible. Would I could get a Syriac New Testament such as yours! I am anxious to be an Orientalist. *Who knows but that I may yet be a professor in a Theological school!*

TO THE REV. ARCHIBALD ALEXANDER.

*Charlotte, Sept. 4th, 1810.*

I have a very strong inclination to represent Hanover Presbytery in the next General Assembly, and to represent the next General Assembly in the Association of Connecticut.

I do not know yet that I can have sufficient interest to secure my election; but I feel pretty much resolved to make the attempt. My health has been so much better this summer than usual, that I cannot help thinking it probable that if I could have spent two or three months longer travelling in the spring, I should have become quite fat and hearty.

Yes sir! if it pleases God to give me health and strength, I am resolved to be master of those languages in which the truths of divine revelation were originally recorded; and I am very anxious to get all the helps in these studies that can possibly be procured. I must beg your assistance in this business. If you will accept of it, I hereby give you a *carte blanche*, a full commission to buy for me at any price you think proper to give, any book that you can find, that will in your opinion be important for me to have. I am very anxious to get Horseley's new translation of Hosea. Be on the watch if you please for a Syriac New Testament. I do not know whether it is worth while to mention Calacio's Concordance, or Michaelis' Hebrew Bible; for I question whether they can be obtained. I am sure that you will do all you can for me; and that you will excuse my troubling you in this way.

The state of religion amongst us is perhaps better than when we were in Philadelphia. I saw Mr. Lyle at Charlotte court yesterday. He is more encouraged than I have seen him for several years. Very probably he will write by Mr. Read, and give you a particular account of the state of affairs. Mr. Hoge wrote to me yesterday, that he thought there was a growing attention to religion about college. I attended a sacrament at Old Hat Creek on Sabbath with Mr. Le Grand. There was a large and very attentive congregation, and much affection. Some few additions were made to the church. My Cub Creek people seem to be considerably *stirred up*, and we are all in hopes that the Lord is about to visit these desolations, and build up our ruins. I

think that a spirit of prayer is in some degree poured out, and that at least a few are wrestling with God. The missionary business is going on with some success. Clem. Read, Charles Kennon, and James Wilson, are riding very constantly between this and Petersburg. Kennon writes that immense crowds attend him almost constantly, that the cry for preaching is great, and that it is recommendation enough for any man that he is a Presbyterian. We want preachers, we want a great many more preachers!—preachers of zeal and of talents, who will give themselves up with unreserved devotion to the great work of preaching salvation. But I shall make a fuller communication on this subject before long to the Committee of Missions.

TO THE REV. ARCHIBALD ALEXANDER.

*Charlotte, Oct. 17th, 1810.*

I believe that when I last wrote, I observed that the cause of religion was looking up. Although we have nothing that can be called a revival, yet we are still more encouraged. I think that Christians are in some degree revived. Many seem to have a spirit of grace and supplication, and are wrestling with God in prayer. There have been more added to the church at our last sacraments than usual. Numbers in Cub Creek, Briery, and Cumberland, seem to be anxiously inquiring on the subject of religion. You remember that in Virginia there was a class of persons who never went to church at all; they thought it beneath them. That class is diminishing in numbers pretty rapidly. And now and then, persons of this description are entering into the church. Mrs. Judith Randolph, of Bizarre, lately made a profession of religion. I have been much in her company since, and I think her among the most truly pious in our country. John Randolph attended the sacrament when his sister joined with us, and seemed to be much impressed. He invited Mr. Hoge home with him, and conversed much upon religion. Mr. Hoge is fully persuaded that he is, as it

is expressed here, an *exercised man*. Wm. B. Giles regularly attends our missionaries who preach in Amelia. Mr. Speece preached in his neighbourhood not long ago. He was present, and remarkably attentive. In the evening he repeated to a lady who could not go to church, Mr. Speece's sermon almost verbatim, adding when he was done, that it was the best sermon he ever heard or read. Joseph Eggleston, formerly member of Congress, entertains our missionaries at his house with the utmost cordiality. The wife of John W. Eppes is said to be under very serious religious impressions. There were at the last Cumberland sacrament from eight to ten of the Randolph connections at the table of the Lord. These are a few instances among the many that might be mentioned of the truth of the observation made above. Upon the whole, we are encouraged. And I hope that we shall have greater grounds for encouragement. Pray for old Virginia."

About this time, we learn, he received an intimation from some persons in Richmond, that they would be very glad if he would come down and lead them in getting up a new church which they were proposing to raise in that place, and which seemed to be sadly needed. The state of religion, indeed, in our metropolis, at that period, was deplorably low. It is true that in the Methodist and Baptist churches there was, no doubt, much real piety; mixed, however, as it seemed, with no small portion of enthusiasm, and confined, moreover, chiefly to persons in the humbler walks of life, who were, of course, without any great influence; while those in the higher and more fashionable circles of society, embracing the Episcopal and Presbyterian denominations, were fallen into a state of the greatest apathy; for the spirit of infidelity and the spirit of the world had poisoned the minds of many of them to a sad degree, and the sanctuary was almost extinct. There was at least no regularly organized church of either of these names in the place, (or none that was visible,) but all of both of them who retained any respect for religion

went together to hear a sermon, in the forenoon only of every Sunday, in the Hall of the House of Delegates, in the Capitol; (for the Presbyterians had no house of worship in the city, and the Episcopalians used their old church on the lower hill, only at Easter and Christmas). And here the Rev. Mr. Blair of the Presbyterian, and the Rev. Mr. Buchanan of the Episcopal church, who were linked together in a very warm and intimate friendship, officiated alternately, according to the forms of their respective churches. On one Sunday the people were Presbyterians, in outward appearance, and the next they were Episcopalians, in aspect; but still all the same. In either phase, the great body of those who attended the service appeared to have no idea of vital religion, and the few pious people who perhaps still lingered among them, (hovering, as it were, over the ashes of the altar, and dying away with its embers,) were themselves very nearly *ready to perish*. In short, there was nothing but the form, or rather the shadow of a church, among them; and hardly that; for the sacrament, I believe, was never administered in the Hall, and the rite of baptism, which had got to be the mere ceremony of christening (as it was called) to give the child a name, was performed only in private houses.

To finish the picture, I am sorry to be obliged to add that the ministers themselves, though both very worthy and amiable men, were yet most insipidly lukewarm in their public services, and, in their private habits and manners, as I understand, were not exactly the best *examples to their flock*. They partook, at least, without scruple, of the pleasures of the table, and winked at all the *innocent amusements* of the gay and fashionable circles in which they moved. The people, of course, felt themselves authorized to go a little beyond their pastors; and the church and the world were completely mingled and confounded together.\*

\* It is due to the memory of both these worthy men, who have since died, to add here, that the gross impropriety of their clerical

In this state of things, a few pious persons who had become disgusted with the cold and heartless services of the capitol, conceived the idea of establishing a Presbyterian congregation in the city, and of building a church for it, near Rocketts, and looking about for some evangelical preacher to lead them in their enterprise, they had turned their eyes towards Mr. Rice; for they had heard him preach several times, on his occasional visits to Richmond, and elsewhere, and were satisfied that he would be the very man for their purpose. Some of them, accordingly, had broached their wishes to him, which he could not, of course, help hearing with interest; but their whole plan was as yet too immature, and too uncertain, for him to embrace it at once; and he could, therefore, only encourage them to proceed, and allow them to hope that he might perhaps be brought to aid them in it at some future day. So the project had rested, until the Rev. Drury Lacy, it seems, paid them a visit, and preached with so much effect, that their desire to enlist Mr. Rice in their service, was greatly increased; and they now renewed their application to him in more definite terms.

The following letters will show the progress of the movement, (with some other matters,) and we shall, by and by, see its effect.

TO THE REV. ARCHIBALD ALEXANDER.

*Charlotte, January 3d, 1811.*

There is great uncertainty in my going to Philadelphia de-  
portment was owing, in some measure at least, to the times in which they lived, when neither the world nor the church was yet awakened to a sense of religion as it has since been; and that they both lived to see and acknowledge the error which they had committed. I have been told, that Mr. Blair, particularly, who was a man of real piety, and greatly esteemed by his brethren, confessed his fault publicly to the Presbytery to which he belonged, even with tears.

next spring, because there will probably be a competition among us for the office of representative of Hanover Presbytery, and I have no reason to expect that a preference will be given to me. Should there, however, be a call for my services, I shall willingly accept of it. As to the plan proposed by you, I feel these difficulties. I do not know exactly how to bring myself to *candidate* for the pastoral office, having been always of opinion that the people, and not the minister, should be the solicitor on such occasions. Besides, I do not know what I should do, or say, were I persuaded that every man who was hearing me, thought, when I rose up, "Now, I'll see whether this man will *do* or not." The other difficulty arises from the apprehension, that should I be called to the place of the late Dr. Tennant, I should be *obliged* to teach for my *living*. Now, one powerful motive for removing from my own place, would be the prospect of delivery from this necessity, and of having more time for study and preaching. It is probable indeed, that as long as I live, I shall have a boy or two, the children of particular friends, in my family; but I wish most devoutly to have some other means of support. I think, however, that I shall not long be supported in this way *here*. I mean that there is little probability that I shall continue long in this place. Not that my school is not large enough. Indeed, my principal difficulty is to keep the number as small as I wish. But, all things considered, I hold myself ready to go where Providence may call me. And I just sit here, waiting for, and observing as narrowly as I can, the dispensation of Heaven. Where I am clearly called, there will I go; but I must first be satisfied that I am called.

Se quid novisti rectius candidus imperti.

Have you heard of Mr. Lacy's trip to Richmond last month, and of the effects which his preaching produced? I have understood that a number of persons since that

time have determined, if possible, to get some evangelical preacher to live in the place. The plan laid by major Quarles is, to subscribe and rent a house for an academy, to the charge of which the minister of their choice is to be invited; and he is to build up a church, from the pew rent of which a salary is to be raised for him; and then, if he chooses, he may drop his school. Quarles, Watt, and a few others, who are most deeply interested in this business, are very sanguine in their expectations of success.

From some late communications that have been made to me, I have reason to believe that they depend on me to do the work for them. And indeed, *could I establish a church in Richmond, "built on the foundation of the prophets and apostles, Jesus Christ himself being the chief cornerstone," I should do well.* But I fear that this is a task not easy to be accomplished. I foresee many difficulties in the way. Let me wait, however, until the thing is formally proposed.

TO MRS. JUDITH RANDOLPH.\*

Charlotte, Feb. 3d, 1811.

MY DEAR FRIEND,

Although my duty calls me to other employments than that of writing letters this morning, yet I cannot bear that

\* This lady was the widow of Mr. Richard Randolph, a brother of John Randolph of Roanoke, and was at this time living at her seat called Bizarre, near the small town of Farmville, in the county of Cumberland. Some two or three years before the date of this letter, she had put her son Theodoric Tudor Randolph, (a youth of much promise,) to school to Mr. Rice; and the lad falling sick, she had visited him at his teacher's house. This, of course, brought her to form an acquaintance with the pastor and his wife, which soon ripened into a lasting friendship, and produced the most happy fruits. The counsel, indeed, of such a friend as she found in him, was particularly valuable to her, as she had been called to suffer great and peculiar sorrows, (growing out of circumstances well known in that part of the country, and the subject of a *cause celebre*, but which I do not

the boy should return without an expression of friendship from us to you. In such a world as this, it is unchristian to withhold any, even the least degree of comfort, or *innocent* pleasure that we are able to afford; and could I, by any thing that I can write, add to the enjoyments, or diminish the troubles of a highly valued christian friend, I should think my time well employed.

The subject on which I expect to preach to day is Hope; the christian's hope. It is built on Jesus Christ, "the chief corner stone;" his meritorious life, and precious blood, laying the only foundation on which a sinner can build his *hope*. "Other foundation can no man lay, than that is laid, which is Christ." (Paul to the Corinthians.) We are built on this foundation, when we have received Jesus Christ as our Saviour, and put our trust entirely in him. Then may we, instead of dreading the stroke of divine justice, indulge the *hope* of pardon. "And, being justified by faith, we have peace with God, through our Lord Jesus Christ." Built on the foundation laid by him "who gave himself for us, to re-

think it necessary or proper to explain,) and needed all the consolations which religion could afford; and the result of all the train of things which the little incident of her visit providentially put in motion, was, no doubt, most happy for her heart. At the time when this letter was written, she had abandoned all the prejudices of the old and high Episcopalians, in which she had been brought up, and become a member of the Presbyterian church. The letters which follow, (and which are only a few of many,) may tell the rest. I will, however, add here, that I find a pleasing confirmation of the account which I have given above, in one of her own letters, which she wrote some time after this, to a friend in Richmond, in which she says: "I wish very much that you could both hear and see my excellent friend Mr. Rice; unless you have the common prejudice against *Presbyterians*, you cannot fail to be pleased and edified. I at least should pay a tribute to his cheerful and simple piety, his animated and intelligent conversation on all subjects; for I can with truth date the perfect recovery of my long lost peace of mind to the period when my child's illness called me to the abode of *rational* piety, and *real* happiness."

deem us from all iniquity, and purify us to himself a peculiar people, zealous of good works," we are authorized to *hope* for complete deliverance from all sin, to *hope* that we shall be transformed into the image of God our Saviour. Built on him "with whom are all the treasures of wisdom and knowledge," we may *hope* that divine wisdom will guide us through this dark and uncertain world, and that we shall arrive at that place, whence ignorance, error, and perplexity are forever banished. United by faith to him who has "the government upon his shoulders," and who has assured us that the "hairs of our head are all numbered," we may *hope* that all things "shall work for our good," and that afflictions shall "work out for us a far more exceeding and eternal weight of glory." Leaning upon him who is a compassionate High Priest, who knows what broken hearted sorrow is, we may *hope* that we have his sympathy in all our trials here. And finally, having an interest in him, who is appointed of God to "judge the world in righteousness," we may hope that in the great and terrible day of the Lord, in the day of the vengeance of our God, he will say unto us, "Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world."

A hope so much divine,  
 May trials well endure ;  
 May purge our souls from sense and sin,  
 As Christ the Lord is pure.

May you, my dear friend, continually have a lively hope, such as this. It is the best gift of God to us poor mortals. Hope of salvation by the grace of God, through the Lord Jesus Christ, is that alone which will support us here; that alone which will raise us above temptation, and keep us unspotted from the world: which will inspire us with zeal, and courage and fortitude, so that we shall fight the good fight of faith. In a word, the Apostle assures us that "we are saved by hope."

May God bless you, and give you all that you need for his world, and for eternity.

Mrs. Rice unites with me in this and every prayer for you. I am with great friendship and esteem,

Very respectfully, &c.

JNO. H. RICE.

TO MRS. JUDITH RANDOLPH.

*Charlotte, March 8th, 1811.*

MY DEAR FRIEND,

We were very much pleased to see Jacob this evening. It had been some time since we had heard from you, and we were afraid that your health might have been affected by the frequent and violent changes of the weather during the month past. It gratified me much to learn that our fears were groundless. It gratified me still more to understand that your affairs have been satisfactorily arranged, and that you enjoy, in a good degree, contentment of mind, and "hope that maketh not ashamed." It is certainly unwise in Christians to undervalue the good things of this life, (and indeed of this there is little danger,) but when they are estimated at their full value, it is easy to see that, in comparison with heavenly things, they are "less than nothing," and "lighter than vanity." I therefore rejoice more that you have any well founded hope in Jesus Christ, than I should rejoice if the wealth of both the Indies were your own. What I pray for most earnestly then is, that "forgetting the things that are behind, and reaching at those that are before, you may press forward towards the mark for the prize of the high calling of God in Christ Jesus." Whatever religious attainments we may have made, I am afraid that, upon a strict scrutiny, many deficiencies will be found in the very best amongst us. How important is it, then, both for our comfort here, and our happiness hereafter, that we should constantly endeavour to "grow in

grace," and in the knowledge of our Lord and Saviour Jesus Christ. I am fully persuaded, that the friend to whom I write, is not one of those who suppose that just religion enough to carry us to heaven, is all that we need be anxious for in this world. The truly pious soul longs to know more of God, to be more devoted to his service, more resigned to his will; to have more intimate communion with him; to be more humble, more circumspect, more watchful over the thoughts of the heart, and the words of the mouth; in a word, to be more like the blessed Saviour of sinners. How happy should we be, could we do the will of God upon earth as it is done in the heavens! Let us, my dear friend, aim constantly at this, and the God of love, "who gave his son up to the death for us all, will, with him, also freely give us all things;" all that grace which we need for support, and consolation, and direction, while in this world, and immortal life in the world to come.

The inclemency of our winters, and the miserable state of our houses of worship, often render it improper for persons in delicate health to attend on the preaching of the gospel, and join with the assemblies of the saints in the worship of the Most High God. I consider this as a real misfortune; both because the pious soul that reckons "one day in the house of God as better than a thousand," is, in this way, deprived of much real pleasure; and because diligent attendance on the means of grace is the way appointed by heaven for our edification; for the strengthening of our faith, the increase of our love, and the enlargement of our hopes; and without this attendance, I think, we can hardly hope for great comforts in religion. But yet this general remark ought to be limited, for where means *cannot* be used, God works without them. He, then, who really delights in the exercises of God's house, "and pants after God, as the hunted hart panteth for the cooling brook," and *cannot* go to worship in his temple, may hope to meet with Him at home, and enjoy the light of his countenance,

and receive the tokens of his love. I hope that you have proved, by your experience, the truth of these remarks; and that cold and ungenial as the season has been, your heart has felt the cheering influences of the Sun of Righteousness, and that you have been able to rejoice in Christ Jesus, without confidence in the flesh.

I am very much pleased with the prospect of seeing you with us this spring. Presbytery, I suppose you know, meets at Bethesda, the first day of May. You will then have an opportunity of seeing a number of our clergy, with some of whom, I have no doubt, you will be pleased; and by the hearing of whom I hope you will be edified.

Mrs. Rice wishes to write to her friends at Willington, and must therefore decline the pleasure of writing to you at this time; but I can bear witness that she loves you as she loves very few people on earth, and that she unites most cordially with me in imploring on you the best blessings of heaven.

I am, affectionately and respectfully, &c.

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER.

*Charlotte, May 3d, 1811.*

I see every year more reason to believe that I ought to remove from this place where I now am. I wish to know where I ought to go; and thither I hold myself ready to go. May Heaven direct me!

Our Presbytery is now in session. But there is nothing of any importance before us. We have no candidates for the ministry; and indeed hardly any business at all to do. The state of religion is very unpromising this spring, in most of the congregations among us. The agreeable appearances which presented themselves last fall, have in a great degree vanished, and the church now presents a dreary scene of barrenness and desolation. There is, however, a prospect of doing good in the missionary way.

But the scarcity of missionaries is deplorable. Can you help us in this particular?

Here I must pause to attend to the business of Presbytery. Joseph Logan has accepted a call from the Byrd congregation, and is to be ordained next October. John Hoge has taken a dismissal, to put himself under the care of Winchester Presbytery. This is all the Presbyterial news that I have to communicate. I am every day more and more disgusted with the way in which things go on amongst us, and am resolved that I will seek another habitation. Had I not already engaged to keep school next summer, I would, as soon as I am in a condition to travel, set out with a view of discovering whether there is not some place in the world where I could labour with more comfort to myself, and with a greater prospect of usefulness to others. I could in the fall be, every way, completely at liberty; but winter travelling is every way unsuitable. Heaven will, I hope, direct me what I ought to do.

TO MRS. JUDITH RANDOLPH.

*Charlotte, July 12th, 1811.*

MY DEAR FRIEND,

Have you never had the tone of both mind and body so far destroyed, that *barely to live*, was the highest thing that you could even think of aiming at? Uncertainty and perplexity have brought my mind, and this blaze of the sun for the last ten days has reduced my body to this very situation. Were I as mercurial as a Frenchman in my natural constitution, I should by this time have been made as phlegmatic as a Dutchman. In these circumstances, I only write that I may redeem a promise made through St. George; and not that I have the least hope either of edifying or entertaining my friend.

Upon reflecting on what I have said, I believe that I have rather overcharged my statement. For since I have had the pleasure of being acquainted with you, I have never

thought of you without feeling a deep interest in your happiness. I have considered you as one, who, having been tried in the school of adversity, knew the value of real, unpretended friendship; and who, of course, would not, like some whom I have known, veer about in affection, as suddenly, and as capriciously as the winds in our climate. I have considered you as a person, too, convinced of the insufficiency of all that we call good on earth, to satisfy the human heart, and amidst many difficulties and embarrassments, earnestly desiring, and sincerely endeavouring to obtain a portion in that "inheritance which is incorruptible, undefiled, and which shall never fade away: reserved in heaven for all who are kept by the power of God, through faith unto salvation." I, therefore, who am not unacquainted with sorrow, who know the worth of a real friend, who have also, in some measure, I hope, learned how vain the world is; and how desirable is a portion in a better; who know, too, something of the difficulties and embarrassments to which all who would separate themselves from the world, are exposed, could not become acquainted with you without at once feeling for you that affectionate regard, which is ordinarily the result of long habits of intimacy. I know not how it is that I feel so much as though I had been your friend for a long time. But although this, I know, is some delusion of the feelings, I humbly trust that the hope that we shall be friends forever, in a purer and happier world than this, will not prove deceptive. O! how diligent ought we to be to make "our calling and election *sure*;" that is, to live in such a way, as to have good evidence that God hath chosen us to be heirs of that kingdom that never can be moved. I have lately been considering the state of mind in which the apostle Paul seemed habitually to be on this subject. His language is such as this: "I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day"—

“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me in that day; and not to me only, but to all who love his appearing.” Now, the apostle had, of himself, no more power to attain to this blessed state of assurance, than you or I have. “By the grace of God,” says he, “I am what I am.” Jesus Christ is the same, yesterday, to-day, and forever. He has the same grace to bestow now upon those who ask him, that gave the Apostle such holy confidence, and raised him above the fears of death and hell. May we, my dear madam, be made abundant partakers of this grace, and may we be counted worthy to stand among those who surround the throne of God, and dwell at his right hand, where is fulness of joy forever more!

Tudor seems very anxious to see his aunt H——, before she leaves Bizarre. I am willing to gratify him in this, for he pleases me very much this summer. I hope, however, that he will return to school very early next week. He is now of that age that every hour is more precious than the preceding.

If Mrs. Rice were at home she would write. And I am sure she would not be pleased to know that I had written without mentioning her to you in terms of the warmest affection. Give my love to St. George, and Miss Sally. I pray for you, and all that are dear to you.

I am, very respectfully and sincerely, yours, &c.

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Charlotte, Sept. 9, 1811.*

MY DEAR SIR,

Upon going to Richmond, I found the state of affairs somewhat different from what I had expected.

I preached four times; thrice in Richmond, and once in

Manchester, to considerable congregations of the most attentive people that I ever yet saw. In Richmond, there was a good deal of affection among the people, and they appear anxious that I should remove to that place. There are very many among them who feel the importance of religion. The minds of the generality were turned to the subject, but except the Episcopalians, and the *great Presbyterians on the Hill*, they do not seem, at least the great bulk of them, to know any thing about religious doctrines, or the difference about religious denominations. They are indeed as sheep without a shepherd;—like a vast flock in the wilderness, alarmed and running in every direction, without knowing which way to go. They seem indeed to have some notion of the superiority of Presbyterianism as it exists somewhere, and of course many of them are desirous that a Presbyterian of the right sort should come among them.

The opposition of the great men on the Hill, however, has thrown very great impediments in the way of building a church. The subscription, I believe, has very nearly stopped in Richmond, and there is a deficiency of at least three thousand dollars. They have no hope of finishing the building, of which the foundation has been laid, unless assistance is afforded them by the friends of vital religion in the northern towns, and I am most importunately solicited to take a journey to Philadelphia and New York, for the purpose of obtaining aid for them. Now, do you think that to have a church of Christ in Richmond, would interest the people and the clergy to the North, so that a journey thither would not be in vain? I wish that you would as soon as possible give me such information on this subject as you can, or as you judge necessary. I have some inclination to help these poor people, whether I live among them or not, and my motions will depend very much upon what you communicate.

In very great haste,

I am as ever,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Staunton, Oct. 19th, 1811.*

MY DEAR SIR,

Your letter bearing date 26th ult. has been received. By the preceding mail a letter was received from Dr. Miller, in answer to one I had written him on the same subject on which I addressed you. Dr. Miller's letter was still more unfavourable than yours. After weighing all circumstances, I have determined to defer my journey to the North until next spring. In the mean time the building of the Richmond church will go on, and probably it will be completed very early in the spring. There is no probability of my going to Richmond before that period, and I am afraid that the few pious people of that place will not be able to support me without a school. I shall continue in Charlotte at least until the spring.

The sessions of Synod are just over. Nothing of much importance was done, except in relation to the proposed amendments of the Constitution. As soon as that matter was called up, I moved that the subject should be postponed indefinitely. Mr. Baxter spoke against the motion, and Mr. Speece in favour of it, when the question was taken and carried by a sweeping majority of twenty-three, I think, to three. So that this matter is laid to rest for the present. So far, you will say, so good.

I hope that the meeting of Synod at this place has not been a vain thing. Mr. Calhoun thinks that he never saw such agitation here before. Several members have been added to the church; I do not know how many, but I believe not fewer than seven or eight. I think that the congregation, to-day, was one of the most solemn that I have lately seen.

Our Presbytery sat last week. Mr. Logan was ordained, and installed pastor of the Byrd congregation. The appear-

ances at that place were very favourable. We had more good preaching than I have heard lately from so many preachers. Upon the whole, I think that the state of religion is more favourable now than it has been for several years. May these things not be like the morning cloud, or like the early dew !

Whilst things were in this train, and he was still hesitating what to do, an event happened which had, no doubt, great weight in deciding his course, as well as in preparing the field for his future labours. This was the memorable burning of the theatre in Richmond, on the night of the 26th of December, 1811, which involved the loss of many valuable lives, and spread mourning and lamentation throughout the city, and throughout the whole state. It was indeed no false play that evening ; but, really and truly, one of the deepest tragedies that had ever been exhibited on the stage of human life, and admirably calculated to “purge the passions” of all who either saw or heard of it, by the “pity and terror” which it could not fail to excite in every breast. The theatre, it seems, which was unfortunately built entirely of wood, and otherwise badly constructed, stood upon the brow of Shockhoe hill, where it begins to fall into the great ravine below, and upon the very spot which is now the site of what is called the Monumental Church. At this time, it was being used by the Charleston company of players, under the management of Messrs. Placide, Green, and Twaits, who were performing in it with great success. On this night, particularly, a new play and pantomime had been got up for the benefit of Mr. Placide, who was a favourite of the town ; and a large and brilliant crowd of gentlemen and ladies, of the very flower of the population, embracing Mr. Smith, the newly elected Governor of the Commonwealth, Mr. Abraham Venable, formerly a senator of the United States, and now President of the Bank of Virginia, Mr. Botts, an eminent lawyer, and many others, members of the General Assem-

bly, and citizens of wealth and fashion, were assembled at an early hour to enjoy the entertainments of the evening. It was truly a brilliant display; and, for some time, all went on gaily and happily enough. The play was over—the first act of the pantomime had passed by—the second and last was now begun—and all eyes were intently fixed upon the actor, who had come forward on the stage towards the lights, and was moving to the music of the orchestra—when suddenly a bustling noise was heard from behind the scenes, towards the rear of the building. This, it seems, was occasioned by the fact that a servant who had been ordered to hoist up a chandelier, in doing so had got the rope hitched, and jerking to clear it, had swung the thing against one of the painted scenes, which instantly caught fire, and sent up a sheet of flame to the roof. This unfortunately was not plastered, but consisted only of rafters covered with light pine boards, and shingles, very dry, so that it kindled at once; and the actors, with their assistants, were trying to tear down the scenes, to put out the fire. This movement, however, was not immediately seen by the spectators, being hid from their view by the interposing scene; and they were still watching the progress of the piece, when they saw a shower of sparks and burning matter fall upon the actor before them. At this some were startled, while others apparently thought that it might be only a part of the show. A moment afterwards, some one exclaimed, “There is no danger,” and only forced the sense of it more strongly upon their fears; when Mr. Hopkins Robinson, one of the performers, rushed forward to the front of the stage, and cried, “the house is on fire,”—pointing at the same time to the ceiling, where the fire was now seen running like lightning along the roof. Instantly, all was horror and dismay. The cry of “fire,” “fire,” rang through the building, mingled with the shrieks of women and children, in frantic consternation. Husbands looked for their wives—mothers for their children—while

some, almost frenzied by the sense of danger, thought only of themselves.

There was, of course, a general rush of all at once to escape out of the house as fast as possible, by the nearest way. Those in the pit easily got to the outer door, which was not far off. Those in the galleries also, or most of them, flying down the stairs, soon emerged into the street. But the spectators in the boxes were not so fortunate. Some few of them, indeed, had leaped into the pit, and got out with the rest from that part, and a few others had been helped on to the stage, and hurried off the back way; while a small number still bravely kept their seats, only to meet the fate which they hoped to avoid; but the great mass of them, crowding tumultuously into the narrow lobbies, in the wildest disorder, stopped each others progress towards the door, while the suffocating smoke which soon filled the house, extinguished the lights, and stifled its victims; and the flames which now flashed in lurid sheets, as they ran along the light wooden work of the boxes, caught the clothes of the fugitives in the rear, and wrapped them at once in palls of fire and death. Happy now were those who had reached the windows, where a stream of fresh air from without revived their failing senses, and enabled them to hurry on for their lives, or to escape perhaps to the ground. For by this time, many of those who had got out from the pit and galleries, were seen gathered in crowds below, stretching out their arms, and calling on those within to leap into them for safety. Some did so from the first, and some even from the second story; and a number escaped in this way, while a few were either killed, or shockingly mangled by the fall. Those, in the meantime, who had succeeded so far as to clear the lobbies, found themselves again stopped, and straitened in the narrow angular stairs that ran from the landing of the boxes into the common entry, or pent up in the small passage at the

bottom, where the only door which opened inwards had been shut to by the rushing crowd, and could not be forced back for some time, even by the help of hands from without. Here, then, some were crushed to death by others, who, even less happy, emerged at last over their dead bodies, through the door now opened, but horribly scorched or burnt, and only to die in the arms of their shuddering friends.

By this time, (although only six or seven minutes had passed,) the whole house was in a light blaze, that brightened the windows of the houses far and near with its dismal light; the bells were tolling with most appalling sound; and hundreds of citizens, roused from their beds, and alarmed for the safety of their relatives and friends, were rushing to the scene, but too late to save, or find them. The rest may be imagined, but cannot, and perhaps ought not to be described. There was no sleep in Richmond that night; but candles were burning in all the houses, and the voice of weeping was heard from many dwellings.

The day after this awful occurrence, the Common Council of the city convened, and passed a resolution prohibiting all public amusements within the limits, for four months ensuing; and a meeting of citizens was held in the capitol, at which it was resolved, that the remains of the dead should be collected and buried together on the spot where they had expired; and that a monument should be raised over them to record the remembrance of their fate. And it was also determined, that a day should be set apart for fasting, humiliation, and prayer, in commemoration of an event, in which all who had any sense of piety could not but see and acknowledge, that the hand of God had been most strikingly and affectingly displayed.

In the mean time, the news of this dreadful disaster was flying rapidly all over the state, and soon reached the ears of Mr. Rice, who could not help feeling, very naturally, a sort of personal interest in the event. The following letter,

which he wrote immediately afterwards, will show the effect which it produced upon his mind.

TO MRS. JUDITH RANDOLPH.

*Charlotte, Jan'y 1st, 1812.*

MY DEAR FRIEND,

“ You have no doubt heard more of the particulars of the late dispensation of Providence in Richmond than I have. How awful! For so many, by one dreadful stroke, to be hurried from the midst of amusements and gaiety, to the bar of God and to eternity, is shocking to the mind even of the most unfeeling. Did you ever know an event so calculated to impress upon our minds the words of the wise man, “Vanity of vanities: all is vanity?” “Surely man in his best estate is altogether vanity.” I heard of the melancholy event last Sabbath, just as I was going into the court house to preach. It made such an impression on my mind, that I could not resist the impulse to lay aside the text on which I had intended to preach, and to deliver an extempore discourse from the fortieth chapter of Isaiah, and perhaps the sixth verse. “And the voice said, cry. And he said what shall I cry? All flesh is as grass, &c.” Happy would it be for us could we constantly realize this, and live as if every year and every day were to be our last.—I have been, as far as I could find time, endeavouring to recollect my thoughts and ways during the last year. I find much to reprehend in myself; much for which to be ashamed and humbled. I have been endeavouring to form good resolutions about my future life. But I fear they will be like resolutions made before—a salve to the conscience for the present. I am sure that without the all-sufficiency of a Saviour I shall never do any thing. Unless God work in me both to *will* and to *do*, I shall never work out my salvation. May God give us all needed grace, and finally crown “that grace with glory.”

TO MRS. JUDITH RANDOLPH.

*Charlotte, Jan'y 17th, 1812.*

MY DEAR FRIEND,

You will perhaps be surprised to hear that Mr. Lyle and I expect to have the pleasure of taking breakfast with you next Tuesday morning on our way to Richmond. Some of my friends there have so earnestly solicited me to go down since the late awful visitation of Providence on that place, that I had not a heart to refuse. I am most anxious that so much distress should not be suffered in vain; that the greatest disaster which has ever befallen the city may be an occasion of producing the best effects that can result from any event whatever. This surely is the prayer of every one that has the heart of a christian. But one cannot expect that this will be the case unless proper measures are adopted for this purpose. And what more suitable than *evangelical* preaching? If my friends there think that my poor labours will probably be useful in this way, ought I not to go at their call, and depend upon the promised aid of the Spirit? He can make use of the most inefficient means to produce the most important effects. Will you not pray, my dear friend, that I may go, as the Apostle went to Rome, "in the fulness of the blessings of the Gospel of Jesus Christ?"

I will mention to you in confidence, that the people of Richmond who had applied to me to remove to that place, persevere in their application, and are resolved to carry their request to Presbytery; and I have informed them that if the Presbytery should advise my removal, that I will go; so that it is not impossible that I shall be an inhabitant of Richmond before the year comes to a close.

If you have any business of any kind that I can attend to below, I will most cheerfully do so. To be useful to my friends is one of the highest pleasures of my life. Would to heaven I could be made instrumental in promoting their

everlasting interests; their “growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ!” My earnest prayer for you, my dear friend, is that “forgetting the things which are behind, you may press forward towards the mark for the prize of the high calling of God in Christ Jesus.” And I have no better prayer for myself. We are never so happy as when we are conscious of improvement. How pleasant is the flight of time when we have reason to believe that it is bearing us towards that “rest which remaineth for the people of God!”

Mrs. Rice and the whole family unite in expressions of most friendly regard for you, and all that are yours. May Heaven bless you abundantly!

I am, very respectfully,

Your assured friend,

JOHN H. RICE.

TO MRS. JUDITH RANDOLPH.

*Charlotte, March 6th, 1812.*

MY DEAR FRIEND,

I have for some time past wished for an opportunity of writing to you, and yet I have nothing particularly interesting to communicate. All, I believe, that I wanted, was to keep up the intercourse of friendship between us. Perhaps, however my wish was the stronger, because I am at present in considerable perplexity. The question about my removal to Richmond is now pressed with vehemence, and must be decided in a very short time. I have no doubt, indeed, of its being the earnest wish of many of the people of that city, that I should *labour in the Gospel* among them; and, if I am rightly informed, a number of distinguished characters there wish for my coming. That a wide field is opened there for the labours of a pious and faithful minister of the gospel, is certain. But I really feel unfeigned diffidence in my own powers. The preacher who sets

himself against the current there, has need of great strength. We all know that our sufficiency is of God; but yet we know that in the divine government *means* are adapted to *ends*; and, of course, that it is presumptuous in us to hope for the accomplishment of any event without the use of suitable measures. You can easily see from these hints the state of my mind; and, as I am sure that you feel for your friend in his difficulties, so I am confident that you will pray that the Author of all wisdom may direct him. I wish to be in that place where I can do most to promote the cause of vital religion.

I shall always rejoice to hear of Mr. Meade's success.\* Although I never saw him, I feel towards him as a brother in the gospel of Christ Jesus. Would there were many such as he! Sometimes the thought comes in a most pleasing manner into my mind, perhaps the day may come when our dear Tudor will also engage in this most holy, most dignified calling. This is the first hint that I have ever dropped of such a thing; but indeed I do not think with any complacency of the *Law*. I cannot bear the thought that his fine moral sensibilities, instead of being improved, should be weakened, I may say, deadened, by the coarse contentions of the bar; and the perpetual displays, not to say defences of the most atrocious villany, in our courts. I will, however, say no more on this subject at present. Indeed it is time that I should come to a close. May every blessing from the Father of Mercies crown your life! May the Lord God dwell in your household, and in your heart! The Lord give you grace and glory, and withhold no good thing from you! These are the affectionate prayers of Anne S. and

JOHN H. RICE.

\* The Rev. Wm. Meade, of the Episcopal church, at that time, I believe, pastor of a church in Frederick county, and now Assistant Bishop of the Diocese of Virginia.

Soon after the date of this last letter, at the session of the Presbytery which was held at Red Oak church, on the 12th of March, 1812, "a call from a number of persons in Richmond and its vicinity attached to the Presbyterian church" was regularly presented to him by their agent, through the Moderator, which (on the day after) he accepted in due form; and the Presbytery, thereupon, declared the pastoral relation between him and the congregation of Cub Creek dissolved. After this, nothing remained to be done but to take leave of his late flock, and repair to his new field of labour. This, accordingly, he hastened to do, as soon as possible; and on the fourth Sabbath of the following month, we find, he preached his farewell sermon to his "dear Charlotte people," (as he calls them in a note,) from Acts xx. 32. *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified*—a discourse full of pious sentiment and kind feeling, which (aided no doubt by the touching solemnity of the occasion,) went home to all their hearts. Accordingly, we are told, when he came down from the pulpit, they all crowded about him, (many weeping,) to give him the last assurances of their affection, and to receive his parting blessing; while the poor blacks, in their turn, pressed forward to reach him, and, seizing his hand with all the ardour of their warm and hearty attachment, absolutely bathed it with their tears.

Soon afterwards, leaving Charlotte, he repaired to Richmond, where he arrived early in May, (1812,) and entering upon the duties of his new charge without a moment's delay, he preached his first sermon, on the Sunday following, (the second Sunday in May of this year,) in the Mason's Hall, (the church not being yet finished,) from the appropriate and almost prophetic text, Rom. xv. 29. *And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.* On this occasion, as we hear, the house was crowded to overflowing, and many were

deeply impressed by his discourse, which seemed to be *in power, and in demonstration of the Spirit*, indeed. After this, he continued preaching from Sabbath to Sabbath, in the same place, (and occasionally in the Capitol,) and, on the evenings of other days, during the week, at different private houses; and many persons (especially ladies) of all churches, *heard him gladly*. Some of those, more particularly, who had lost relatives or friends in the late disaster, and *whose hearts the Lord had thus opened to attend to the things which were spoken of him*, waited upon his ministry with earnest affection, and hung upon his lips with a satisfaction which they had never experienced before.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, May 14th, 1812.*

MY DEAR SIR,

You will perceive by the date of this letter that I have changed my place of residence. We arrived here on Friday last, and mean to continue here until Providence directs our removal to some other place.

The breaking up in Charlotte was a very severe trial. Neither the people nor I knew until parting time came, how much we loved one another. We parted, however, in the warmest friendship; and I hope that the affection of my dear people (for so I must call them,) for me will continue, as I am sure that mine will for them.

We have been here so short a time, that we have not yet found a place of permanent abode; we however have no difficulty in getting temporary lodgings.

I was received very cordially by the people, and preached twice last Sabbath, to a very large audience. The people generally were very attentive, and not a few considerably affected. I was surprised to observe the very great numbers who attend church in this place. Every house of worship was crowded; and I was told that not less than

five hundred went away from the Mason's Hall (where I preached,) unable to find seats.

A spirit of reading, and of inquiry for religious truth, is spreading rapidly among our town folks. I have proposed to several to establish a Christian Library in the city. The proposition meets with much acceptance, and I hope to be able to tell you in my next how many subscribers we shall probably obtain. If this plan succeeds, my next effort will be to establish a Bible Society. Of the success of such an undertaking I am not able to form the least conjecture; but I am adopting some measures to ascertain the extent of the want of Bibles here, which I fear is exceedingly great considering the population.

The spirit of religious inquiry is, I am convinced, extending its influence considerably in several parts of old Virginia. Mr. Speece has been urging me vehemently to undertake the editorship of a periodical work, having something of the form of a Magazine. His plan is to publish, once in two weeks, a sheet containing sixteen 8vo pages; to be devoted to the cause of truth and piety. I believe that such a thing, if well conducted, would meet with very considerable encouragement; and if I could engage the assistance of a few of my brethren, I would willingly make an experiment of the matter. Could you give any thing in this way to your native state, and to your old friends? I fear that your time is already so much occupied that the request must appear unreasonable; but I venture to make it.

I have been to see Mr. Blair since I came to town. He received me in a friendly way, and assured me of his disposition to cultivate a spirit of brotherly love. On my part I feel the same temper, and I hope that every thing will go on very harmoniously. I however feel very much my need of the counsel and advice of a brother for whom I feel a more zealous friendship than I expect ever to feel for

any other man. O! that you were near me! But I will have done with fruitless wishes. I hope now to hear from you more frequently than ever.

I am afraid that the good people here will find it hard to pay for the completion of their church. It is now sheeted in. The shingles, flooring plank, and pews are all in readiness; but their fund is exhausted, and they will be very much *pestered* to raise a sufficiency for their purposes. Will not the brethren afford us aid; will not the people to the North assist us? The Methodists have built a new church here, and expect to pay for it in part in that way. An agent went on very lately from this place to solicit aid, and two days ago he forwarded from Baltimore six hundred and forty dollars for the church.

Mrs. Rice joins with me in sincere regard for you and Mrs. Alexander. Give my love to James, and all the boys. May Heaven bless you and yours—so we pray.

JOHN H. RICE.

TO MRS. JUDITH RANDOLPH.

*Olney, (near Richmond,) May 29th, 1812.*

“I have just returned from Norfolk whither I went last week for the purpose of administering the sacrament to a small Presbyterian congregation in that place. I am glad that I went; for I have reason to hope that it was not in vain.

I have a comfortable hope that I shall be an instrument of doing good in Richmond. The prospect at present is that I shall preach to very considerable numbers of people, and may we not hope that the gospel will prove “a savour of life unto life among them.” You will not forget to pray for my success.”

TO MR. THEODORIC T. RANDOLPH.

*Richmond, Aug. 8th, 1812.*

MY DEAR TUDOR,

Your letter from Philadelphia was received in due time; and that bearing date Aug. 1, is now before me. I should have written before now had it not been for two reasons. Your movements were so uncertain that for some time I could only direct a letter by conjecture; and when I learned from your uncle that you had arrived at Cambridge, Mrs. Rice was in such a state of ill-health, that to attend her, and discharge the duties of my profession, was as much as I could do.

The account which you gave me of your situation and employments was interesting both to Mrs. Rice and myself; as indeed is every thing that relates to you. I should be pleased if in your next you would be a little more particular in relation to the mode of teaching pursued at Cambridge. What grammar is used? Do they enter more fully into the structure of the Greek language, and direct your attention to more particulars than your former teacher? Are they very attentive to pronunciation and to prosody? And finally, if it will not be "telling tales out of school," do you see many evidences of profound literature about college?

I will thank you to let me know at what prices the following Greek books can be procured, Polybius, Xenophon's Works, Pausanius, Herodotus, and Thucydides, if perchance the two last can be procured. But above every thing, I wish you to get for me a copy of Schleusner's Lexicon of the Greek Testament. This is the book which of all others I most wish at present to procure. I should like pretty well to have a neat copy of the Cambridge Griesbach, if it could be procured on moderate terms.

Your prudence will no doubt suggest to you the propriety of avoiding *politics* while you are at college. Students had

much better leave school when once their minds become heated by party contentions. But on this subject I hope that it is perfectly unnecessary for me to add another word.

I am very glad to hear that you conform to the regulations of college. Virginians are very usually thought, by the people among whom you now reside, to be disorderly and rebellious. I indulge the hope, however, that you will do much to redeem the character of your native State from the reproach that has been cast upon it, in the community of which you are a member. The point of honour with *college boys* should be complete and uniform submission to the laws. I trust that you will distinguish yourself in this way, as well as by your temperance, sobriety, and diligence in study. As I have no doubt but that you intend to act as your best friends wish that you should, I think that it would not be inexpedient to let your associates know what your sentiments and purposes are. Should it be understood, from the beginning, that you have made up your mind, that it is a decided point with you, that you will regulate your conduct by college laws, and that you will on no account engage in riots, rebellions, schemes of opposition to authority, or courses of dissipation, you will both ensure the respect of the bad, and the friendship of the good; and will in fact be less exposed to temptation than if your purposes should be kept to yourself.

I had much more to say, but have only room now to add that Mrs. Rice and I think of you with parental affection, and often pray that your mother's God may be your God also; that he may be your guide, your protector, your present and everlasting portion.

Mrs. R. will write soon. Let me hear from you very often. Heaven forever bless you my son.

Your affectionate

JOHN H. RICE.

TO MR. THEODORIC T. RANDOLPH.

*Richmond, August 25th, 1812.*

MY DEAR TUDOR,

I returned a few days ago from Prince Edward. Mrs. Rice accompanied me on my way from major Morton's, as far as Bizarre. Your excellent mother was in better health than I have ever seen her enjoy before. She has fattened considerably, and has a fine healthy complexion.

I received this morning the very interesting catalogue of books to be sold in Boston on to-morrow. Would I were there to purchase some of them! But a truce to vain wishes. I fear that you have only excited my anxiety to possess some of the rare books in that library, without putting it in my power to gratify my wishes. The sale will probably be over long before this letter can reach you. Should this by good fortune not be the case, I hope that you will purchase the following works for me at all events, or any of them that you can procure: Schleusner's Lexicon, Wetstein's Greek Testament, fol., Masclef's Hebrew Grammar, Trommii Concordantiæ, 2 vols., C. Noldii Concordantia, 1 vol. 4to.; Nov. Testament, Syriace, Græce, et Latine; J. J. Wetstenii Libelli ad crisin atque interpretationem N. T. Hale, Mag. 1766.

There are many other works in the catalogue which I should be delighted to have. I believe that I will send you a list of them, and get the favour of you to make inquiries, and ascertain for me whether they can be gotten in Boston, and at what prices; and also, whether any rare and valuable works are to be bought occasionally at auction there.

I need not ask you to excuse the trouble which I am imposing on you. I am so well assured of your regard for me, and of your willingness to oblige, that I ask you without hesitation to do whatever is in your power for my gratification and benefit. I need not add, that I am ready to pro-

mote your interest and happiness as far as is in my power. My daily prayer is that heaven may bless and preserve you.

My brother is here. He remembers you with friendship. If Mrs. Rice were present, she would send some message of love to her dear boy. She loves you next to your mother, and your friend,

JOHN H. RICE.

TO MR. THEODORIC T. RANDOLPH.

*Richmond, September 23d, 1812.*

MY DEAR TUDOR,

I hope from the manner of your letter that you are under the influence of that emulation of which you speak, and that you are making rapid progress in sound learning. But take care of your health. Remember, as winter approaches, that you are strongly predisposed to inflammatory complaints, and take heed of skating and sleighing. Forget not that the hopes of your mother are fixed on you; that her heart is bound up in yours; for her sake, and your own, and mine, take care of your health.

I thank you for the purchase of Pearson and Noldius. I hope that you will be able to find some safe way of conveyance for them, and for some other books which I shall get the favour of you to purchase for me before long. At present, however, I have not time to make a selection. Only I wish you to subscribe for Schleusner, and for the new edition of Calmet's Dictionary of the Bible, which is publishing in Boston, provided that it is a reprint of C. Taylor's edition, published some few years ago in London. I should like to know how far the work has been carried on already.

I was at Bizarre about the 10th of the month, when your mother showed me the last letter that she had received from you; and I read with some degree of surprise your mysterious request to her respecting the place of worship which

you should attend. Are you not at liberty to go to what church you please? In respect to religion my anxieties are greater than on any other subject which concerns you. You know, I hope, that I am no bigot. I never took one step to make you a Presbyterian; what I wish is that you may be a christian indeed. And for this purpose I am anxious that you should attend that worship which is conducted on pure evangelical principles. You ought to know that the preachers of christianity are now divided into two great classes; the Rational religionists, and the Evangelical preachers. The former of these generally affect superior learning, and refinement, and taste: they dwell much on the small moralities of this world; they speculate in a very cool, philosophical manner on virtue, and the fitness of things, and the inconveniences of vice, &c. &c. The latter are no enemies to true learning, to sound criticism, to refinement in taste, and to all the graces of literature; but they count every thing but loss in comparison with the excellency of the knowledge of Christ Jesus; and have determined to know nothing but Christ and him crucified. They, therefore, with zeal, and earnestness, and fervour, urge all those topics that are calculated to lead their hearers to Jesus Christ as the only foundation of the sinner's hope. Hence the earnestness with which they insist on the depravity of man, his helpless condition, the necessity of regeneration, and of the influences of the Holy Spirit, the doctrine of justification by faith in Jesus Christ, and of the necessity of divine aid to enable us to persevere in the ways of holiness. The disciples of one of these schools are very cool in their religion, very much afraid of being righteous overmuch, of all things most careful to avoid enthusiasm, full of the cant of liberality; as often at places of amusement as at the church, and full of assurance that they are a very good sort of people—have never done any harm in their lives, and so hope to go to heaven at last. The disciples of the other school think that lukewarmness in the service of him who died for them

is utterly inexcusable; that there is no fear of loving God too much; that the love of Christ ought to constrain them to live only to the glory of God; that every thing tending to destroy or weaken the spirit of devotion ought to be avoided, as men avoid contagion; and, while others boast of charity and liberality, they practise it. Now I would have you to be of this school, and to hear evangelical preaching: whether the preachers belong to this or that sect is unimportant. Mr. Mead is an evangelical preacher. Bishop Madison was of the other class. Read the Christian Observer, and Cowper's Poems; but above every thing the Bible.

Heaven bless you my dear boy.

J. H. RICE.

I expect to set out to Prince Edward in an hour or two.

On Saturday, the 17th of October, of this year, (1812,) Mr. Rice was solemnly installed pastor of the church which he had collected, in the Presbyterian mode, which was now witnessed in Richmond for the first time. The ceremony was performed in the new Brick Church near Rocketts, and a large audience attended. The Rev. Doctor Moses Hoge, who had been chosen Moderator of the Presbytery convened for the purpose, presided, and the Rev. Conrad Speece preached the sermon, from Ezekiel xxxiii. 7, 8 and 9. *So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked man, thou shall surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul*—an excellent discourse, which is still remembered with interest by some who heard it; after which the venerable Doctor Hoge

gave the charge to the minister and the congregation, in his most moving and affecting manner. The whole services of the occasion, with all the peculiar and interesting associations naturally connected with it, were deeply solemn and impressive.

TO MR. THEODORIC T. RANDOLPH.

*Richmond, Nov. 16th, 1812.*

MY DEAR TUDOR,

I thank you for your last letter, and am sorry that I am so straitened for time that I can only send you what this page can contain, in reply.

I highly approve of your plan of study, as far as you have communicated it to me. Make yourself perfect in the languages. Read carefully every Latin and Greek classic that you can; especially revolve by day and by night the volumes of Sallust, Livy, Tacitus, Virgil, and Horace; and of Herodotus, Thucydides, and Homer. Read also the Septuagint and Josephus. But above all the Greek Testament, not merely for the sake of learning Greek, but religion and morality. Let me recommend to your diligent study a very small volume by Sharpe on the use of the definite article in the Greek Testament. I wish you also carefully to read on Sabbath days, and at other leisure times, Milner's History of the Church of Christ. You cannot fail to obtain advantage from it. His opinions, however, in relation to the external forms of the Church, are to be received with caution. Did I recommend to you a Magazine published in Boston, called the Christian Observer? It is the best periodical work that I am acquainted with, and excepting an undue attachment to Episcopacy, it is one of the most unexceptionable works that I ever knew. It breathes a spirit of genuine piety, of christian liberality, and candour. I shall frequently direct your attention to such works as I think most suitable to assist you in forming right religious notions,

and calculated to inspire a spirit of vital piety. You will attribute to friendship that anxiety which I feel in relation to your religious progress. Above every thing, my dear friend, seek to be wise unto salvation.

I wish that intercourse could be kept up between this place and Boston. I would send you some money for the purchase of books for me, were there any safe conveyance for the books. Can you by any means send me Noldius and Pearson? What did they cost?

I am, with earnest prayers for the blessing of Heaven on you,

Your assured friend,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, Feb. 25th, 1813.*

MY DEAR SIR,

I have a little flock here, but they are greatly scattered. They expect, and they need much attention from me. My house is crowded by company, and my time very much occupied in visiting. When the labours of the day are over, I feel a great degree of langour, and an almost invincible repugnance to do any thing, even what is necessary to be done.

Since I wrote last, my brother Benjamin has pitched his tent in Petersburg. He has very lately been on a visit to me, and I learn that he has considerable hopes of usefulness in that place. A large unfinished building has been procured as a temporary place of meeting, to which the people crowd in great numbers. A very considerable change has taken place in the appearance and manner, of those who attend divine worship, and some pretty deep religious impressions have been made. The people are raising a subscription to build him a church; and upwards of five thousand dollars have been subscribed already. I trust that the Lord has

sent him to that place for good; and that he will be an instrument of turning many to righteousness.

I have every reason thus far to be satisfied with my removal to this place. My labours have been successful far beyond my most sanguine hopes. We have about sixty names now on our register, and I expect at the next sacrament a considerable increase. Of the piety of most of our members I have a very high opinion. Some of them I think are the most eminent christians that I know, quite warm and zealous. A daughter of the old judge Henry, (Mrs. M.) is of this number. She remembers you, and speaks of you in terms highly gratifying to a friend.

TO MRS. JUDITH RANDOLPH.

*Richmond, March 9th, 1813.*

MY DEAR FRIEND,

Your last very friendly letter has been unanswered until conscience is beginning to give me some very severe reproaches for it. And yet, I can hardly see how I could have done better than I have, for my time has been so occupied, I have had so much company, and so many calls to visit the people, that I have done nothing in the way of study, and have contracted heavy debts in the way of correspondence.

I am sure you will not believe that there is any thing like affectation in all this; and yet you may ask me what I have done since my removal to this place? I answer little, very little, compared with what I wished or ought to have done. But yet I trust that I am not entirely useless here. Several who now rejoice in hope of heaven, were at the time of my coming very thoughtless of their eternal interests, and very ignorant of the way of salvation. Religion is certainly gaining ground among us, but the more its influence extends, the greater the opposition which will be made to it. There are many here who, I fear, would not believe though one should rise from the dead.

In these times of just alarm, I have very often thought of you in your lonely state, and wished that you were with us. True, you are in the hands of your God and your heavenly Father. The hairs of your head are all numbered, and, according to the divine promise, all things shall work together for your good. But yet, it is very common for us to wish that those we love should be with us, as though we were their most efficient protectors and comforters! Does this savour of vanity, or is it the natural consequence of zealous friendship? Be this as it may, we are exceedingly desirous to have you with us; and we have hoped that so it would be, until hope seems to be presumptuous.

But however we may be separated, and how seldom soever we may have the privilege of meeting, yet we shall never cease to remember you with affection, and pray that the presence of God may be enjoyed by you, and that the best blessing of Heaven may be on you, and on your family. I cannot tell you how often this prayer is offered up for you.

I am sorry to be so hurried. I had much to say; but I write in a crowd, and with many interruptions. I can only now add the affectionate greetings of Mrs. Rice and the girls, and the renewed assurances of the friendship of,

Dear madam, yours, &c.

JOHN H. RICE.

TO MRS. JUDITH RANDOLPH.

*Richmond, March 30th, 1813.*

MY VERY DEAR FRIEND,

We have heard of the very serious loss which you have lately sustained by fire. We feel as friends should feel on such an occasion. It is no trifling inconvenience to be turned out of house and home. Nor is loss of property, especially in times like the present, a light matter. But yet I hardly know whether to condole with you, or to

congratulate you. A person who is able to say, "I know that if my earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens," will not be very deeply affected by the loss of a house of wood or stone. One who has the "lively hope of an inheritance which is incorruptible, undefiled, and that never fadeth away, reserved in the heavens" for him, will not grieve excessively for the loss of a portion of worldly property. I think that I can enter into your feelings. I have no doubt but that in all this trial you have strong consolation. You are ready to say: "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." I have seen so many instances of the efficacy of vital religion, God is so gracious to his children, and the promises that we have are so exceedingly great and precious, that I feel the utmost confidence that you will be enabled to bear, with patient and cheerful submission, any thing that your heavenly Father may think proper to send. Surely, it is a very great comfort to know that our times of sorrow and of joy are in the hands of God, and that nothing can befall us without the permission of Him, who "so loved this world as to give his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." May that God who has promised never to forsake his children, promised to be a father to the orphan, and a husband to the widow, ever be with you, my dear friend, and give you that consolation and support which he is wont to give to those who love him; and may all things work together for your good!

We are all anxious to hear the particulars of this affair. How great is your loss? Is Tudor's library lost? Write soon and let us know.

We are still more anxious to know whether as friends it is in our power to do any thing to serve you. The first

impulse which I felt when I heard of your loss, was to mount my horse, and go immediately to Farmville; and I should have done so had I not recollected that professional engagements prevented. The proposal which we have now to make is, that you come and stay with us, until you can make some permanent arrangements. We always keep a room and a bed for a friend. As long as we have a house it shall always be open to you, and as long as we have hearts they will always rejoice to receive you. Regard me as a FRIEND—as a BROTHER. You could do me no higher favour than to permit me at this time, as far as it is in my power, to minister to your comfort. Nancy has precisely the same feelings that I have. Let me then take my horse and gig to Farmville. Come down to us, and sojourn with us for a time. Mrs. M—— R—— joins with us in this request. We all unite in this, that you must not say nay. I shall then expect to hear by the next post what time it will suit you for me to go up for you. Only be so good as to remember that I must have a week's notice, that I may arrange my appointments beforehand.

Please to mention us in the most affectionate manner to Mrs. H——, and present our best regards to St. George and Miss Sally.

I write in very great haste to be in time for the mail. May the God of love be your guide, your friend, your portion.

Assuredly, your most affectionate friend,

JNO. H. RICE.

TO MR. THEODORIC T. RANDOLPH.

*Richmond, May 19th, 1813.*

MY DEAR FRIEND,

Just as your last letter came to hand, I was setting out to Prince Edward for the purpose of bringing your mother to Richmond; and since my return, I have had to go to Peters-

burgh, and have been otherwise so much occupied that I could not write with any sort of convenience before this time.

The burning at Bizarre was a very serious affair. I know not how your mother will repair her losses. There is however this consolation, there is an inheritance beyond the reach of time and chance, reserved in heaven for true believers, and in this inheritance I believe she has a portion. The loss of earthly goods, then, is trifling to her. The burning of a house of wood is a small matter to one that can say, "I know that if the earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens." Your most excellent mother finds that support which truths like this can afford. It will delight you to hear that she bears her loss, as every body remarks, like a christian.

There is one thing very common among young men who receive their education abroad, against which I shall take the liberty to guard you. They fall into the habit of thinking every thing foreign excellent, every thing native odious and detestable. I have seen many young Virginians, who had finished their education at Princeton, Yale, &c. who upon their return appeared to have conceived an incurable disgust against all that was Virginian; and nothing could be heard from them but censures of the laws, the politics, the manners and customs, of Virginia. Now all this I take to be ridiculous, and I had almost said vicious. It is true a blind partiality is a great weakness. But still the heart, as I think, must be hardened and corrupted that can exterminate those feelings which are awakened when we say, "This is our own, our native land," the land of our fathers. True, Virginia has faults. They are many and great. But, as my favourite poet has it,

—————"With all thy faults I love thee still,  
My country!"

Let men declaim as they may, there is in the people of our

native state an openheartedness, a generosity, and a cordiality, which can be found no where else. I love Virginia. It is gladsome to my heart to breathe the very air, and tread the soil that my fathers breathed and trod. But I need not dwell on this topic. Perhaps the caution is entirely needless. It can however do no harm, if it does no good.

I wish you success in your scheme of pushing on through the college course. I wish that I could give you aid in it.

Pearson and Noldius came to hand last night. They have been long on the road.

I should like to have that copy of the Septuagint which you speak of, could you find a safe conveyance for it; until when, keep it for me.

Mrs. Rice unites in sincere love to you.

Your unaltered friend,

JOHN H. RICE.

TO MRS. JUDITH RANDOLPH.

*Richmond, July 30th, 1813.*

MY DEAR FRIEND,

I do not know that any thing that I have lately heard in the way of news, could in the smallest degree interest you. Nothing good is to be hoped for, and why should I detail the consequences of folly and prejudice?

The affairs of the church are those only to which my mind turns with any degree of consolation; and here I find comfort almost entirely from the promise of God to his people. While iniquity abounds, and many have the form of godliness yet deny the power; while a keen relish for amusements, a love for gaiety and trifles prevails, and only here and there an individual is to be found who seems desirous to walk worthy of the gospel, the friends of Zion must be discouraged. But the Lord God omnipotent reigneth. This is my comfort. This sovereign too is the Lord Jesus, the head of the Church. There is reason for hope and rejoic-

ing. Have you not committed your all to his hands? Then, my dear friend, you are safe.

The feeblest saint shall win the day,  
Tho' death and hell obstruct the way.

Thanks be to God for this hope, both on my behalf and that of my friends. May God bless them all!

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, Nov. 4th, 1813.*

MY DEAR SIR,

I have just returned to Richmond from Lexington where our Synod held its meeting this fall.

We had a very comfortable time of it. Ministers, I think, were stirred up considerably. Some good tidings were told us by several of the brethren. Our Missionaries have been very useful this summer, particularly Samuel D. Hoge. He has preached a good deal in Fauquier, Culpepper, Madison, &c., and his sermons have had a very spirit-stirring effect. Messrs. Calhoun, Logan, and B. H. Rice administered the sacrament of the supper on last Sabbath, at Walker's church in Albemarle. N—— G—— (who lives in Richmond) was present, and describes the scene there as surpassing every thing that he ever witnessed. God seems to have begun a good work in that region. Davis Hoge will probably settle in Culpepper, and James Wilson (who was obliged to leave Norfolk on account of sickness,) thinks of settling in Mr. Waddel's neighbourhood. He left this yesterday on his way to that place. In this city and Petersburg, religion I think gains ground. A new congregation is organizing under the care of Jesse Turner, at a place called Hanover town, about twenty miles distant. Appearances are quite encouraging there. May we hope that God will build Jerusalem in these troublous times? I have good hopes that our Bible Society will prosper, and do much good. I send you a

copy of our address and constitution. I am ashamed of the printing, and I fear that the address will not do much credit to so good a cause. Your friend wrote it.

I could not help exclaiming when I heard of the fine library you had purchased, "*O fortunatum!*" but I could hardly add, "*equidem hand invideo.*" But why should I repine? I have more books than I can read. By the way, would you prefer the Philadelphia or New York edition of the Hebrew Bible?"

TO WILLIAM MAXWELL. ESQ.

*Richmond, Jan'y 8th, 1814.*

MY DEAR SIR,

Mr. Paxton is the bearer of this hasty note. He is a young man without that exterior polish which modern fastidiousness requires, but of truly solid and estimable qualities. His understanding is good, his piety unquestionable, and his desire to be useful such as you could wish to find in a minister of the Gospel. He will grow in your esteem on acquaintance, so that you will say the half was not told you.

My brother and I would have visited you before this, had it not been for the influenza. This has left me in such a state about the lungs, that it will be wise in me to avoid exposure to winter weather. As soon as we have any assurance of mildness in the air, we will march down in a body, accompanied by Mrs. Rice, and make such an assault upon Norfolk as you have not had since the war.

Have you done any thing for the Bible Society in Norfolk? An auxiliary Society has recently been established in Frederick under the most flattering appearances of success.

TO MRS. JUDITH RANDOLPH.

*Richmond, March 2d, 1814.*

"I have been in rather infirm health during the winter, and have had a great deal to do under the immediate stimulus

of duty, I have performed professional services, and as often as I have been thus engaged, I have relapsed into a state of languor from which hardly any thing but the most imperious call could arouse me."

In the following spring, about the beginning of April, Mr. Rice, accompanied by Mrs. Rice, and his brother, the Rev. Benjamin H. Rice, then pastor of the church in Petersburg, (whom he had called for on his way,) paid his promised visit to the church in Norfolk, and preached to the people there, for several days, with most happy effect. This church, indeed, had now been vacant for some time, (though it had lately been enjoying the services of the Rev. Mr. Paxton, who had been sent to supply it, as we have seen, some two or three months before, and had been doing his duty in it with great diligence,) and it was, therefore, ready to receive the Word with joy. The pressure of the war, too, upon the inhabitants of the town had predisposed the minds of many of them to hear the gospel with new attention. In this state of things, Mr. Rice began to preach in the Presbyterian church, in the forenoon of the second Sabbath in the month, from Mal. iii. 18, *Then shall ye return and discern between the righteous and the wicked, &c.* and was heard with uncommon interest by all present. He preached also in the forenoon of the next day, in the same place, from Luke xii. 16, (the parable of the rich man,) and exhorted at night at Mrs. M'Pherson's, (a venerable old lady in whose house the prayer meetings of the church were then held,) and on both occasions with visible effect. The interest, indeed, which the preaching of both the brothers had by this time awakened, not only in the congregation, but in the whole town, was now manifest; and it seemed difficult to satisfy the thirst for hearing which began to prevail. Mr. Rice had, therefore, to preach as often as his strength would permit; especially as his brother unfortunately soon became indisposed, and was consequently unable to aid him as

actively as he otherwise would have done. Accordingly, he preached again, on Wednesday morning, in the church, from Romans iii. 10, *There is none righteous; no, not one*; and in the evening of the same day, in the Methodist meeting house, from Heb. ii. 3, *How shall we escape if we neglect so great salvation, &c.* On Thursday night he preached at Mrs. M'Pherson's, from Rev. iii. 20, *Behold I stand at the door and knock, &c.* and the day after in the church, from Rom. iii. 28, *Therefore we conclude that a man is justified by faith without the deeds of the law*—an excellent and most effective discourse. The subject of it, by the way, had been chosen with special reference to a written question which had been addressed to him by a gentleman who had been awakened under some of his previous sermons, to inquire more particularly what he should do to be saved. What effect the answer had on him is not known; (though it is believed that it excited no small emotion,) but it was certainly blest to many others in the house.

On the Saturday following, he preached in the Episcopal church, from Psalm. xix. 10, *More to be desired are they than gold, &c.*; and in the evening of the same day in the Baptist meeting house, from Matt. xxv. last—*And these shall go away into everlasting punishment, &c.* The next day, being the third Sabbath in the month, he preached in the Presbyterian church (in the afternoon,) from Joshua xxiv. 15, *As for me and my house we will serve the Lord*,—a discourse on the importance and excellence of family religion, which was full of the best and finest feeling, and made a deep and lasting impression on many minds. In the evening of the same day, he exhorted at Mrs. M'Pherson's for the last time, when he bade farewell to the brethren, and others assembled, with great pathos,—moving many of them to tears,—and the next day (or day after) left town for Richmond, followed by the prayers and good wishes of all who had heard him.

On his return home, we find him thus briefly noticing his

late visit to Norfolk, in a letter to his friend Mrs. Randolph, bearing date the 25th of April, 1814.

“Nancy and I have just returned from Norfolk. It was one of the pleasantest tours that I ever made. Religion seems to many in that place the great concern. I never saw people hear with such deep attention, and such appearances of general feeling. May God visit the whole world in his mercy, and cause religion to prevail where wars now carry desolation and misery.” So modestly could he write of the great work (truly such,) which God had wrought by his hands.

In the mean time, whilst Mr. Rice was thus actively and zealously engaged in preaching the gospel both at home and abroad, and with increasing success, his situation, in a mere worldly point of view, was very far from being altogether agreeable; and the following extract of a letter to his friend Dr. Alexander, (of a later date, but referring more particularly to the state of things at this time,) may serve to give the reader some idea of the many difficulties which he had to encounter in the prosecution of his work.

“From the time of my coming here,” says he, “I experienced opposition from various sources; but chiefly from a certain class of Presbyterians. One of the principal disadvantages, however, under which I laboured arose from the situation of the place of worship, which was near the lower extremity of the town, and out of the way of almost every one. Finding that this would be utterly ruinous to the *whole business*, I recommended that the church and lot should be sold, and that a house should be erected in a more central place. After much opposition to this measure, it was ascertained that the house begun could not be finished, and that, if it could, a salary sufficient for my support could not be raised. The measure proposed by me was then adopted; the house was sold; but owing to the effects of the war, the purchaser could not pay for it, and, in consequence, relinquished the title. I need not detail all the difficulties and discouragements which ensued. All

this time my salary was very precarious, and not very seldom I was reduced to my last sixpence, and in fact had not money to go to market. In the time of necessity, however, Providence always provided for the supply of my immediate wants. Many times I thought very seriously of seeking another place of abode; but was put from these thoughts by some unexpected provision being made for me. Besides, I was convinced that, humanly speaking, the success of the Presbyterian cause depended upon my staying here. Its main supporters were my warm personal friends, and they declared that if I should leave them, they should give over; and I was too much of a Presbyterian to think of retiring from the conflict. 'Don't give up the ship,' was my motto. Besides, and what is more than all, the Head of the Church had been pleased, in some degree, to bless my labours here."\*

In this state of things, an event happened which threatened, at the moment, even to increase his difficulties; though it had, perhaps, in the end, exactly the opposite effect. This was the opening of the new Episcopal Church in Richmond, under circumstances which were calculated to give it no small eclat. For, it seems that shortly after the burning of the theatre, the subscribers to the monument that was to be erected on its site, had enlarged their original idea, and, by a happy fancy, determined to build a church upon the spot, which should embrace a monument in its plan; and they had proceeded accordingly to raise a sightly and commodious house of worship, for which they were now wishing to obtain a rector. At first, indeed, and for some time afterwards, they had not decided to what denomination the new building should belong; and as the sufferers by the accident which had caused its erection were

\* He adds, in another part of his letter: "The most active and indefatigable man in the congregation has been my friend Mr. Park-hill."

chiefly from among the Presbyterians and Episcopalians who had formerly worshipped together in the capitol, where they had enjoyed the alternate services of Messrs. Blair and Buchanan, many of the subscribers desired that both of these gentlemen should still continue to officiate together in the same manner, in the new church. Others, however, were rather disposed to have the edifice consecrated as an Episcopal church, and Mr. Blair himself, we are told, very generously favoured their views. Accordingly, very shortly before the pews were to be sold, that is, on the 7th of February, 1814, the subscribers determined by a vote that the new building, to be known by the name of the Monumental Church, should be altogether under the control of the Episcopalians.

In the meantime, some zealous clergymen and laymen of the Episcopal church, particularly the Rev. Wm. Meade, (now assistant bishop of the diocese of Virginia,) and the Rev. Messrs. H. Wilmer, and Oliver Norris, rectors of churches in Alexandria, with the late judge Bushrod Washington, and Edmund I. Lee, Esq., were making the most strenuous and laudable exertions to raise the character of the whole Episcopal church in the state, by the election of a proper bishop for the diocese which was now vacant. The state of that branch of the church, indeed, at this time, was such as to require all their efforts, and all their prayers to revive it. For, deprived by the acts of Assembly passed during the revolution, and subsequently, of the patronage of the state, and destitute, in too many instances, of that personal piety, or at least of that lively zeal, which might have given them favour in the eyes of the people, its clergy had been constantly decreasing in number, till on the death of the late Bishop Madison, which took place in 1812, there were hardly more than forty of them in all the state. Among these, however, were the zealous ministers whom we have mentioned, who together with the active laymen already named, and some others, were now determined to obtain the election of

a new bishop, whose piety and talents, by the blessing of God, might awaken and animate the whole church. Accordingly, they turned their eyes to the Rev. Dr. Moore, the zealous and active rector of St. Stephen's, in the city of New York, whose pious labours among the people of his charge had been crowned with great success, and whose peculiar qualifications, it was hoped, would be still more usefully exerted in a larger sphere. There was, however, a difficulty in the way of their application to him which it was for some time hard to remove. This was the fact that they could offer him no salary for his services; for there was none, it seems, attached to the office; and it was certainly hardly reasonable to expect that any one would accept the honour without some provision for his support. At length, however, an arrangement was happily made between the committee of correspondence of the Convention, and the holders of the Monumental Church, by which it was settled that the invited bishop of the diocese should also be the rector of the church, and enjoy the salary attached to the latter office. Accordingly, on the 5th of February, 1814, Dr. Moore was elected both bishop and rector; and having been duly consecrated in St. James's Church in Philadelphia, on the 18th of May following, he came shortly afterwards to Richmond, and entered upon the duties of his new charge without delay.\*

Mr. Rice was among the first to welcome his arrival; and sincerely esteeming him for his piety, and hoping to find him a cordial fellow-labourer in the field of their common Master, was ready, on all occasions, to cultivate his friendship by the most kind and courteous attentions. Bishop Moore, too, on his part, appeared to be actuated by the same spirit, and the friends of piety who were attached to both rejoiced to see the happy union between them.

\* In this account of the establishment of the Episcopal Church in Richmond, I have followed a statement very kindly communicated to me by the Rev. William F. Lee, some time Rector of Christ Church, in that city, and now editor of the Southern Churchman.

The opening of this new church, however, as I have hinted, rather operated at the moment against his own endeavours to establish another. For some of his Episcopalian friends who had hitherto made a part of his congregation, and were in fact hardly distinguishable from the members of his flock though they had not formally joined it, now obeyed the call of their bishop, and returned to the altar which they had left, (in ashes indeed, but which was now to be built anew,) and what was yet more trying to him, some of his own denomination, (some Scotch Presbyterians,) whom he had naturally expected to aid him in his undertaking, despairing of his success, forsook him; and, following the stream of fashion, took pews in the Monumental Church. Still, to use his own expression, "he did not give up the ship;" but committing himself to the great Master whom he served, and supported by his now more zealous friends, "steered right on," and, as we shall see, soon reached his port.

TO MRS. JUDITH RANDOLPH.

*Sept.* 16th, 1814.

"My case is this. Bishop Moore is gone to New York, and does not expect to return until the last day of October. Mr. Buchanan is in ill-health, and does not preach. Mr. Blair and Mr. Bryce have accepted a chaplaincy in the army, so that Richmond is almost deprived of preachers. This is a season of sickness, alarm, and general distress. The eyes of multitudes are turned towards me; they say "you must not leave us." And indeed there seems to be a greater opportunity of doing good than has ever been presented to me before; especially as at the present time many are almost compelled from the circumstances in which they are, to look for comfort in religion. That I may have an opportunity of being useful, the Vestry have opened the Monumental Church for my use until the return of Dr. Moore.

TO MR. THEODORIC T. RANDOLPH.\*

*Richmond, October 19th, 1814.*

MY DEAR TUDOR,

I have heard of your indisposition with that solicitude which my friendship for you may well be supposed to excite. The various causes of this solicitude need not be specified. The most important of them has reference to religion. My views and sentiments on this most important subject are well known to you. I have not had it in my power to ascertain how you have felt and thought since you have left us; but I trust that you have not lost any of those impressions which, if I mistake not, were formerly made upon your mind; and it is my most anxious wish that you may, in your lingering illness, enjoy those consolations which religion alone affords. It is true that literature and philosophy have their charms, and furnish pleasures to their votaries that far surpass the joys of sense. But when the heavy hand of affliction presses upon us, we need something better than Seneca or Epictetus can give us. And what the heart craves the gospel most liberally affords. It gives us assurance of the pardoning mercy, and watchful providence of God; and gives us every reason to hope for the renovating influences of the Holy Spirit. Now the provision thus made for us will appear, upon examination, wonderfully adapted to the condition in which we are all in fact placed. And this adaptation is one of the best evidences of the truth of christianity. Indeed, without this, no proof could establish the certainty of this system of religion. But it is far from my intention to enter on any discussion of the evidences of divine revelation. Nor can I for a moment suppose, that any thing of

\* Who had left Cambridge in consequence of his declining health, and was now staying at Morrisania, the seat of the late Gouverneur Morris, who had married his aunt.

this nature is necessary for you. Admitting then the gospel to be true, I would remind you that the *sinfulness of man* lies at the foundation of this scheme of religion. In the very commencement, the depravity of the human heart is assumed as a fact of which there can be no reasonable doubt. And indeed, how can we account for the phenomena which are exhibited in the conduct of man, and in the dispensations of Divine Providence, unless we adopt this principle? If we reject it, it seems to me that we must adopt at least these two absurd consequences; that the common course of human conduct furnishes no true indication of the disposition of the human heart, and that the God of justice and of love permits holy beings to be sorely tried and deeply afflicted; that is, permits his creatures to suffer without their having done any thing to deserve it. It has very frequently been observed, that persons who have never been grossly immoral, in fact, speaking in usual style, persons of the strictest virtue, have suffered very grievously. Estimating things by human standards, does not this seem very unaccountable? But considering that the law of God requires supreme love to him, and considers every action as sinful which does not proceed from this source, the difficulty vanishes. And this important conclusion follows, that we are all considered as sinners in the sight of God. And if both reason and scripture teach us that all, even the best, are regarded as sinful, we may well inquire, "What must we do to be saved?" Now, in answer to this question I would observe, that according to the best examination which I have been able to make of this very important subject, I am entirely convinced that we have no well founded hope that God will forgive sin, except through the *Atonement made by Jesus Christ*. My only hope rests upon this doctrine. If it prove false, I know not what is to become of me, and of those I love. But, admitting that Jesus Christ "has been set forth as a propitiation for our sins, to declare the righte-

ousness of God in the remission of sin;" I can see a sure foundation on which to build my hope for eternity, because I can see how God *can be just*, and justify him that believeth in Christ Jesus." And really, unless this discovery is made, I am utterly at a loss to understand how any one who sees the evil of sin, and has any correct views of the divine government, as it is revealed in the scriptures, can have undisturbed peace, and well founded hope.

I do therefore, as a friend most anxious for your comfort and happiness, affectionately urge you to embrace with all your heart the hope set before you in the cross of Jesus Christ. It may be that you have done so. If this be the case, you will not think these exhortations ill timed; and if not, the sooner you decidedly and with your whole heart take Jesus Christ as your Saviour, the better. He commends himself to us in various ways well calculated to exalt him in our estimation. In the support and comfort which my most valued friend, your mother, has received under trials of the most grievous kind, I find great reason to prize the doctrines of the gospel, and that Saviour who is the author and finisher of her faith. She knew that she had a merciful and gracious *High Priest*, who had been tempted in all points as she was, and who knew how to succour her in her trials; she was therefore encouraged with boldness to approach the throne of grace. She can, and she will testify to you the worth and excellency of her Saviour, and in terms which I trust the Holy Spirit will convey to your heart, will tell you from her own experience, how precious and how consoling is the doctrine of the Atonement. That you may feel its influences, and rejoice in the comforts which it affords, is my most earnest and constant prayer.

If Providence should spare us, I trust that I shall see you in the spring of the year. I cannot help again repeating how anxiously I desire to have this pleasure. I shall not, then, cease to pray the most merciful God to restore you to health, to prolong your life, and to allow me the happiness

not merely of seeing you, but of seeing you with renovated health, pursuing vigorously that course which will lead you to usefulness and honour in this world, and to life everlasting in the next.

Mrs. Rice unites with me in every sentiment of affection for you, in every good wish, and in every prayer for your health and hapiness; and we both join in committing you, with all that we love, to the guardian care of the almighty and most merciful God, and in imploring every blessing upon you.

I am, my dear Tudor,

Affectionately yours,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, Dec. 13th, 1814.*

MY DEAR SIR,

I intended to have answered your very friendly and acceptable letter by Mr. Campbell. But unfortunately I missed that oportunity.

The state of religion in Virginia upon the whole is not very promising, although, in some parts, particularly Prince Edward, there is some excitement. The war bears very heavily upon us; and we are all heartily tired of it. But how to get it off our hands is the great puzzle. Here in Richmond, we are scuffling along with great difficulty.

I have a brother bishop here who attracts notice from the rich and great, but I apprehend that he will find it no easy matter to mould them into good churchmen. Yet bishop Moore appears to be a zealous and pious man, and I hope will do good among the people. He is uncommonly friendly to me, and I am resolved that it shall not be my fault if he does not continue so. I am indeed apprehensive that we shall have a controversy in this state between Episcopalians and Presbyterians; but I hope if this should

be the case, that we shall act entirely on the defensive. Controversies among christians are very rarely if ever productive of good, and among us would perhaps be highly injurious. What may be the effect of the bishop's settling here on Presbyterianism, I am not yet able to say. I hope however, that no harm will be done; perhaps just the reverse. I commit the affair to the great Head of the Church.

Remember me most affectionately to Mrs. Alexander, and to your boys. Mrs. Rice joins me in this, as also in expressions of sincere regard for yourself.

I am yours assuredly,

JOHN H. RICE.

TO WILLIAM MAXWELL, ESQ.

*Richmond, Feb. 8th, 1815.*

MY DEAR FRIEND,

Your letter has been received; and I should have answered it at an earlier period, but I have been in trouble and perplexity.

As soon as I received your favour, I determined to accept the invitation made by your society; and if nothing prevent, I will be in Norfolk at the time mentioned. But I may be prevented. On Saturday last Mrs. Rice left me in great haste, and in deep affliction, on account of intelligence from Prince Edward. Her mother, my invaluable friend, my second mother, lay extremely ill, it was thought at the point of death. I have not heard from Mrs. Rice since her arrival at her father's; but this morning an officer from Prince Edward who had gone home on furlough, passed through town, and reported that he had heard that Mrs. Morton was dead; and I fear it is so. As soon therefore as I hear from Mrs. Rice, which will be on Thursday, I expect to set out to Prince Edward. What detention I may experience there, I know not. I shall, on all the accounts suggested by you, be anxious to be in Norfolk at the time specified. But we must

leave all to God. His will is "wisest, holiest, best;" submission to it becomes us. And in the case of my dear mother, (for she was a mother to me,) there is every reason to be satisfied. Altering the words of the poet a very little, I can say, "Her upward flight my mother took, if ever soul ascended." And she has left a precious inheritance of prayers offered up in faith for her children. I rejoice to be enrolled in the number; I had rather claim relationship with such as are owned the children of God, than be acknowledged the kinsman of the greatest on earth. I have friends in heaven. This is a cheering thought to me. But my private feelings are carrying me on strangely.

Miller's work is not in town. I have spoken to a bookseller to send for the number of copies mentioned by you. I think it a very valuable work. Did you ever see the Dissenting Gentleman's Three Letters to Mr. White? That is one of the ablest things that I have read on the controversy. It is keen as a razor, only it does not cut so smoothly. It is rather harsh.

We go on very smoothly here as yet. How long it may be the case I know not. "I am for peace," but not altogether unprepared for war.

Commend me to your mother and sister, to Mr. W—— and family, and to all friends in Norfolk. May the mercy, and peace of God rest upon you. Pray for us in Richmond.

I am truly your friend.

JOHN H. RICE.

TO WILLIAM MAXWELL, ESQ.

*Willington, P. Edward, March 1st, 1815.*

MY DEAR SIR,

When I last had the pleasure of writing to you, I observed that I might be prevented from fulfilling my intentions in regard to my *Norfolk trip*. And it has happened even as I feared. The melancholy event which I so much dreaded

has taken place. It has pleased God to remove from this world, the dearest and best friend that I ever had. One who in all respects fully supplied the place of a mother to me. This has left several justly dear to me, and very dear too, in a state needing all the consolation that I can afford, and much more.

I felt myself obliged, on every principle, to come to Prince Edward. But I had made arrangements to come and spend near a fortnight here, and still be in Norfolk by next Saturday. Just however as I was about to set out on my journey, Providence ordered that I should be taken violently sick. I was seized with an ague, and for about forty-eight hours was so sick as greatly to alarm my friends. My confinement lasted a week. I did not even then despair of accomplishing my purposes; but, having procured a carriage, set out to Prince Edward, with the intention of returning by this evening to Richmond, and going on my way to Norfolk to-morrow. But here again Providence interposed, and by rain, hail, and snow, detained me nearly a week on the road; and it was with very great difficulty that I arrived here on the 26th ult. in the evening. I have given you this dull narrative, that you may see that I have not lightly, and for slight cause, failed to be with you at the time mentioned in your letter.

My heart was greatly fixed on going. Why Providence has disappointed me, I know not. But it is all for the best. I ought not to murmur, especially since I have before my eyes the edifying example of resignation exhibited by the dear family where I now am. Never, indeed, was woman more highly, nor more deservedly honoured, nor more sincerely loved as a wife, a mother, a neighbour, and a friend, than Mrs. Morton. But she is gone! And all seem to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." And well they may say so. For although their loss is irreparable, yet they have the consolation of thinking that never soul took its

flight from this world of change and sorrow, more matured for heaven than was hers. She is gone to rest in the bosom of her Father and her God. Let us be also ready. For we know not the day nor the hour, when we are to go. We have a work to do. Let us not forget that "the night cometh."

I congratulate you on the restoration of peace. God grant that his judgments and mercies may not be in vain. Let us seize the happy opportunity now afforded us, to promote plans of public utility, especially let us remember the Theological School.

When I left Richmond, I put into the hands of the printer a prospectus for a religious weekly paper, and desired him to send you a copy of it. If you can do any thing for the *thing* in Norfolk, be so good as to let me know.

Present me affectionately to your mother, sister, and Mr. W——'s family; also to Mr. McP——, and all his.

I am, truly yours,

JOHN H. RICE.

TO WILLIAM MAXWELL, ESQ.

*Richmond, June 2d, 1815.*

MY DEAR FRIEND,

I wish to keep up a pretty brisk intercourse with Norfolk, and therefore write thus early.

Mr. G——, I suppose, has told you what a dismal passage we had to York. The rest of the way was comfortable, except that I had some reason to dread the fate which Horace once so much apprehended.—Some Sybil might have foretold: "He need not fear the breaking down of the stage—nor the running away of the horses—a talkative man will be the death of him." But I survived the eternal clack of \* \* \* ; and in better health than could be expected; and after broiling in the sun, and breathing night air, and losing sleep, and (worst of all) hearing nonsense on religion, I

arrived at home on Tuesday evening, and found Mrs. Rice in much better health than when I took my departure from Richmond.

The people here had a good deal of preaching while I was gone, much of which they thought to be evangelical. My congregation pretty generally attended. They disliked the abundant parade and form; but liked the preaching. They were pleased, too, with most things in the ministers; but disapproved the keen spirit of proselytism manifested by them. This is ardent and active enough beyond all doubt, and you will very probably see a sample of it before long. This spirit will produce irritation and offence which I fear will ripen into controversy. May God avert this!

I shall not be able to send out my Monitor as soon as I expected. The printer is disappointed in receiving the paper.

Present me most affectionately to your mother, to my sister Louisa, to Mrs. W——, and to your other friends. To all who inquire for me, give my christian love.

Mrs. Rice joins me in best wishes, and kindest regards.

I am truly, your friend and brother,

JOHN H. RICE.

Some time early in the summer of this year, (1815,) Mr. Rice had the satisfaction to see the building of the new church for his congregation, which had been so long talked of, begun at last in good earnest. Through the indefatigable exertions of his friend Mr. Parkhill, and some others, the house and lot near Rocketts had been sold again, for the sum of nine thousand dollars, and a subscription raised for building a new church, amounting to about eight thousand dollars more. A lot, also, had been bought in a convenient, and nearly central position, near the Market House, and not far from the Mason's Hall; and, peace having now returned, it was determined to build a handsome house of worship on the site, without delay. The building was accordingly com-

menced at this time, and seemed to be going on almost as rapidly as he could wish.

On the 8th of July following, he issued the first number of a weekly religious newspaper, entitled the *Christian Monitor*, which, I believe, was the first publication of the kind that had ever appeared in Richmond; and shortly afterwards, finding that his health had been much impaired by the attack of the epidemic which he had suffered during the preceding fall and winter, he left town, and spent about two months among the mountains, principally at the *White Sulphur Springs*, and thereabouts, for the purpose of recruiting his health; and with good effect.

In October following, turning his face homewards, he proceeded to Staunton, to attend the meeting of the Synod which was held in that place. Here, the subject of the *Theological Seminary*, which was always near his heart, commanded his particular attention; and (at his instance I suppose) the Synod passed a resolution appointing him, together with the *Rev. Wm. Hill*, and *Wm. Wirt, Esq.* a committee to present a memorial to the *General Assembly of the State*, praying for the passage of an act to incorporate the *Trustees of that Institution*; merely for the purpose, I believe, of securing its funds which were now increasing, and promised to become considerable.

Whilst he was here also, he received the following letter from *Mr. Randolph*, of *Roanoke*, to whom it seems he had some time before sent a copy of *Foster's Essays*, and a copy of *Wilberforce's Practical View*, accompanied by a letter of exhortation in which he had earnestly endeavoured to lead that gentleman, (for whose talents, and some points of his character, he had a very lively admiration,) to the knowledge of the truth as it is in *Jesus Christ*.

TO THE REV. JOHN H. RICE.

*Roanoke, Sept. 8th, 1815.*

MY DEAR SIR,

Dr. Dudley brought me your letter of the 10th of July, from last Charlotte Court. I fear lest you may think me unmindful, if not ungrateful, of the kind interest which you have been pleased to take in my welfare. You have a better reward than my poor thanks, and yet I am not satisfied that you should not receive even them. I read Foster's Essays with great attention, and, notwithstanding the very revolting dress in which he has presented himself to his readers, I was highly gratified. I never saw a work of which it might be less truly said *materiem superabat opus*. I shall read your other little present with the attention\* which I doubt not it deserves, but which the design of the donor eminently merits. My good Sir, I fear that you have bestowed your culture upon a most thankless soil. I am led to this apprehension from the consciousness that this world and all that it inherits have no longer value in my eyes. Am I not then more than usually culpable if I set not my heart upon another and a better world? And yet with a firm conviction of the necessity of pardon and of reconciliation with a justly offended God, I am almost insensible to the motives that ought to actuate one in my condition. Occasionally indeed I am penetrated, as I ought to be, with the sense of the mercy of my Creator, but the weight of my unworthiness bows me down, and seems to render impossible the idea that such as I am should be accepted by him. My dear Sir, it is your partial friendship that shadows out in me an American Wilberforce. What have I done, what can I ever do, to merit so flattering an eulogium? I am even now in a state of warfare, while that good and great man appears to have attained

\* I have since done so with much satisfaction.

that peace which passeth all understanding. I wished to thank you for your kind attention to me, and therefore this letter has been written: how inadequate to the expression of my feelings no one but myself can tell. The want of some friend to whom I can pour out my thoughts as they arise, is not the least of the privations under which I labour.

*Sept. 29th, 1815.*

Whilst writing the above, my good old neighbour, Col. William Morton, called to see me, and informed me that you and Mrs. Rice had gone to the Springs. I am glad to learn from a letter of Mrs. T—— to Miss L—— M——, that you have derived benefit from the journey, and that she is quite well. Last Sunday I had the pleasure to hear your brother and Mr. Hoge preach at Bethesda. The day before Mr. Lyle gave us an excellent discourse. To-morrow I hope to hear Mr. Hoge again, at College. I have been much disturbed during the last week, particularly at night, when my mind exerts an activity that is painful and exhausting.

I shall send this letter over to Staunton by some private hand, as I hear you attend the Synod there.

I am, dear Sir,

Your obliged humble Servant,

JOHN RANDOLPH, of *Roanoke*.

*Rev. John H. Rice.*

P. S. There are forms of expression used by clerical gentlemen that I find myself at a loss to comprehend. I can annex no definite idea to them. There are also such to be found in the epistles of Paul, and some other books of the New Testament. Are the opinions which you so zealously recommend to me the doctrines of Calvin on the subject of election and predestination? Those of Dr. H. are far more acceptable to my mind. He does not (as I apprehend) differ from the moderate divines of our church; holding, if I mistake not, a medium between Calvin and Arminius.\*

\* It may be proper to note that Mr. Randolph was entirely mistaken in supposing that there was any difference between the opinions of

TO MRS. JUDITH RANDOLPH.

*Richmond, October 26th 1815.*

MY BELOVED FRIEND,

I suppose that before you receive this letter, you will have heard of our prosperous journey, and safe return to our humble home. Mrs. Rice's health, as well as my own, has been greatly benefited. Of a truth, we may say that "goodness and mercy have followed us" through our whole course. You will join with us in returning thanks to the all-wise and merciful God, who thus favours us.

Since I saw you at Mr. Woodson's, I have felt, if possible, a deeper interest in what concerns you, than I had ever done before. The sympathy excited for my friends there, seemed to be transferred to you, and I could not help contemplating, I hardly know why, your situation as in many respects similar to theirs. They had been at one stroke deprived of their earthly all; and I regarded you as finally separated from him on whom your worldly dependance was chiefly placed. Since that time, I have been unable to banish the idea from my mind. I knew, indeed, that you had been taught to seek better support and comfort than even a darling son could afford; that you had chosen God for your God. I believed that He, who never forsakes those who put their trust in Him, was your friend and protector; but yet I could not think of you without a feeling of melancholy. I place no confidence in these presages, and yet I greatly fear, my beloved friend, that you are appointed to experience a bitterness of sorrow which perhaps you have not yet suffered. What your heavenly Father will do for you, I know not, except that he will be

Dr. Hoge and those of Mr. Rice, which were in fact the same, being those of pure Calvinism, which, by the way, is itself the medium between Fatalism and Arminianism, and so near to both, (though far enough from either,) that it admits of nothing else between them.

faithful to his promises. About two weeks ago, I understand that Mr. Taylor received letters from Liverpool, giving a very gloomy account of the state of our dear Tudor's health. So far from any amendment, it was manifestly much worse. I have not seen the letters, but understand that they were such as to excite in Mr. Taylor's mind very distressing apprehensions. As soon as I heard this, I determined that it was my duty (inexpressibly painful as it is,) to communicate it to you. This may account for your not receiving letters for so long a time from our dear boy. I understand too, that the letter from Mr. Marx, which you received some time ago, gave an account which originated in misconception. There is no reason to believe that Tudor's health was at all improved by the voyage, or by the use of the waters. I need not repeat to you with what reluctance and sorrow I make this statement; am not I a sufferer too? Was not Tudor the son of my affection? His loss will be a bereavement to me also. I wish to say, "It is the Lord, let him do with me what seemeth him good," and I pray God to enable you also, my afflicted friend, to say the same thing. He suffereth not a sparrow to fall to the ground without his permission; and surely the life of a human being, of a son, the son of many prayers, will not be cut short, but in infinite wisdom and goodness. What though the divine purposes be hid from our view; and the dispensation prove inscrutable and overwhelming, yet in the end it will be made plain. God be merciful to you, my dear friend, and sustain you by his almighty love. Nancy joins with me in most affectionate sympathy; and in most earnest prayers, that He who is the husband of the widow, and the comforter of the afflicted, may be your stay and support.

With sincere friendship,

I am, yours, &c.

JOHN H. RICE.

P.S. Your suspense and mine will soon be removed.

The Philip Tabb is arrived, and Mr. Edmund Taylor is come passenger in her. From him you will learn the whole truth.\*

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, November 16th, 1815.*

MY DEAR SIR,

The day after my return from up the country, an old friend, Mr. Lacy came to my house in his way to Philadelphia. He is afflicted with the stone, and is gone with the view of having a surgical operation performed. This, at his time of life especially, is a serious matter. But an event which has taken place since his departure from home, makes his situation as distressing as it well can be. About the first of the present month, Mrs. Lacy was taken with the disease which proved so fatal last winter, and died on the eighth day. Of this melancholy change, Mr. Lacy as yet knows nothing; and it is my wish that he may not hear of it until some time after the operation on him shall have been performed. I do not know what his family will determine to do respecting this matter; but such has been my advice to them. If the situation of your affairs would permit you to pay Mr. Lacy a visit in Philadelphia, it would be peculiar'y gratifying to him. Would that I could do something for the comfort of our old brother. I trust that the God "whose he is and whom he serves," will not forsake him in this distressing hour.†

\* Mr. R's worst apprehensions were soon confirmed. His beloved pupil had died at Cheltenham, in England, on the 18th of August preceding. There was, however, hope in his death; as the lady at whose house he lodged at the time, (and who was a pious Presbyterian,) reported that he had evidently enjoyed the consolations and support of religion in his last hours. "The last words," says Mr. R. in another letter to his mother, "that our dear boy uttered, to be distinctly heard, were, 'dont grieve for me, for I die happy.'"

† This excellent man died at the house of Mr. Robert Ralston, in

Our new house of worship will, I expect, be covered in within the next fortnight; and there is every reason to hope that it will be finished early next spring. There seems to be but little doubt, but that the pews will be taken up, and there will, very probably, be a call for more than the house will contain. So that, after a long and hard struggle, it seems as though by the favour of a gracious Providence, we should get through all our difficulties. While the church is building, I continue to preach in the Mason's Hall. My labours in various ways are very hard here. For although I have not a large congregation, the people are much scattered, and they require much attention. Besides, I am very often called to visit the sick who belong to no church, and frequently those of other societies, to which calls I make it a point to attend.

In addition to this, I have undertaken to edit a paper, which I call the Christian Monitor. In this work I expected much assistance from my brethren, but have received none as yet. I find the business very troublesome. I wish that you would now and then send me something good and practical, in the way of aid to a brother worn out by labour.

The Episcopalians are making a mighty effort in this state to revive their church. At first I thought that they were setting out on true evangelical principles, and was heartily enough disposed to take them by the hand, and bid them

Philadelphia, on the 6th of December, 1815. The operation had been performed upon him, by Dr. Dorsey, with great skill, and at first with good hope; but alarming symptoms soon appeared, and after suffering the most excruciating pains for some days, (which he bore with exemplary patience,) he found a peaceful and joyful rest in death. Mr. L. was a most worthy man, and a zealous and faithful preacher of the gospel; and his memory is still warmly cherished in the hearts of many friends.

God speed; but it now seems to me, as though they meant to pull down the building of others, in order to erect their own. They aim especially at the Presbyterians, I suppose because they find us more in their way than any other class of people. Their conduct is such as, I fear, will make it necessary for us to oppose them. In fact, we shall certainly be plagued with a religious controversy. The combatants are already beginning to rub up their armour, and prepare themselves for the combat. Even the man Moses, who is among us proverbial for meekness, has his spirit roused, and is determined, I believe, to step forth as the Champion of Presbyterianism. I have, for my part, resolved not to strike the first blow; but I wish to be ready to defend myself."

On Tuesday, the 2d of January following, (1816,) having been appointed, as we have seen, by the Synod of Virginia, one of a committee to present a petition to the General Assembly of the state, now in session, for an act to incorporate the Trustees of their Theological Seminary, Mr. Rice appeared at the bar of the House of Delegates, and made a speech in favour of it, which gained him much credit. The petition had been presented early in the session, and had been referred to the committee of Propositions and Grievances, who had afterwards reported it with a resolution that it was reasonable. It had, however, been laid upon the table, for this day, and was now called up, according to order, when a member, (Mr. Baker of Cumberland,) moved to amend the resolution of the committee, by striking therefrom the words, "is reasonable," and inserting in lieu thereof the words, "be rejected;" and the question being upon this motion, Mr. Rice, according to a previous resolution of the house, was admitted to be heard against it. His position on this occasion, was entirely novel, and, of course, rather embarrassing; especially, as

he had learned by this time, that he was about to advocate a very ungracious cause, and one which could expect no favour, and hardly quarter from the house. It is said, however, that he acquitted himself remarkably well, and displayed no small share both of ability and address, in an argument of considerable length, in which he very fairly answered all the objections that had been conjured up against the petition, and "convinced" the minds of many members "against their will." They were, however, of course, "of the same opinion still;" and neither his argument, nor the eloquence of his friend Mr. Wirt, who was subsequently heard against the motion, and made a very handsome speech on the subject, could prevail against the prejudices and predetermination of the majority, who finally carried the motion, and rejected the petition, by a strong and decisive vote.

This result was mortifying enough in itself; but, what was worse still, it was found that the mere preferring of the petition had excited no small odium against the Synod, and against the whole body of Presbyterians in the state, who were now gravely charged, by some, with actually aiming to obtain a new religious establishment for their own sect. It is true the accusation was hardly believed, even by its inventors, but it suited the views of many at the time to affect to credit it, or at least to let it run; and Mr. Rice, who was always alive to every thing that concerned the interest and honour of the denomination to which he belonged, now felt himself called upon to vindicate his brethren and himself from the aspersion, and from other injurious imputations which were being cast upon them. Accordingly, he hastened to write, and soon afterwards published, a pamphlet entitled "An Illustration of the Character and Conduct of the Presbyterian Church in Virginia;" in which, (after briefly reciting the causes which had prompted the publication,) he proceeds to show that the Presbyterian Church in the United States, and particularly in Virginia, had ever proved itself entirely libe-

ral in the whole course of its conduct towards other denominations of christians; particularly friendly and serviceable to the cause of the country during our revolutionary contest, and to all our republican institutions; and uniformly and utterly opposed to every thing like a religious establishment, or the adoption by the state of any one sect to the exclusion of every other. All this he establishes very clearly by copious quotations from the Form of Government and Discipline of the Church itself; (on which he gives us some very proper and pertinent remarks;) by the Memorials of the Presbytery of Hanover presented to the General Assembly, at various times, from the year 1776 to 1784; and a Memorial of the Ministers and Lay Representatives of the Presbyterian Church in Virginia, assembled in Convention, in 1785, all breathing the very spirit of religious liberty, and of devoted attachment to the true rights of man. These documents, indeed, (which are all copied from the originals preserved in the office of the clerk of the House of Delegates, and are ably written,) reflect the highest honour upon the writers, and upon the bodies which they represented; and must ever serve to set the character and conduct of the Presbyterian church, at the periods to which they belong, in the strongest and fairest light.

It still remained for him, however, to show that there was nothing in the late act of the Synod in praying for an incorporation of the Board of Trustees of their Theological Seminary, inconsistent with the principles and fame of the fathers of the church; and this he does at some length, and, as I think all candid readers will agree, with perfect success.

The pamphlet, thus written, was extensively read, and did much good. It had the happy effect at least, in many instances, of softening the prejudices which had been artificially excited against the Presbyterians as a body, and of conciliating the favour of some who were most able to appreciate their merits; so that, in the end, it is probable that the

interests of that denomination were rather promoted than injured by the fate of the petition.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, March 16, 1816.*

MY DEAR SIR,

A friend has just called on me on his way to New York, by whom I send this, and with it a hastily written, badly printed pamphlet, which I have thought it my duty to write. Will you accept of it as a token of my affectionate regard. Our petition had no effect. The prejudices against us are strong, and many measures are adopted to increase them.

We had the affliction to lose our highly esteemed friend Mrs. Randolph last Sabbath. She died in my house. I have no wish, in reference to my last end, but that it may be like hers.\*

Mrs. Rice desires to be affectionately remembered to Mrs. A. as does yours, most sincerely.

J. H. RICE.

\* Shortly after receiving the intelligence of her son's death, she had embraced the oft-repeated and now earnestly renewed invitation of Mr. and Mrs. Rice, and come down to Richmond to spend her remaining days with them. These, however, were fated to be few; for she was soon taken sick, and, after a painful illness, which she bore with exemplary patience, she died on the 10th of March, 1816. Her life had been a tissue of sorrows; but her end was peace. Her last words were: "*Christ is my only hope.*"

There is one circumstance connected with the death of this lady, which we have been told, and which we think we ought not to withhold from our readers. Finding, it seems, that her end was approaching, and thinking it proper to make her will, she felt very desirous to leave her best friend a handsome legacy, as a last token of her regard for him. Apprehending, however, with that delicacy which belonged to her, that such an act might possibly expose him to some unworthy imputation of mercenary views, and prizing his honour above every other consideration, she resolved to suppress her inclination, and leave him nothing. Still she could not feel satisfied to do so, without having the

TO THE REV. JOHN H. RICE.

*George Town, March 16, 1816.*

DEAR SIR,

Your letter of the 13th is this moment received. The others have all come to hand, although generally one or two days later than the due course of mail. They would demand my most grateful acknowledgments, if they were not already due for obligations of a far higher nature—obligations by which I am bound not less to Mrs. Rice than to yourself.

After the first sharp pang was over, I could not but view Mrs. Randolph's departure as a release from sufferings that it is to be hoped have few examples; from a world that no longer had a single charm for her. I knew her better than any body else. Her endowments were of the highest order: and it gave me the greatest comfort, of which under such circumstances I am susceptible, to learn that she died as every christian could wish to die. The manner in which she spoke of me in her last moments is also truly grateful.

I received your letter announcing that her case was a doubtful one, the day after Mr. Leigh's which arrived on

reason of her conclusion communicated to him; which was accordingly done; and she had the gratification to find that her intention was most fully and warmly approved by him. After all, however, when her will came to be opened, it was found that she had so far altered her mind as to have left him a thousand dollars; and it is believed that the gentleman who wrote her will, (an eminent member of the bar, who was a friend of hers, and to whom she had doubtless communicated her feelings on the subject,) had advised her that she might very safely and properly leave him such a sum as that, as all would acknowledge that it was, in fact, very fairly due to him as a mere matter of debt. But Mr. Rice, upon hearing of it, instantly resolved not to touch a cent of the money for himself, but to parcel it out in donations to various christian charities which he knew she had favoured while living; and actually disposed of the whole of it in that way.

Saturday. His was much the more alarming of the two. On Sunday morning I awoke with the strongest impression on my mind that Mrs. R. was no more: and while penning the note for the prayers of the church agreeably to our service, I felt almost restrained by the consideration of impiety in deprecating that which God had willed and done. I shook it off however; but I could not shake off the impression that she was in the land of spirits. I almost saw her pale and shadowy, purified from the dross of the body,—looking sorrowfully yet benignantly upon me.

A long letter from Mr. Leigh yesterday apprized me that the last sad duties were performed.

I am, dear sir,

With great respect,

Your obliged friend and servant,

JOHN RANDOLPH, *of Roanoke.*

Shortly after the date of his last letter, we find him preparing to leave home, to attend the meeting for the formation of the American Bible Society, which had been announced as about to be held in the city of New York, on the eighth of May following. The establishment of such an institution, indeed, so large and liberal in its design, and promising so fairly to promote all the best and dearest interests of our country, and of the world, naturally excited his attention, and kindled all his warmest feelings in its behalf. Accordingly, he wrote to all the auxiliary societies of the state, urging and animating them to send delegates to the proposed convention; and, having been himself appointed to represent the Bible Society of Virginia, and the auxiliaries of Norfolk, Petersburg, and Frederick, he appears to have anticipated the approaching meeting with the most lively interest; as the following letter which he wrote at the time may serve to show.

TO WILLIAM MAXWELL, ESQ.

*Richmond, April 10th, 1816.*

MY DEAR SIR,

Your last letter came to hand by due course of mail, and I hasten to acknowledge the receipt of it, and to return you my thanks for the pleasure which it afforded me.

The information which you give me concerning the state of religion in Norfolk, is particularly acceptable. I rejoice to hear of the success of my brother Paxton, than whom there is not, I believe, a more faithful labourer to be found in the vineyard of our Lord. His worth is great; and I do expect that his usefulness will be considerable. May God give him many seals to his ministry!

When I first contemplated this excursion to New York, it was my intention to go by the way of Norfolk—for I do long to see the brethren there—but farther consideration has induced me to alter this purpose. I wish to pass through Fredericksburgh, Alexandria, Washington, and Baltimore; and particularly through Washington. Mr. Wirt is taking a deeper interest than he heretofore appeared to take, in the affairs of religion, and especially in Bible Societies; and he has promised to introduce me to some of the leading men about the city, that I may have an opportunity of ascertaining what regard they will pay to the proposed scheme of establishing a national Bible Society. It has occurred to me that it might on many accounts be well for me to attend to this business as I go on; and as Madison, Monroe, and Jefferson are all members of the Bible Society of Virginia, it is to be presumed that they will not discountenance the proposed measure. This plan however will make it necessary for me to leave home sometime before the meeting of Presbytery. Indeed as the Presbytery meets on the second, and the meeting in New York is on the eighth of May, it would be impossible to attend in Petersburg and be in New York

in proper time. So I very much regret that I shall miss the pleasure of seeing you, and others of the Norfolk brethren.

Nothing but the anxiety which I feel to aid in the establishment of an American and Foreign Bible Society could induce me to take so long a journey at the present crisis. I trust that my brethren will consider the state of my people, and pay all possible attention to them. I place some dependance on your relation, Mr. Cowan. Will you ask him whether he cannot spend a few weeks in Richmond and its vicinity during my absence. I say its vicinity, because Mr. Kirkpatrick has a vast field before him for cultivation, and has not strength equal to his labours. In conjunction then with brother *Kirk*, he might be very actively, and, I dare say, very usefully employed. Be so good as to give him my affectionate regards.

Mrs. Rice unites with me in fraternal love to you, sister Louisa, and the brethren generally. She also desires to be particularly remembered with me to your mother, and your other sisters. We both pray that the peace of God may rest on you all.

I am assuredly your friend,

JOHN H. RICE.

Mr. Wirt's speech before the assembly is in press. My pamphlet was hastily written, and badly printed. I hope the next will do better."

Accordingly, he repaired soon afterwards to New York, (which he now visited for the first time,) and attended the meeting of delegates from various Bible Societies which convened in the consistory room of the Reformed Dutch Church, on the 8th of May, 1816. Here he concurred, of course, in the resolution which was unanimously adopted by the Convention, "that it is expedient to establish without delay, a general Bible Institution, for the circulation of the Holy Scriptures without note or comment;" and was appointed one of the committee which was raised to "prepare the plan

of a constitution for the Society, and an address to the public on the nature and objects of the institution." The constitution, however, (I suppose) had been already prepared, and the writing of the address was very properly assigned to the masterly hand, of Dr. Mason; so that he could only unite, as he doubtless did with all his heart, in the adoption of both.

After the adjournment of the Convention, he proceeded to Philadelphia, to attend the meeting of the General Assembly, which was about to be held in that city; (passing, by the way, through Princeton, where he was happy to find his friend, Dr. Alexander, now residing as a professor in the Theological Seminary, which had been established in that place,) and after attending the sessions of the body, and preaching several times in different churches, with good acceptance, he returned home, with new life and spirits, to his charge.

On the 14th of September following, he issued the first number of the second volume of the Christian Monitor, which had been suspended at the close of the first, on the 29th of June preceding, and which was now to be published in a new and improved style; coming out once a fortnight in two sheets of sixteen pages octavo, and, at the same time, assuming rather more of a literary cast.

TO WILLIAM MAXWELL, ESQ.

*Richmond, April 8th, 1817.*

MY DEAR FRIEND,

I thank you for your last and all your former communications. I have been a poor correspondent this winter. My wife has been sick *all the time*, (as the Yankees say,) my servants too—one of them very ill, and my time has been exceedingly occupied; so that my friends in all directions have had some reason to wonder at my silence,

I was much pleased with your scheme of a Magazine; the more so, because it coincided pretty exactly with one

of my own. Our brethren are not so active in this business as they should be. It is thought best not to commence the publication until the year of the Monitor shall expire, and it seems to be thought that there will be nothing to be done but at once to commence the publication of the Magazine, whereas subscriptions must be procured, contracts made for paper, &c. &c., which will require considerable activity to bring out the work at the time contemplated. I wish that some more spirit could be infused into Presbyterians in this state. We are getting very languid. The excitement which appeared to have been raised at Synod, I fear has subsided.

I get very little help for the Monitor. I wish that you would employ your leisure in writing something for it.

I write in very great haste, and can only add messages of affection, which I wish you to deliver from Mrs. Rice and myself, to Sister Louisa, Mrs. R——, and all Norfolk friends.

Peace be with you all.

Your assured friend,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D.D

*Richmond, August 16th, 1817.*

MY DEAR SIR,

It would be, I think, a very great advantage to the interests of religion, if we could procure a suitable missionary to itinerate for six or eight months, or a year, within the bounds of the Presbytery of Hanover. If such a one as you could with confidence recommend, would come on, a few of us would guarantee the payment of a salary equal to that allowed by the General Assembly's Board of Missions. We wish a man who has the missionary cause much at heart, and who would exert himself to form Missionary Associations wherever this could be done. I believe that

much might at this time be effected for the cause of the destitute in our own country, and more for the benefit of the Foreign Missionary Society, recently established in New York. I believe this principally because of the deep interest which is taken in the affairs of South America by the people in our region. Any measure that would promise to emancipate the people of that country from the slavery of superstition and Popish jugglery, would take greatly among us. There are several other important matters which a missionary officiating as we wish might attend to. I pray you endeavour to send us one of the right stamp. Be so good as to let me know as soon as you can, whether you can point out one who would suit this climate. In the winter we would place him at Portsmouth, or in some other town, and give him quite labour enough as a stationary preacher; and during the rest of the year he might ride partly in the lowlands, and, as the sickly season should advance, up the country among the mountains. We have this scheme very greatly at heart, and look to you for aid.

Things in Richmond go on very much in the old way. We of this house love you and yours as much as ever. My brother is with me. He is very well. Sister Martha and the child are gone to Rockbridge.

Every blessing on you and yours.

As ever,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, Dec. 31st, 1817.*

MY DEAR SIR,

I suppose you have heard before this of a scheme which we have in view of publishing a monthly magazine. I have intended all along to send you a prospectus, and endeavour to lay your talents under contribution. Why I have not before now made this communication, I can hardly tell:

only every hour of mine has its full employment. I am very desirous that our work should be respectable; and more so that it should be useful. I wish to make it a fair representative of the principles, talents, and piety of the Presbyterian church in this country. Now, will not you, a native of Virginia, with all the feelings of a Virginian warm in your bosom, afford us your assistance? If you will write a piece once a month, and send it on by mail, if private opportunities fail, I will very willingly pay the postage, and be much obliged to you for your labour, as will be many a Virginian besides. I hope then that you will not refuse this request.

I understand that the Episcopal brethren are greatly alarmed at the prospect of our magazine. However that may be, we have no intention of kindling the flame of controversy. We think that we may tell what Presbyterians believe, and why they believe it, without attacking others. And this is all that we propose, as far as our work shall be peculiarly Presbyterian. This is hardly the era for religious controversy. The Bible is to be the rallying word for all christians, and he who does most to turn the attention of the people of God from the petty matters which separate true disciples, to the great work of promoting the kingdom of our Lord, is most properly employed.

Mrs. Rice joins in most affectionate remembrance of Mrs. Alexander and the children, with yours assuredly.

JOHN H. RICE.

Will you try to enlist the zeal and talents of Dr. Miller in our behalf? We want the aid of his historical knowledge. All that we can find concerning the rise and progress of the Presbyterian church in the country, will furnish very acceptable matter for the Magazine."

On the first of January of the following year, (1818,) or shortly afterwards, he issued the first number of his proposed periodical, entitled the Virginia Evangelical and Literary Magazine, in a handsome pamphlet of forty-eight pages

octavo, to be continued every month; a work to which we shall find him devoting a large portion of his time and attention for some years to come; and by which he fondly hoped that he should render the most important services to the cause of religion, and letters, and all that was good, in his native state, and in the country at large. The design of it, indeed, as stated in his "Introduction," is certainly every way and altogether as fair and liberal as could have been wished.

"The title of our Magazine," says he, "has been adopted as significative of our purposes and feelings. Disclaiming as we do, all local prejudices, and acknowledging the United States as our country, we confess that we take a peculiarly lively interest in the prosperity and welfare of that section in which we were born and educated; and therefore we have prefixed the name *Virginia* to the general terms which characterize the nature of our work.

"Religion is, in our estimation, a subject of pre-eminent and inexpressible importance. We regard it as connected with our personal and most private interests, our domestic enjoyments, the peace of society, the permanence of our happy institutions, and the everlasting welfare of our fellow men; and we therefore feel ourselves bound by every obligation, to promote it to the utmost of our power."

"The term religion, however," he observes, "has been applied to the worship of calves and crocodiles, to the mythological fictions of Greece and Rome, to the brutal and fiendlike service of Juggernaut, to the bloody superstitions of Mahomet, to the pompous ritual of the Roman Catholics, and to the simple and unadorned observances of the various classes of Protestants. Hence it is obvious that a word more undefined and vague in its signification could hardly be used. Of course, we have chosen to express ourselves by a term of much less latitude. Our Magazine, therefore, as respects religion, is to be *Evangelical*; a term which, (in present

usage) designates a peculiar class of sentiments, and system of doctrines, derived from the holy scriptures, in opposition to other systems which are professedly supported by the same authority. Of this system the principal articles are, 1. The total depravity of man. 2. The necessity of regeneration by the Holy Spirit. 3. Justification by faith alone, and 4. The necessity of holiness as a qualification for happiness." He proceeds to state that in maintaining these doctrines, his expositions of them would necessarily be modified by his peculiar views as a christian and a Presbyterian, calling no man master upon earth, and bowing to no authority but that of God. These, however, were happily of the most liberal order; for the standards of the church to which he belonged expressly recognised all christians of all denominations who held the fundamental articles of the christian faith, as members of the same church of Christ. Then as to the subjects of difference which might be introduced into such a work, no apprehension need be felt of any polemical or sectarian spirit. "What is called religious controversy," says he, "has had an effect so disastrous, that we need not be surprised when the lovers of peace protest against it. We hold it in abhorrence; yet we love amicable discussion. It is an important means of arriving at the truth; and among christians is admirably calculated to promote forbearance and charity."

"In conducting the *Literary* department of our Journal," our editor continues, "we shall allow ourselves very great latitude. We have adopted this general term indeed because no better occurred; but the truth is, we intend that our Magazine shall occasionally serve as a vehicle of valuable essays on Agriculture, Inland Navigation, the construction of Roads, the great concern of Schools, and whatever our correspondence will furnish for the promotion of Internal Improvement. We believe that the enterprising people of this country only want information on this subject, to stir them up to a degree of zeal and activity which has never yet been wit-

nessed among us. In this view, we not only freely offer our pages for communications of this kind, but we earnestly entreat those who possess knowledge to impart it for the benefit of their country. Our limits are circumscribed. We are, however, not without hope that we shall be enabled to extend them, and thus afford an opportunity to the pious and enlightened, the theologian, the philosopher, the economist, and the man of letters, to diffuse useful knowledge among his fellow citizens."

"And may the Great Head of the Church bless these humble efforts, for the promotion of his glory, and the best interests of our fellow men."

Such was the idea of the periodical now presented to the public, a little too broad perhaps in its plan, but altogether pure and admirable in its spirit. The first number contained several valuable articles, as No. 1. of Essays on Divinity, by Dr. Hoge, Reflections on the New Year, by Dr. Mathews, No. 1. of Short Discourses for families, by the Rev. Mr. Lyle of Prince Edward, a Review of Mr. Wirt's Life of Patrick Henry, and some others; with several columns of religious and miscellaneous intelligence; and was well received by the public, who regarded it as the first sample of a very promising work.

TO MR. JOHN KELLY.

*Richmond, January 19th, 1818.*

MY DEAR SIR,

The box of books of which the inclosed is a bill, has been lying at Higginbotham and Barrett's almost ever since I last wrote you. I was very much surprised the other day to find that you had not received them. I can only say that the selection is as good a one as I could make; and the terms are such as I hope you will approve. It would give me very great pleasure to serve you in any way. I am very

sorry too that a number of untoward circumstances has so disappointed you in this business.

With respect to my Magazine, I have heard from various sources that it has been condemned without a hearing. I really do not know how people have acquired the faculty of searching my heart, and seeing so long beforehand how I mean to conduct this work. If any one, instead of deciding in this way, wishes to know, I am very ready to inform. You may then say from me, that it is *our* purpose, (for I can speak of all who have any concern in this matter,) to discuss religious subjects in a way which will, it is hoped, promote knowledge and piety among the people. This is our object. If by controversy is to be understood attacks against other denominations, it is denied that we have any such intention. The Presbyterians (and they stand alone in this thing,) acknowledge in their Constitution other christians as brethren; and for nearly eighty years that they have been in Virginia, they have had no controversy with any people. But if it be called controversy to *state to the world what we believe, and why we believe so*, then the name must be given to our work. But surely this is doing no harm. It is exercising a right which we with all our hearts allow to others, and wish them to exercise. Discussion of religious truth in an amicable way, and with a charitable frame of spirit towards those who differ from us, and in language affectionate and respectful, is not to be called controversy: and therefore we cast off the imputation. Besides, when we touch upon subjects on which christians differ, it will be one great object to show that, notwithstanding this difference, they may and ought to live in fellowship and communion with each other. After all, the principal part of our work, as far as respects religion, will treat of those subjects on which there is a professed agreement among all evangelical churches. We shall, besides the religious department, in every number devote several pages to the interests of general knowledge, and internal improvement; and thus endeavour by all means to be useful.

With much love to Mrs. Kelly, in which Mrs. Rice heartily joins me, I am

Dear Sir, yours truly,

JOHN H. RICE.

TO MR. JOHN KELLY.

*Richmond, April 20th, 1818.*

MY DEAR SIR,

Surely some fatality has attended the books which I have purchased for you. I trust, however, that you will at length receive them; and it is my prayer that they may be abundantly blessed to your edification and spiritual advantage.

I was surprised to learn by Mr. Wheeler, that you had sent the names of nearly a dozen subscribers to the Magazine, when I have not received any except yours and Mrs. Gilmer's. My great object in this business, which is one of very great trouble and labour, is, if I do not deceive myself, to do good. I trust it is apparent, that although it is a Presbyterian work, it is not conducted with a sectarian spirit. Indeed, a history of the Presbyterian church in Virginia will serve to show that such a temper does not exist in that body. We have been in the state upwards of seventy years, and have never yet carried on a controversy; have never attacked any other society. And this, surely, not because we were afraid of others; for such men as Davies, Waddell, the Smiths, Graham, Alexander, and Speece, need not shrink from a contest in argument with men of any other society. The true reason, I am bold to say, is because the temper of the church is peaceful and liberal. We acknowledge others who do not differ in fundamental points, to be brethren; we are ready to receive them, and commune with them as such. And as for the particular society to which any one may choose to attach himself, we recommend careful examination, and then a choice, under the solemn conviction of one's own mind.

I never knew a Presbyterian minister ask, much less try to persuade, an individual to be a Presbyterian, in my life. Not because we are not fully persuaded in our own minds; but because the spirit of hunting proselytes is, in our judgment, unworthy of a christian minister, and incompatible with the peace of the Church.

I did not expect to have written so much on this subject, but I am desirous that our principles should be fully understood. We wish every person to take that way to heaven which he can travel with most comfort, and in which he can make best progress in holiness; for after all there is but one way, one church, one Saviour. Peace be to all that call on the Lord Jesus Christ, "*both their Lord and ours,*" says the Apostle Paul. This is the true christian spirit—God make it universal! Peace be to you and your household—and the peace of Jesus our Lord be multiplied to you and all yours! Mrs. Rice joins in all this with your friend in Christ,

JOHN H. RICE.

TO MR. JOHN KELLY.

*Richmond, May 14th, 1818.*

MY DEAR FRIEND,

I am glad that your books have at last been received. I am sure that they are valuable, because I have read them. Some that you mentioned in your list were not to be had at that time. I took the liberty of putting others in their place, which I thought would assist you in your search after truth; and, by the divine blessing, serve as guides in the way to heaven.

Without the divine blessing, I know that no means will prove effectual; and therefore I pray that God's holy influence may accompany the perusal of these books by yourself, and your family; so that all may be profited, and made wise unto salvation. The great concern of all is first to get religion; and then to improve in it; or, to use apostolical lan-

guage, to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. May this be the happy lot of you, and me, and all that are ours!

I thank you for your interest in the Magazine. It needs the prayers of all who love the truth as it is in Jesus. Pray that it may be useful in promoting truth and piety. This is its great object; may it be obtained. Excuse the hurry in which I write; and accept for yourself and family the best wishes of Mrs. Rice, and your friend in Jesus,

JNO. H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, September 3d, 1818.*

MY DEAR SIR,

We shall be very happy to see Mr. Post, and will give him all the support in our power. I wish that you could send us several missionaries more. We do most grievously want them.

I have just seen J—— B——, from St. Louis. Mrs. Rice got a letter from Mrs. T——, by him. We are thus pretty fully informed of the state of things in that rising territory. They have had one or two preachers at St. Louis, who did not suit that place. One shows a disposition to speculate, another wants talents, and so on. B—— says that the interests of religion imperiously require a man of *talents*, and fervent piety there. A man of this description, who would show no worldly spirit, but give himself wholly to the work of the ministry, would be handsomely supported.

I perfectly agree with you on the subject of local feeling; but the ardour of my attachment to Virginia does not lessen my interest for the cause of religion in any other place. I often pray God to bless the Seminary at Princeton; and that at Andover; as well as our little affair at Hampden Sydney.

I am very desirous to draw up a memoir of Mr. Davies for the Magazine. The meagre notices that have been published of him, are no credit to their authors, or the society of which he was an ornament. I have got hold of some documents, and have thought that it was not yet too late to afford a better portrait of him than has ever yet been given. Can you lend me any aid? Perhaps there are some documents about Princeton. Ask Dr. Miller if he can help me to any thing."

The new labour of writing and preparing matter for the Magazine, added to his other duties, now kept him pretty closely confined to the city for some months. He still found time, however, and made it a point of conscience, to attend the judicatories of the church, wherever they might be held; and in going and returning on these occasions, he would usually embrace, or make opportunities of preaching by the way; calling, too, most commonly, at the houses of some of his friends on the road, where the neighbours, or perhaps a company of acquaintances going on to the meetings, would be assembled, to hear the words which he would now speak to them, and in strains of earnest and affectionate exhortation that could hardly be excelled. Accordingly, in the following fall, we find him leaving Richmond to attend the meetings of the Presbytery and Synod, which were about to be held successively in Lynchburg and Staunton; and, thinking now of his Magazine which was always in his mind, he kept a little journal of his tour, which he afterwards wrote out into what he called, "An Excursion into the Country;" and published, on his return, in that work. We should be glad to give our readers the whole of this piece, which contains some very pleasing sketches of men and things, interspersed with many valuable reflections, and is highly characteristic; but it is rather too long to be inserted entire, and we can only indulge ourselves in quoting the part which follows.

“On the 7th of October, I arrived in the town of Lynchburg, after an absence from it of nearly three years. I was astonished at the changes which, during this period, had been made. New streets opened, new buildings erected, bustle and activity in every direction, showed it to be a place of considerable and growing importance. The *business* part of the town lies at the foot of a hill, along the margin of the river, quite convenient to the boat navigation; and when the improvements now begun shall have been completed, it will be neat, agreeable, and sufficiently handsome. At a little distance from the river, the ground is broken into hills, which afford various, pleasant, and almost picturesque prospects to the beholder. On these hills, quite decent houses for family residence are rising up with great rapidity. There are three very comfortable brick churches in Lynchburg. Whether the people are wise enough to attend worship regularly, in ordinary times, I had not the means to determine. All that I can say is, that two or three sermons were preached every day whilst I was there, and heard by great numbers.

“The Presbytery of Hanover met in Lynchburg, the day after my arrival. I think that I have never attended any meeting with more pleasure. Perfect harmony reigned in the whole body: the same spirit seemed to be breathed into every member; and even when differences of opinion arose, those men seemed to differ with much more cordiality and kindness than are manifested in the agreement of many.

“An aged clergyman, who attended the meeting, particularly engaged my attention, and, I may say, even fascinated me. He had, in his manner, nothing austere nor reserved; but seemed accessible and communicative to every one. All stiffness and etiquette, all *doctorial* dignity, are perfectly foreign to his nature and habits. Every thing about him is plain, simple, and unaffected. The tones of his voice are more expressive of cordiality and perfect good

will, than any that I have ever heard. His eye expresses the deepest tenderness. The whole cast of his countenance indicates strong intelligence. His perceptions are quick and clear, and his imagination ever ready to kindle into a blaze. It is impossible to hear him speak without being convinced of his absolute sincerity. His style is like himself, perfectly plain and unadorned. He never uses any but common words, put together in their most natural order, and in sentences usually very short. But as these words express the conceptions of a strong, original thinker, and the feelings of a most affectionate and tender heart, they seize and enchain the attention, and subdue the hearts of his hearers. His preaching is in the tone, and style, and whole manner of animated conversation, except when occasionally he is borne away by his feelings, and speaks too loud for his own ease, or the comfort of his audience. In fact, this is the only thing that I could censure in his manner of speaking. On the whole, he comes near, in many respects, to my idea of an orator. And he has convinced me, over again, that simplicity is one of the highest attributes of true eloquence. Involved sentences, unusual expressions, the fragments of splendid metaphors broken and mixed together in dazzling confusion, are, since I have heard this venerable preacher, more disgusting than ever.

“From Lynchburg I took my departure, in excellent company, for Staunton, anticipating a pleasant ride over the *Blue Ridge*. But very soon the clouds began to gather and sink down on the mountains; the rain descended in torrents, and roared down the vallies. It is a remarkable fact, that when one has the prospect of a comfortable house, a *blazing ingle*, and a good bed at the end of a day’s journey, such weather, instead of producing despondency, has the direct contrary effect. There were five or six in company, more than half of them ladies, and yet I have never seen people more cheerful. By the way, however,

I would never advise a traveller, who has *ladies in company*, to attempt *Robinson's Gap*, unless he has time to get clear of the mountains before night; or can make up his mind to encamp in the woods. If he is alone, or accompanied only by two-legged, unfeathered bipeds like himself, he need apprehend a want of nothing that kindness and hospitality can afford. But *verbum sat*.

“There is something awfully solemn and sublime among the mountains in a stormy day. The roar of the winds, and the deafening clamour of the mountain torrents; the dark clouds which roll down the lofty precipices and suddenly involve the traveller in a night of mist, and then, struck by the wind, flit away; the summits of the mountains, one while shrouded in darkness as though the spirits of the storm were there holding their secret councils, or celebrating orgies not to be seen by mortal eyes, and then by some sudden gust laid bare, with their naked crags frowning above you; the whole field of vision sometimes limited to a circle of a few paces in diameter, and then opened so as to include vallies dressed in gay livery, and farms under every variety of aspect; one while the descent into a little vale, rendered gloomy by the overshadowing pine and chesnut, and presently a steep ascent, from the top of which one has, through the opening clouds, a glimpse of a pure blue sky and of a radiant sun, reminding him of the transient views which good men, in this vale of tears, have of the heavenly country to which they are journeying—all these objects passing in rapid succession, and presenting as they glide before the eyes the most lofty ideas, make the whole scene most perfectly interesting and impressive. The wild grandeur of the scenery, the majestic forms of nature, and even the elemental war which rages around, dilate the conception, and enkindle the heart of the traveller. He almost identifies himself with the objects about him, and seems to partake of the attributes with which they are invested. If he is imbued with the spirit of fervent piety, he associates with these scenes

ideas of God his mighty maker, hears his voice in the storm, sees his chariots in the rolling clouds, regards the mighty winds as his messengers, and though drenched in rain, and fatigued with labour, finds his heart burning within him; and pauses, that on this great altar of nature, he may adore Him who holds the winds in his fist, who has weighed the mountains with scales, and the hills in a balance—who sitteth on the circle of the heavens, and sways his sceptre over all.

“Having passed the mountains in safety, though not without much labour, and finding no public house where we could be accommodated, we were constrained to try the hospitality of a private family, and had no reason to be sorry for the necessity. The household consisted of a father, mother, eight or ten children, and three or four domestics. It was not easy to divine how they made out to pack themselves in the little house which they occupied—yet every thing afforded to us was in excellent plain style; we were entertained with a cordiality which would have commended much coarser fare, and were stowed away most comfortably for the night. It was really curious and amusing to observe the tokens of household industry, and of attention to mental improvement, exhibited here. In one place you might see a large map suspended on the wall, and next to it a proportionally large bundle of *hanks* of yarn; here a bookcase pretty well stored with useful books, and there a pile of counterpanes and bed-quilts; and the frame of a fine print of a distinguished American hero, served to hold up skeins of thread, or bunches of quills. Now, however—this curious intermixture might be regarded by some, the *tout ensemble* was altogether pleasant to me, because associated with the ideas of industry, or economy, simplicity of taste and feeling, and of that regard to the culture of the mind which ought to characterize, and which ennobles a Virginia farmer.

“From the family where we were so comfortably entertained, and which we regarded as a very favourable specimen of the Cohees, we pursued our way, to the south of Lexing-

ton, down the delightful valley, lying between the north and south mountains. This whole country, consisting every where of small hills, and narrow vales, possessing a temperate climate, and a very fertile soil, abounding in copious springs, and bold rivulets, affords the finest field for the hand of taste that is opened any where in Virginia. Scarcely a tract of land can be found so small, that it does not afford a beautiful eminence for the site of a house, a fine southern slope for a garden, and a brook of water as pure as the dew of heaven. A neat, white, cottage-built house, surrounded with green trees, would present a lovely prospect to half a dozen different plantations, and would command one equally extensive. At present almost every house is placed near the *spring*, be that where it may. And sometimes the position is curious enough. In addition to this, it is remarkable that very few families pay any considerable attention to gardening. Yet such is the kindly nature of the soil; so well is it adapted to the produce of vegetables, and many of the most valuable fruits, that industry directed in this way would meet with a most ample reward.

“It is gratifying, however, to be able to say, that the people in the valley afford many clear indications that the spirit of improvement is among them. That activity and economy for which they have long deserved and received commendation, are producing their proper fruits. Wealth is flowing into the *valley*. Agriculture is improving. A love of reading increases; and every thing indicates that the people will, in time, use the facilities afforded by nature, and make their country as delightful as the simple taste of a republican can desire it to be. The realizing of these hopes however presupposes one thing, namely, that the present inhabitants, contented with their happy situation, will remain where they are. The spirit of emigration may make sad havoc of my speculations. They who are now doing well may wish to do better, *that is, suddenly to grow rich*; and may sell their pleasant farms to Dutch emigrants, who with their descend-

ants for another century will probably build their dwelling houses *next door* to the spring house.

“The record of the incidents of this day (14 Oct.) presents something like a map of human life. In the morning we were gay and cheerful, amusing ourselves with remarks on the country, or the comparative genius and habits of our countrymen, and a thousand things, just as the thoughts of them occurred, anticipating a joyful meeting in the evening with some well tried, faithful, and beloved friends; when suddenly, as the flash of lightning breaks from a cloud, we were informed of the almost instantaneous death of one of the choicest of these friends, and one of the most valuable of men,—the Rev. Samuel Brown. The road which we should travel, led by the house in which he was accustomed to preach; and, on inquiring for it, we were asked if we were going to the funeral! Thus, as in a moment, was hope turned into deep despondency, and gladness of heart exchanged for the bitterness of sorrow. We journied on in mournful silence, interrupted by occasional remarks, which showed our unwillingness to believe the truth of what had been announced, and how reluctantly hope takes her flight from the human bosom. It might have been a fainting fit—an apoplectic stroke, mistaken for the invasion of death; and still he might be alive. The roads, however, trampled by multitudes of horses, all directed to the dwelling of our friend, soon dissipated these illusions of the pleasing deceiver, and convinced us of the sad reality. Still, however, when we arrived at the church, and saw the people assembling, and the pile of red clay (the sure indication of a newly opened grave) thrown up in the church-yard, it seemed as though we were then, for the first time, assured that Samuel Brown was dead. Only a few people had come together on our arrival. Some in small groups were conversing in a low tone of voice, interrupted by frequent and bitter sighs, and showing in strong terms how deeply they felt their loss. Others whose emotions were too powerful for conversation,

stood apart, and, leaning on the tombstones, looked like pictures of care. Presently the sound of the multitude was heard. They came on in great crowds. The elders of the church assisted in committing the body to the grave; after which, a solemn silence interrupted only by smothered sobs, ensued for several minutes. The widow stood at the head of the grave surrounded by her children, exhibiting signs of unutterable anguish, yet seeming to say, "It is the Lord, let him do what seemeth unto him good." After a little time, on a signal being given, some young men began to fill the grave. The first clods that fell on the coffin gave forth the most mournful sound that I had ever heard. At that moment of agony, the chorister of the congregation was asked to sing the familiar hymn, "When I can read my title clear," to a tune known to be a favourite of the deceased minister. The voice of the chorister faltered so that it required several efforts to raise the tune; the whole congregation attempted to join him; but at first the sound was rather a scream of anguish than music. As they advanced, however, the precious truths expressed in the words of the hymn seemed to enter into their souls. Their voices became more firm; and while their eyes streamed with tears, their countenances were radiant with christian hope, and the singing of the last stanza, "There I shall bathe my weary soul," was like a shout of triumph. By the time that the hymn was finished the grave was closed, and the congregation in solemn silence retired to their homes.

"We lodged that night with one of the members of the church. The family seemed bereaved, as though the head of the household had just been buried. Every allusion to the event, too, brought forth a flood of tears. I could not help exclaiming, "Behold how they loved him!" And I thought the lamentations of fathers and mothers, of young men and maidens, over their departed Pastor, a more eloquent and affecting eulogium than oratory with all its pomp and

pretensions could pronounce. After this, I shall not attempt a panegyric. Let those who wish to know the character of Samuel Brown, go and see the sod that covers his body, wet with the tears of his congregation.

“On the 15th of October I arrived at Staunton. The Synod of Virginia met in that town on the same day. A Synod is a provincial council. According to the constitution of the Presbyterian church, this council meets annually, on its own adjournments; and is composed of bishops or pastors, and ruling elders or presbyters. Formerly all the Presbyterians in Virginia were embodied under the Presbytery of Hanover, of which the celebrated Davies was the founder. Now there is a Synod in the state made up of four Presbyteries, Hanover, Lexington, Winchester, and Abingdon. Since the first organization of this church in Virginia, it has produced a number of men who would have done honour to any society in Christendom. Davies has just been mentioned. To his name may be added those of Henry Patillo, Samuel S. Smith, John B. Smith, William Graham, and James Waddell, besides others of persons recently deceased, or now living.

“By far the most important business brought before the Synod was the subject of the Theological Seminary. This institution languishes not a little for the want of funds, and is greatly embarrassed in its fiscal operations for want of a charter. As far as I could judge, some of the members of the Synod seem to despair almost of placing the Seminary on a respectable and permanent foundation; and perhaps are disposed to throw the funds already raised, and all that may hereafter be collected, into the institution at Princeton. But the majority are determined that they won't “give up the ship.” This determination, however, is not the result of blind obstinacy, but seems to be founded on the following reasons.

“1. Money enough for purposes of education has been flowing from Virginia into other states, without any addition to the copious stream.

“2. It will be for the honour of Virginia to have in it, erected and endowed by the liberality of some of its citizens, a Seminary in which an extensive and liberal Theological education can be obtained.

“3. Men educated among *ourselves* are better suited to the habits of thinking and feeling which prevail here, and in the Southern country generally; and of course can minister to greater acceptance among the people.

“I cannot but commend the perseverance of these men, and admit the validity of their reasoning. Notwithstanding their embarrassments, they can hold all the money that they seem likely to procure in any very short time; and even with their scanty means they are doing great good. Let them persevere, and their object will finally be accomplished.

“While in Staunton, I experienced the kindness of the people of that place, and had the pleasure of observing that they were in a great degree attentive to the preaching of the gospel by the members of the Synod. The Presbyterians have a large and very decent house of worship in the town, in a state of considerable forwardness. If completed in the style in which it is begun, it will do great credit to the public spirit of the citizens.

“It is understood, that the meeting of Synod in Staunton was the occasion of exciting a pretty strong religious feeling among some at least of the people there. But what the result has been we have not yet heard.

“On taking our departure from the kind and agreeable friends in this place, we travelled by Waynesborough, over the mountain at Rock-fish Gap, and by Charlottesvile.

“So many have seen the prospect, which, in all its loveliness, breaks upon the eye of the traveller when on the highest declivity of the mountain at this Gap, that a description of the scene is unnecessary. The writer of this has passed that way more than twenty times, but never without a pause to contemplate the beauties which here crowd on

the vision. There is nothing of that wildness of desolation which seems to forbid the approach of man, but the mountains are clothed with verdure to the very top, while the vallies and plains give sure indications that the husbandman there rejoices in abundant harvests, and bears home the *spolia opima* of a patriotic farmer.

“The day after leaving Staunton, we passed the site of the Central College. It was not in my nature to go by, without pausing at a place marked out as the seat of the University of Virginia; and, as I stood in front of the buildings already erected, my feelings dictated a soliloquy of the following import.

“This is a beautiful situation! The prospect is indeed fine! The plan of these buildings too, as far as it is developed, is judicious, and does credit to its author. The extent of the outline indicates the possession of considerable pecuniary resources. The public spirit of the friends of this institution is more than idle talk. Let them have the praise that they deserve. But the public spirit of Virginia is aroused. Thanks to those who gave the impulse! And thanks to those who established the literary fund! But this University is to be either a radiant point, from which will flow streams of genial light into all parts of our country; or it will glare on the land with baleful and malignant fires; or, to change the figure, it will be either a fountain of living waters diffusing health and vigour, or a poisoned spring spreading disease and death. Here virtue will exercise her gentle sway, or vice will erect her throne. Much will depend on the habits of students previously formed; on the domestic discipline to which they shall have been subjected; and much on the internal organization and conduct of this institution. Will those who manage its interests have wisdom to consider, that mere knowledge is not sufficient to make men good citizens? That one may possess the abilities of an angel, and be a fool; may explore every field of human science, and be a profligate!

Sound principles and correct habits are unspeakably more important than genius and learning. What, then, will be the moral discipline of this national institution? Will its alumni go out into life with passions inflamed by indulgence, and with hearts hardened and minds darkened by the pride of philosophy, falsely so called; and thus be prepared to scatter around them arrows, firebrands, and death! Or will they, after years of laborious study, and willing subjection to wise discipline, appear among their countrymen, modest, humble, unassuming, pure, benevolent, and, in a word, adorned with every virtue, as well as trained to all sound and solid learning? These are questions of vital importance. Verily, there is an awful responsibility resting on those to whom this great affair is entrusted. Should they commit any vital errors, they will entail a curse on their country which ages cannot remove. But should they act wisely, no words can adequately express the extent of the benefit which they will confer.

But what will they do in relation to the delicate and important subject of religion? Will an attempt be made to exclude its influences? This is impossible. Man can as soon pull the moon from its orbit, as alter the fundamental and original principles of his nature, as to free himself from the influences of religion in some form or other. And as so surely as the University of Virginia shall be established, it will, in a short time, assume a decided character in this respect—it will be either *Deistical*, or *Socinian*, or *Christian*. It will be utterly in vain to attempt the conduct of it on general principles: because religion strongly seizes on the mind, and creates a most powerful interest in every bosom; and powerful feelings will not deal in *heartless generalities*. These remarks are founded on experiment. They are supported by an ample induction. Indeed there is not a literary institution of any note in the world that has not a decided character in reference to religion. The people of Virginia ought to know this; and in the whole plan of their univer-

sity have reference to the nature of man as a religious being. Should it finally be determined to exclude Christianity, the opinion will at once be fixed that the institution is infidel. Men according to their prejudices will affix to it different epithets. Some will call it the Socinian, others the Deistical, or Atheistical University. Christians of various denominations will loudly complain, that, although they are citizens possessing equal rights with others, and equally interested in this national school, their money is appropriated utterly contrary to their wishes. These complaints will give rise to recriminations. Warm controversies will be carried on; and, under the excitement produced by them, *opposition institutions* will be erected; and the energies of the state, instead of being concentrated for the support of the University, will be divided and expended on several subordinate establishments.

“To prevent a result like this, is the object in publishing these thoughts. I am not prepared to say what course will be the best. But let the subject be discussed; and the wisdom of Virginia be put in requisition for the solution of this difficulty. The fundamental laws of the state respecting the freedom of religion are most excellent, most salutary. If any laws ever deserved to be like those of the Medes and Persians, *unalterable*, these are the laws. Let due honour be given to the Legislators who enacted them. All discussion, then, must proceed on the principle that this part of the constitution is not to be changed. At the same time, it ought to be assumed that religion, so embodied as to make it an efficient practical rule, is to be taught in our schools. The plan humbly suggested is to allow Jews, Catholics, Protestants, Episcopalians, Methodists, Baptists, any and all sects, if they shall choose to exercise the privilege, to endow professorships, and nominate their respective professors. Let it also be a statute of the University, that the students shall regularly attend divine worship; but in what form, should be left to the direction of parents; or, in failure of this, to the

choice of the students. In addition to this, the professors in every case, must be men of the utmost purity of moral principle, and strictness of moral conduct. A man who requires powerful stimulants to put him up to the best of his abilities is not to be admitted for an hour within the walls of the University. In fact none is to be allowed to hold a place, who does not practically adopt that wise maxim of the ancients, *Maxima reverentia debetur puero.*"

TO WILLIAM MAXWELL, ESQ.

*Richmond, Januray 10th, 1819.*

DEAR FRIEND,

Your affectionate letter came to hand, and was greeted with a most hearty welcome. I thank you for all your kind expressions, and with true Virginian cordiality reciprocate every good wish.

I shall lose some two or three hundred subscribers to the Magazine at the close of this year, I expect, when all the returns are made by the agents; and shall probably not get as many new subscribers in their places. But I do not despair. I shall need all the aid that you can afford; for some of our brethren on whom I depended much, seem to be getting remiss. But this does not dishearten me.

While some complain, I receive very solid testimonials from men whose judgment is well worth regarding; and I hope to be able to make the ensuing volume more creditable, every way, than the first. I have bought a little fount of Hebrew and Greek type, and hope to show the world that we are able to give them a *little* that is uncontaminated from these springs.

I want you here in Richmond most egregiously. I have purchased a printing press; and have formed a little company for carrying on the machine. The capital necessary to commence is divided into eighteen shares of one hundred dollars. The press, with all its fixtures of type,

cases, book-press, &c. &c., cost fifteen hundred dollars. I have gotten seventeen shares of the stock subscribed: I taking five. There is the best *job office* in Virginia attached to the affair; and it is calculated that this will yeld a product of nearly thirty dollars per week. The Magazine will pay sixty dollars per month. And these two items will pay expenses, supposing we employ four hands. But four hands will be able to do just twice as much as the work stated. I shall employ them then in printing good things to be circulated through the country, and sold to the best advantage. The object is to promote learning and religion. What would you think of the republication of Smith's History of Virginia?

But my favourite plan is to publish a pamphleteer. Any important pamphlet may come into the series. But at present I wish several numbers thrown into circulation, calculated to answer these three questions: why are you a Christian?—why are you a Protestant?—why are you a Presbyterian? The pieces should touch the Deistical, Catholic, Socinian, Baptist, Arminian, and Episcopal controversies; but all in the genteelest, and most brotherly style. Pray let me know how you like my scheme. I am persuaded that a critical time in our state is approaching. Religion is to triumph before long, or the pestilence of Socinianism is to blast us. I cannot rest in peace unless I am trying to do good to my utmost.

Now is the time to make a push. The friends of the University are alarmed. They fear a defeat; and dread Presbyterians most of all. I have seized the crisis; gone in among the Monticello-men, and assured them that we are so far from opposition that we rejoice that the state is about to support learning in a style worthy of Virginia; that so far from being opposed, we are ready to give all our aid in the establishment, support, and proper management of such an institution; and that for locality, we care nothing

about that, or at least very little. All that we want is a good University.

My representations have had very considerable effect; and I hope that in all parts of the state the brethren will support me. We shall thus gain influence; and if we know how to use it, may make ourselves to be felt in the University, and through all its departments. I wish you were here.

Your assured friend,

JOHN H. RICE.

TO MRS. JUDITH M. SMITH.

*Richmond, Jan. 11th, 1819.*

MY BELOVED FRIEND,

I am more embarrassed than usual in attempting to write to you. I knew so well the worth of him whom God hath removed, and so fully appreciate the loss, that my mind is borne down; and I do not know what to express, but lamentations and sorrow. Mr. Smith was one of my best and dearest friends. I know well the purity of his motives, and the integrity of his heart. He was as a brother to me; as such I loved him; and his memory will ever be cherished by me with the warmest affection. I, too, am bereaved by this dispensation; and I feel it. I have lost a friend whose place can never be filled.

But I do not murmur—No! it is the Lord. He gave, and he hath taken away; and it is all in infinite wisdom and goodness. I can have no doubt as to the place to which my departed friend is gone. If ever I knew a christian, he was one. Not a wordy professor; but a practical believer—not a man of high flights, and rapturous feelings; but one who in public and private acted on religious principle; who made his light shine around him, and before the world adorned his profession. Knowing as I knew him, the gospel does not allow me to doubt respecting his future condi-

tion. And I am ready at all times to apply to him the words of the poet,

———“His upward flight Philander took,  
If ever soul ascended.”———

Yes—he now rests with God, and beholds his face in peace. He has gone to join those who went before him, and to inherit the promises. There is comfort in this. Indeed it is a great consolation. But that meekness, and gentleness, and conscientiousness, and charity, and faith, which assure us of his happiness, serve too to enhance our sorrow, and embitter his loss. Such is our condition in this world. Our joys are mixed with fears, and our very consolations suggest reasons for sorrow. This is the case with every thing earthly. No object, nor being in the universe, can afford unmingled good but God. He is all perfect, and knows no shadow of change. Hence, the wisdom of habitually looking to him, and referring every thing to his will. “Even so, Father, for it seemed good in thy sight.” We know that what God does, is wisest and best in all things. It is his will that my friend should be taken away; that you and your children should be bereaved and destitute. We know this because the afflictive event has taken place. To His will we are bound to submit. But that we in our weakness may be the better able to render this submission, various most condescending and gracious declarations are made in Scripture; and made in the kindest and most appropriate manner. For instance, “I will be a father to the fatherless, and a husband to the widow.”—“Sorrow not as those who have no hope; for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him.”—“Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; and this for our profit that we may be made partakers of his holiness.”—“All things shall work together for good to them that love God.”—“I will never leave thee, nor forsake thee.” See the appro-

priateness of these promises ; their adaptation to the feelings of distress that alternately have sway in the bosom of the afflicted. So you feel forsaken and destitute ; and is this feeling rendered more pungent every time you look on your children ? God is *your husband* ; and *their father*. Are you borne down by the thought that he whom you so long loved, and with whom you so often took sweet counsel, is now removed from your sight ? He sleeps in Jesus, and God watcheth over his dust ; and he will bid it rise invested with the glories of immortality ; and you shall see him again. Do you sometimes almost sink under the idea, “ This affliction has come because I was unworthy to enjoy such a blessing any longer ; and the Lord in righteous judgment has bereaved me.” Remember that God thus dealeth with you as a child ; that this is for your profit. (See Heb. xii. 1—12.) Are you ready in deep despondency to say, “ Now I and my children are ruined.” God says that these afflictions shall work for your good ; shall “ work out for you a far more exceeding and eternal weight of glory.” Do you look forward to the new duties imposed on you ; to the new labours that you have to undergo ; to the new trials that you must sustain ; and, conscious of your weakness, do you say, “ I shall never be able to sustain all this.” Think of the promise of God, “ As thy day is, so shall thy strength be ;” and, “ I will never leave thee, nor forsake thee.” What wonderful knowledge of the exercises of our afflicted hearts, seems to be in the Scriptures ! How graciously are they adapted to our condition ! How accommodated to our weakness ! How suited to give us consolation !

There is another view which it is important that we should take. Every condition in life has its duties. The active discharge of duties is as necessary for our present peace, as for our future felicity. One of the divine promises, is, to communicate new vigour to the sick, debilitated, and borne down by affliction ; that they may be better prepared for the discharge of duty. A person, then, who in affliction, looks

to God, and relies on him for grace to fulfil duty, is the only person who has a right to expect that the promises will be fulfilled; because it is to such alone that they are made. If at any time we are so placed, that our only duty is to bear suffering with patient submission, then in doing that we may expect God to be with us. But when active service, as well as submissive endurance, is required, then our daily endeavour must be to do as much as we can, as well as suffer as patiently as we can. I offer these remarks, because they have an important bearing on your present state, and because I know the pain produced by making efforts when we are deeply afflicted.

I greatly regret that I was not with you in your time of affliction. The accounts received by us were not such as to induce apprehension of any immediate danger. Had I known the truth of the case, I would have broken through every other engagement; and had at least one more interview with my much-loved, well-trying, and faithful friend.

We intend as soon as possible to visit you. At the same time, we pray you to believe that we love you with increased affection, and feel a double interest in all that concerns you and your children. May the God of all grace and consolation be with you to keep and sustain you, to guide you in all your ways, and uphold you in all future trials,—and at last, may you join those who have gone before you, and who now inherit the promises.

Give my best love to dear Mary, and the other children. May the God of their father be their God and guide!

Nancy joins me in all that I say and feel in relation to you and yours, as well as in the renewed declaration of the increasing affection of ever most truly yours.

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, Feb. 4th, 1819.*

MY DEAR SIR,

I have lately received two or three circulars respecting an "Education Society for the Presbyterian Church," which have given me much uneasiness. I perceive that there is a division on this subject, and fear that it will lead to unhappy results. I should be very glad to hear a candid and impartial statement of the affair, and to hear it soon, for I perceive that much industry is employed in attempting at least to secure partizans. One thing is certain, that we of Virginia will cleave to the General Assembly to the very last. For we regard that body as the great bond of union in our church. Another thing too is certain. Although we have been endeavouring, and still are in a feeble way endeavouring to build up a Theological Seminary for the South; we are not indifferent to the success of Princeton. On the contrary, in any collision of interest between that and *another*, we shall cleave to Princeton with all our hearts, and afford support to the extent of our abilities. This is my feeling most decidedly.

It gives me pleasure to inform you that Mr. Post is producing a great sensation in the part of the country where he labours. He is much admired by the most enlightened people. I received a letter not long ago from Gen. C——, in which he mentioned that having heard him once, he rode fifteen miles to hear him again. The people near Milton are very anxious that he should settle among them, and I wish that he would. Albemarle is now the most important part of our country, as the University of Virginia is located there. I do want a good Presbyterian of suitable talents placed there very much.

When Chester was here the other day, he gave me the 3d Annual Report of the Young Men's Missionary Society of New York. I read it with much interest. Chester preached

at an evening meeting for us, and a number of young men were present. While he was preaching, I felt in my pocket for my handkerchief, and took hold of this report. At once the thought rushed into my mind—I will try when Chester is done if the young men here can be roused to any feeling on the subject of establishing a Missionary Society. As soon as the preacher closed, I rose and delivered an address. It set Chester in a flame—several young men were kindled by it. The result was that a Society has been organized, denominated the “Young Men’s Missionary Society of Richmond.” It consists now of about forty members. The officers are all such young men as I approved. The Society is auxiliary to the Young Men’s Missionary Society of New York, and looks to Princeton for Missionaries. The sum of five dollars is to be contributed annually by the members. I hope that you will favour the institution as you may have it in your power. We regard it as an event of some consequence, in as much as we hope that the example will be followed in Norfolk, Petersburg, and Fredericksburg, and that these several institutions connected with a society as respectable and orthodox as that of New York, will help to bind together different parts of the church by new ties; at the same time that means of sending the gospel to the destitute will be enlarged.

I was surprised to learn from Mr. Chester, that an opinion is afloat that I am prejudiced against Princeton. Nothing can be further from truth. I should rejoice to see it prosper, and do most earnestly pray God to smile upon it, as I do that he may abundantly bless you and all yours; in which I am joined by Mrs. Rice.

Yours most truly,

JOHN H. RICE.

TO MRS. JUDITH SMITH.

*Richmond, Feb. 22d, 1819.*

MY DEAR FRIEND,

I received your last most acceptable letter in due time; and should have answered it before now; but I have been unusually borne down with business, and at the same time have been poorly in health, so as to be scarcely able to do what was imperatively demanded from day to day.

If Providence permit, I shall be at your house at the time appointed, that is, on the second Thursday in March, (11th) and of this I presume that notice would be given, on the strength of what had before passed. We have sent word to our friends in Prince Edward.

Your feelings in relation to him of whom you have been bereaved, are natural and just. He was a man of most uncommon excellence in all the relations of life, but his domestic virtues shone with peculiar lustre. And while his whole county and the wide circle of his friends will miss him much, and regret him long, his removal will of course be chiefly mourned among those to whom he was all that could be asked or wished in a husband, a father, and a master. But he has left behind much that we who loved him may well prize. He has left a good name, and a fair example, and a legacy of prayers, worth more than the treasures of Egypt. The remembrance of these is before his God, and He whose memorial in every generation is that he hears prayer, will return these petitions in blessings on the heads of those for whom they were offered. These blessings will come in the way, however, that seems best unto the Lord. You know, as well as I can tell you, that we are not to prescribe to him. The infinite wisdom of God sees best how to deal with us; and his mercy and goodness are always directed by his wisdom. Our weakness and ignorance are very apt to mislead us, and we wish and ask for things that would do us harm; but God gives according to his own pur-

poses, and in his own way. Oh! for hearts of absolute submission to his will. There is nothing, my beloved friend, which we ought so much to desire as this blessing. I know the weakness of human nature, and how hard it is for us to submit. But this is our comfort, that all needed grace is promised and provided for us, and we have a High Priest that is touched with a feeling of our infirmities, and was tempted in all points like as we are. So that, unworthy as we are, we may go boldly to the throne of grace to obtain mercy, and find grace to help us in time of need. There may we continually be found, for that is the place that becomes such poor, dependant, sinful creatures as we are. Thanks be to God that a throne of grace is erected, and that we have access to it through a Mediator!

My best love to Mary and all the dear children. May the blessings of the covenant be on them, and may grace, mercy, and peace be multiplied to you all. Nancy and Harriet join in best love to you all, with your affectionate, sympathising friend,

J. H. RICE.

TO MASTER WILLIAM L. SMITH.\*

*Richmond, March 26th, 1819.*

DEAR WILLIAM,

When I was at Montrose, I was much pleased to observe that you have a heart to feel the loss that you have sustained; and that you are so affectionate and attentive to your good mother. This has raised you in my esteem.

You may in many ways be a great comfort to you surviving parent; and if you will use the proper exertions, you may be of great utility about the house and on the plantation. I know that you are young and inexperienced; that many things will be forgotten by you, and in many instances you will feel awkward. But you must not be

\* A boy about twelve years old.

discouraged. Learn to think and inquire what is necessary to be done, and in what way it is best to do it. Let it be your great study to be useful. And for this purpose endeavour with all your might to improve your mind. Boys of your age I know are very fond of play; but you have something of more importance to occupy your time and attention. Your dear mother is a widow, and you are her oldest son. Never for a moment forget what you owe to so good and so afflicted a parent. Your dear father was left, when he was young, to manage the affairs of the family, and he acted so as to gain great credit. He was one of the best of men. Every body loved him; and even the wicked respected him. That was because he was so good a man. Even bad people respect goodness and despise the wicked. Let it be your great business then to improve your heart. Your father was a christian; and he showed it in all his conduct. You cannot imitate a better example. Now is your best time to engage in the service of God. If you put it off, it will be more difficult hereafter. By engaging in religion, you will be sure of the blessing of God. He will direct you, and enable you to be useful. Besides, you will find more real pleasure in religion than thoughtless boys do in all their sports and plays. My advice then is given in the words of scripture, "Remember your Creator in the days of your youth." Be a comfort to your mother, and an example to the other children.

I love all the family with very great affection. I pray to God to bless you all. Remember me affectionately to every one. Tell your mamma that I will write to her soon. I would write now, but it is midnight, and I am very tired.

I am your sincere friend,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, April 13th, 1819.*

MY DEAR SIR,

The situation of Virginia is daily becoming more interesting to Presbyterians. The people below the mountains are becoming more accessible to us. Prejudices are yielding, and, in some instances, complacency is taking their place.

Our Hanover Society, auxiliary to the Board of Missions, has done well this year. We have employed missionary labours to the amount of twenty-two months, but have not been able at all to satisfy the demand. In fact, it is greatly increased. And we are solicited on every side to send missionaries. Franklin, Pittsylvania, Lunenburg, Nottoway, Surrey, Prince George, Princess Anne, Charles City, New Kent, Louisa, Orange, Albemarle, Fluvanna, Buckingham, Nelson, and Amherst, all loudly call for, and eagerly expect missionary labours. The prospect of paying for these is encouraging. Missionary associations are increasing. A society has just sprung up in Norfolk, one in Mecklenburg, two associations in Albemarle, one in Buckingham, one in Fluvanna, one in Lynchburg, two in Bedford, all organized within about a year.

But where shall we get missionaries? The Young Men's Society of Richmond is most eager to employ some zealous, popular young man; if it were but for a month. They think, and have reason for it, that could they let the people of Richmond see such an one engaged heartily in their service, going from house to house, among the poorest and most profligate, carrying the warnings and invitations of the gospel, it would at once establish the association in the favour of the public, and give assurance of very enlarged means for prosecuting the charity in which they are engaged. Can you not afford some aid to them in their laudable design? Their movements have already pro-

duced considerable sensation through the state. They gave the impulse to Norfolk and Alexandria. I have promised to plead their cause with you, and in their name entreat that you would exert your influence in sending them a missionary.”

Some time in May following, having been appointed by the Presbytery of Hanover a delegate to the General Assembly, he repaired to Philadelphia, to attend the sessions of that body; when he was very honourably elected the Moderator of it; and, we are told, discharged the duties of the chair in a manner that gave great satisfaction to all the members. This, of course, made him more generally known to his brethren in all parts of the country, and very naturally increased his reputation and influence among them; while, at the same time, the elevated position which he now occupied, served to give him a more extensive view of the growing interests of the church, whose prosperity was always most justly dear to his heart.

TO MRS. JUDITH M. SMITH.

*Richmond, July 6th, 1819.*

MY DEAR FRIEND,

I am heartily disposed to write to you frequently; but I really find it out of my power. And when I do sit down to chat a little with a friend in this way, I am generally so hurried that I am incapable of saying any thing worthy of attention.

We had a most delightful excursion to the North. I never saw as large an assembly of preachers on any other occasion; and they brought up many encouraging reports respecting the prevalence of religion. I suppose that probably not fewer than ten thousand souls were added to the Presbyterian Church during the last year. This trip has considerably enlarged my ideas of the growing influence of this society in our country. It will, should no unforeseen disaster occur,

be the prevalent religion of the land. I rejoice in this, because I do verily believe that it is the church nearest to the primitive model. But I hope that I have a higher wish than even this, namely, that true piety may prevail in all our borders. Religion is the glory and safety of our land. May it triumph over all opposition!

I expect next week to be at your house on my way to Presbytery. And I give you notice to prepare yourself for a little excursion with me. I shall be in the gig alone, (a very easy one,) and I am resolved to take none of the girls with me, simply that I may have the pleasure of your company up and back again. And now, my dear friend, I insist on it that you do not begin to say, "There is a lion in the way, there is a lion in the way," and conjure up difficulties. But think of the duty of taking care of your health, and of the pleasures and privileges of God's house, and of joining in communion with his people, and make the necessary arrangements to go with me. By the way, you ought in justice to know, that this excellent idea was suggested by my excellent wife. She cannot travel with me this time, and she wished me to enjoy the next greatest pleasure that I could have in a companion, and proposed that you should go with me. How much she loves you, nobody knows but I; and I am unable to tell you. She desires me to say that she intended to write to you by Major Morton, but a crowd of company prevented.

She unites with me in most affectionate regards to you, our dear Mary, and all the children, and in prayer that the husband of the widow, and father of the fatherless, may abundantly bless you and your little ones.

I am most truly your friend,

JOHN H. RICE.

TO THE REV. THOMAS CHALMERS, D. D.

*Richmond, Va., Aug. 14th, 1819.*

REV. AND DEAR SIR,

A direct conveyance offers from this place to Glasgow, and I eagerly embrace the opportunity which it presents of communicating to you on a subject in which I take a very lively interest.

You will receive with this several pamphlets, and among them several extracts from the minutes of the General Assembly of the Presbyterian Church in the United States of America, for 1819.

I refer you to the passage marked on page 158 of this pamphlet for the object of this letter.

In considering the signs of the times, it has appeared to me that if in any one thing the intimations of heaven are more prominent and decisive than in all others, it is in the favour shown to the united efforts of christians to promote true religion. Protestants of different denominations endeavoured for ages to sustain and advance the truth by controversy; and they had well nigh disputed vital religion out of the world. Within the last twenty-five years, they have combined in various associations, such as Bible and Missionary Societies, for the promotion of christianity, and now the word of God is going forth into all the world; and while evangelical piety is growing among Christians, Heathens, Mahometans, and Jews, are gathering into the fold of Christ. It is by the *zealous co-operation* of Christians that the glorious things foretold in the Bible are to be accomplished. The Romish church brings all its energies to bear on any point sufficiently important to call them forth. Cannot Protestants devise some means by which their united strength may be employed for the accomplishment of the great purposes and plans undertaken in the present day? Have not Christians in this age given a pledge that they will neglect

no measures within the compass of their ability, to make known the saving health of Christ to all nations? The Bible Society, wherever its branches extend, is but one association, and the wonderful favour shown by heaven to this institution seems to me to point to the adoption of other measures of universal co-operation. And I do think that such a correspondence between all Protestant churches as would cause all to recognise the unity of the Church of Christ, however its parts may be separated, and diffuse a common feeling through the whole body, would be productive of the happiest effects. Besides the delightful communion that would then exist, many important benefits might be conferred. For instance, you have a missionary society for the purpose of sending the gospel to the Tartar tribes, and when once you shall have succeeded in firmly planting christianity in the place selected for the field of your operations, its local situation will, I suppose, afford you very great facilities for a wider display of your benevolence. There may be most important and urgent calls which your resources may not enable you to meet. In this case, the whole Protestant world ought to step forward, and afford you aid. The ability of American churches might enlarge your means, or relieve your embarrassments. And so of us. We have a mighty field for domestic missions. We have Indians and blacks, and Spaniards to christianize; and at the same time are obliged to support Theological Seminaries for the education of young men for the ministry. In some urgent case, then, you might help us, and draw our hearts to you by a sense of obligation. So throughout Protestant christendom. It was with views of this sort that the overture was brought forward by the Assembly.

Now, I wish to know of you whether in your judgment any correspondence can be established between the church of Scotland, and the Presbyterian church in the United States, that would promise an increase of affection and brotherly co-operation in the important measures now car-

rying on for evangelizing the world. We have the same confession of faith, the same discipline, the same mode of worship. In fact, the Presbyterian church here is a descendant of the church of Scotland. And the great mass of our people are descendants of the English, Scotch and Irish. We use the same language, have the same stock of literature; in general the same usages, and fundamentally the same laws. The intercourse between us and Great Britain is more than between us and all other parts of the world. Harmony and peace ought always to prevail among us. Your Reviews and our Newspapers seem to forbid this; but christians ought to counteract their influence. The present is a most favourable time for them to step forward, and "brighten the chain of love." We are at peace, and the hostile feeling produced by the late war, is giving way to kindly sentiments. Our government and our people are generally disposed to cultivate a friendly disposition towards you. I wish the christians in each nation so to draw the cords of love that ambitious rulers shall be unable to divide us. Men will learn war no more, when the majority of the people are christians, and love as brethren.

This object interests me so, that I talk at a great rate. Excuse my loquacity. I wish that your Reviewers would alter their tone respecting America. They suffer themselves to be greatly imposed upon by garrulous travellers, who go home and *play the traveller*, as the French say, most egregiously. But they seem to obtain easy credit with their countrymen; and their wonderful stories are repeated of a state of morals and manners not known in this country. Some of the people here laugh at their mistakes, and others are angry at their abuse. The general effect of the scant praise and abundant censure bestowed on us, convinces me that the people of this country, in general, esteem the British more than they do any but themselves, and would rather have their praise, and enjoy their friendship, than that of all the world beside. If this be so, how easy

would it be to perpetuate peace, and how deadly must be the hatred when all these feelings are changed into malignity?

You see that I write to you with the freedom and confidence of an old acquaintance. I regard you as a brother in the gospel,—rejoice in your reputation, and much more in your widely extended usefulness, and pray that your labours may be crowned with more, and yet more success, and I am

Most truly yours,

JOHN H. RICE.

P. S. Your sermons in the Tron church have been republished here, and are highly esteemed.

TO WILLIAM MAXWELL, ESQ.

*Richmond, Sept. 16th, 1819.*

MY DEAR SIR,

I have been thinking on the subject of your last letter ever since I received it. You well know the interest that I take in the prosperity of the church in Norfolk. Any thing that I can do shall be done.

There are three things to which you must especially have reference in your next choice.

1. That the object of it be a man of unquestioned piety and active zeal.

2. That he have *a voice, gestures, and manners in and out of the pulpit*, acceptable to the people. [How did such a plain man as I am ever become acceptable to the Norfolcensians?]

3. That he have good *intellectual bottom*. This last is an affair not sufficiently attended to in the settlement of ministers in town. Any young fellow who has a smooth face and a fine voice can run away with the people for three months. But by that time, the perpetual recurrence of the same set phrases, and the same ideas, wearies the audience. No man can long retain his popularity, who has

not resources enough to enable him to present at least *one* new idea once a week.

As to the two first particulars, Mr. G—— would do very well. As to the third, I do not know. Indeed, I know several who would answer as to Nos. one and two. But it requires a long time to know whether a man will do for No. three.

Take care about *candidating*. It is the common way of forming parties in the church. A right sleek fellow who wanted a settlement very much, would soon find out the way to get into the good graces of all your \* \* \* \*s, and then you might object to him if you dared.

I am just about to publish an Essay on Baptism. I think it very decisive on the subject. But what others may think, I know not.

I shall shortly publish an Ordination Sermon, with an Appendix. It is to be No. II. of my Pamphleteer. But people must buy my books or I cannot write them.

Give my best love to all friends.

Yours truly,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, Oct. 11th, 1819.*

MY DEAR SIR,

Mr. M—— is here, and has informed me that Mr. Nevins, whom we had calculated on as a Missionary for this region, will probably be stopped and detained during the winter in Norfolk. We wish Norfolk to be well supplied; and think it peculiarly important that, at this period, a man of warm piety and commanding talents should be employed there.

This is an important time in Richmond too. There is certainly a more than usual spirit of inquiry among the people. Mr. Kirkpatrick has gone to Cumberland; and Mr. Blair becomes more and more infirm every day. So the Presbyterian interests here, amidst the jealousies and oppo-

sition of Baptists, Methodists, and Episcopalians, are to be sustained almost exclusively through my instrumentality. And I find the burden a very heavy one. It is too great for my feeble abilities. I was elevated with the prospect of getting an active zealous young preacher stationed here, in the employ of the Missionary Society of the young men. I pray you send one, if possible, immediately. I am just now setting out for Presbytery and Synod, and I leave the place while a number of young people are in a state of considerable sensibility, and are making very serious inquiries after truth. I go as the old man in Homer, *εκὼν ἀεχοντι γε θυμῶ*. I am willing to do my duty in the judicatories of the church, but very unwilling to leave my people in their present condition. Pray send us help. Yet Oh! if you could yourself come! You would render a service of pre-eminent importance, I have no doubt, to the cause of piety.

I have heard from Doctors Miller, McDowell, and Green, that I have been honoured with a diploma from the College of New Jersey. I have never valued, and of course never coveted Academical honours. But any thing that betokens the esteem and friendship of good men, is grateful to my heart. So far as a degree betokens this, I prize it, and no farther.

TO WILLIAM MAXWELL, ESQ.

*Richmond, Dec'r 30th, 1819.*

MY DEAR SIR,

The articles which you were so good as to send me, came to hand in tolerably good order. The *Lute* has a number of very fine tones; but it is so new an instrument, and has been practised on so little, that I cannot certainly determine what its character will be. As far, however, as this has been developed, I entertain the very best hopes. As for the *Trumpet*, I at first took it to be a very fine instrument indeed. But on closer inspection, I detected a *crack* in it, produced, I am pretty confident, by being *blown* too much.

Whether the injury was sustained in Norfolk, or Petersburg, or before it was used at either of those places, I cannot determine. Thus far I have used your figures; but now I must talk a little more plainly.

And here I must repeat what I have said before. It is an easy thing for a young man who has gone through college, and studied divinity, to get up a few sermons, which he has composed elaborately, and committed carefully to memory, and practised before the glass, to please the great mass of hearers. If he has a pretty face, and a good voice, and abundance of graceful gestures, he will absolutely run away with them. It is easy for such an one, to rise at a prayer meeting, and give, in the way of exhortation, the fragment of one of these sermons, so as to appear very well as an extempore speaker. But after all, the question may be, and ought to be, has he *good bottom*? Will he hold out for years, bringing from the treasury of God's word things new and old? This is a point not easily decided. A trial of several months ought to be had in various exercises, and on many new occasions. Besides, the teachers of young men ought to be closely questioned as to the resources of their minds, and the stock of knowledge acquired, and the improveableness of their understandings. Nothing is more evanescent than mere manner. Let its novelty wear off a little, and it will appear a very Dutch toy, which at first is made to glitter and look like gold, but is found in a few days to be *white pine* and *putty*. Besides, preaching elaborate sermons is only a small part of ministerial duty. Visiting, catechising, &c. &c. are, you know, of incalculable importance. And it ought to be carefully inquired into whether a man has a turn, and relish for these things. One may be well enough disposed to eat good dinners, and chat with the ladies, and gracefully give and take compliments, who has no relish for the part of pastoral duty now under consideration. In fact visiting the sick and the poor, and giving plain unpalatable advice and reproof, is not the way to obtain human applause.

In getting your pulpit filled again, remember that while you want a man of talents and popular address, you want an active, zealous, indefatigable pastor; a man of fervent piety; one whose great object is, not to win applause, but to win souls to Christ. I would take no man until I had tried him at the bedside of the dying, and among the poor and destitute, as well as in the pulpit.

My love to Norfolk makes me write thus. My fervent prayer is, that God may send you a pastor after his own heart, who shall build up your church, and promote the cause of vital piety in the borough, and the country connected with it. Your place is one of importance, and its importance is growing. While you have only one Presbyterian Church there, it will be more a mark for observation, and will have much greater influence in deciding the character of Presbyterianism, than any single church can have, when there shall be half a dozen. I therefore am at once anxious that you should be speedily supplied, and supplied in the best manner.

Don't talk about troubling me with your pieces. I want you to write more than you ever have done. I am again discouraged with the lukewarmness of friends. Some of the 'Tramontane people are so dissatisfied because I will not come out against the Episcopalians; that they are trying to set up another Magazine at Lexington. Proposals are issued, and they say that they will publish if they get four hundred subscribers. I am losing mine fast. But if I retain five hundred, I will publish. I have no doubt, however, that I shall have eight hundred to begin the year with, and if you will help me right steadily, we shall go on well yet. Let these hard times pass off, and we shall rise again.

Give my love to sister Louisa, son Camp, and all friends. Accept from me all that you wish to have, and take the kind regards of the ladies.

Yours most truly,

JOHN H. RICE.

TO MRS. JEAN WOOD.\*

*Jan'y 21st, 1820.*

MY DEAR FRIEND,

I remember you said the other night that you were willing to walk by my light. I told Mrs. Rice of it, and she, to

\* This lady whose name occurs here for the first time, was one of those "honourable women" who, on his first coming to Richmond, attached themselves with the most lively zeal and affection to his ministry. She was at that time living with her husband, Gen. James Wood, a distinguished revolutionary officer, and lately Governor of the State, at their seat called Olney, near the city; but on his death, which happened about a year afterwards, she had moved to town, in order to be near her pastor; and was now one of the most active and efficient members of his church, and one of the very dearest of his friends. And she was indeed most worthy to be so; for she was certainly one of the most venerable, and agreeable, and interesting old ladies that ever lived. The following is a brief sketch of her character from his own pen.

"Mrs. Wood was no common woman. She was the daughter of a most respectable clergyman, a native of Scotland, who, on removing to this country, fixed his residence at *Clermont*, in the county of Stafford. She lost her father early in life, but not until his instruction and the use of his library had given a powerful impulse to her mind. Her understanding was well cultivated, and her taste greatly improved by much and various reading. Many of the standard English and French writers were quite familiar to her memory; and having, from her connections in life, enjoyed unusual opportunities of seeing the world, she derived great improvement from actual observation. Her manners were peculiarly dignified and graceful, her politeness was genuine and unaffected. She possessed uncommon fluency, had a ready and brilliant wit, and a rich imagination. These qualifications fitted her to shine in the most brilliant circles, and made her society attractive both to the aged and the young.

"But she greatly preferred the privacies of domestic life; and there she was found discharging with exemplary fidelity the duties of a wife, mother, neighbour, friend, and mistress. The circle at her fireside crowded round her, and listened with delight to conversation sometimes grave and sometimes gay, as best suited the subject; to the

make trial of the thing, has taken one of *my* half dollars and bought this little glass lamp, and filled it with *my* oil, and

anecdotes of revolutionary heroes with which her mind was stored ; to her details of events that occurred during the war of independence ; to her descriptions of persons ; to her delineations of character, sometimes humorous and satirical, and sometimes deeply pathetic ; and indeed to whatever she was pleased to say—for every thing from her was interesting. To the last, the young whom she honoured with her friendship, preferred her society to that of their gay coevals.

“What is termed *natural affection* existed in Mrs. Wood with peculiar force. All that were related to her had a claim on her love which she was ever ready to acknowledge. And as the daughter of a Scotchman, she ever regarded *old Scotland* with a highly patriotic feeling.

“As a friend, she loved with an ardour and intensesness of affection which identified the honour, interests, and welfare of her friends with her own.

“As a neighbour, she overflowed with kindness, and delighted in every office which renders the relationship delightful.

“Her conduct to the poor and afflicted, was characterized by the deepest sympathy, and the most unstinted liberality. She never grew weary in doing them good. She was an active and efficient member of the association which erected the Female Orphan Asylum, an institution which has saved many, who appeared to be devoted victims, from vice and ruin. And when advanced age prevented what may be called public services of this kind, she was ever ready to afford her charities unobserved by the world, and unknown to any but her most confidential friends.

“To crown the whole, Mrs. Wood was a christian ; not by traditional faith, but on examination and conviction ; not with a cold assent of the understanding, but with the whole heart. She believed, was humble, was penitent. She loved the church ; the services of the sanctuary were her delight ; the people of God were in her eyes the excellent of the earth. She had no party feelings. In her judgment there was but one church, and one true religion ; and all that belonged to Christ were recognised as brethren. She was prompt and zealous in promoting plans of christian benevolence, and gave solid proof of her compassion for those who set in darkness and have no light. And as she wished and prayed that all might partake of the blessings of the gospel, so she was peculiarly desirous that her relations might know its power and rejoice in its hopes.”

put a piece of *my* wick in it; and now she sends it to you with every expression of her sincere regard; begging that you would be good enough to accept it as a token of her affection, which she wishes may appear as clear and bright as the flame of "*winter strained oil.*" She also wishes that as you walk by *my* light, you may sometimes read and work by *her* light; and, having us thus conjoined, the friendship of all three of us may be brightened and perpetuated. In this I unite with her most heartily: and, in addition, I pray that all of us may continually stand with our lamps trimmed and our lights burning, looking for the coming of our Lord. And when the lamp of life shall go out, may we all be removed to that city where there is no need of a candle, or of the moon, or the sun; but where the Lord God giveth light, and there is no night forever.

With best love to Alice, we are, beloved friend, most truly and affectionately yours.

A. S. & J. H. RICE.

Some time early in May, this year, (1820,) being under obligation as Moderator of the preceding year, to attend the approaching session of the General Assembly, we find him going on to New York, to attend the anniversary of the American Bible Society in that city, and afterwards returning by the way of Princeton to Philadelphia; and the following letter gives us some account of his journey at this time.

TO MRS. JEAN WOOD.

*Philadelphia, May 18th, 1820.*

MY BELOVED MOTHER,

I sat down to write to you the other day, when I was in Princeton, but was interrupted, and have not had time to place myself at a writing table until this hour. I hoped that I should get a sweet note from you while in Princeton, but I suppose that you did not understand what I said on that subject. I sent twice or thrice to the Post-office how-

ever, for a letter from you; and if you could have seen how much I was disappointed, you would then be able to judge how much I value your communications. Do, my dear mother, let me hear from you soon. I long for a sight of your hand-writing.

I had a prosperous journey to Washington, and a pleasant time while there, with the exception that I had too much to do. I preached in Congress Hall on Sabbath morning. The Hall is certainly the *finest church* that I ever preached in, but, between you and me, I think that I have preached before now to audiences quite as intelligent as the one I had there. This, I suppose, would be heresy in Washington, but it will be truth in Richmond.

From Washington, I went in about forty-eight hours to New York, and caught a bad cold on my way, from which I have not recovered even now. The object of my going to New York was to attend the anniversary of the American Bible Society. There was a most interesting report read by Dr. Milnor, an Episcopal clergyman of New York, who, by the way, is one of the finest fellows that I know. Intelligent, pious, and liberal, I cannot help loving him as a brother, and wishing that all of every denomination were like him. The report was however very long; and was followed by six or eight long speeches, made beforehand, and then fixed to the resolutions that they were intended to support. The Northern people admired these things; but I have no relish for speeches where nature and feeling are sacrificed to rhetorical flourish.

From New York I returned to Princeton, and there I was most highly gratified. My old friends Dr. Alexander, Dr. Miller, and Dr. Green, all very pleasant, pious, learned men, made the time very agreeable. But what pleased me most was the examination of students of divinity. I heard about seventy examined in various departments of Theological learning, and they so acquitted themselves, that hope

may well be entertained of their being extensively useful in the church.

I have gone on until my paper is almost out, and I have not got to my present place of residence. But I must bid you farewell, and write again in a day or two. Best love to Alice. Dear mother, farewell! In great haste,

Yours forever,

JOHN H. RICE.

Soon after his arrival in Philadelphia, according to order, he opened the meeting of the General Assembly with a sermon, (afterwards published by request,) from the text, Rom. xiv. 19—*Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another*—a truly excellent discourse. It was not indeed particularly able, nor remarkably eloquent; but it was judicious and appropriate, and the spirit which it breathed throughout was eminently evangelical. Some passages of it, also, particularly that in which he exhorted his brethren to cultivate the spirit of harmony among themselves, by attending to the great fundamental points of religion, and forgetting minor differences, “Let little things pass for little things,” and that in which he urged them to attend to the great duty which was particularly incumbent upon them as Presbyterians, to edify, not only the church, but the country, and, by their talents and learning, constrain the rising literature of the land to aid the progress and triumphs of religion, were highly characteristic; and the conclusion of it was deeply solemn and impressive. It was, accordingly, well received by the venerable body to which it was addressed; and, we are told, had a happy effect upon its debates and proceedings throughout the session. At the same time, it contributed not a little to elevate his character in the esteem of his brethren of all parties, and thus gave him still more of that influence which he was always seek-

ing; but only that he might consecrate it to the service of the Church.

TO MISS HARRIET B. MINOR.

*Philadelphia, May 22d, 1820.*

DEAR HARRIET,

As your aunt has probably left home, I must take you for my correspondent. This going of her's, however, is a most uncomfortable thing to me. I feel as though I had parted with her a second time. While I knew that she was in Richmond, I felt tolerably easy. But I am quite restless now. I hope, however, that you will let me hear from you often, and thus do the best you can to make up for the want of her letters.

The General Assembly consists of about one hundred members. We are going on doing business very finely thus far, and I hope that we shall get through well. We have, however, a great deal to do, and it will be well if we get through time enough for me to be at home on the day appointed. I shall, however, endeavour hard to disappoint nobody.

It is a great pity that your aunt is not here. For I have happened in my sermon greatly to please all parties in the General Assembly, and as they have not her to tell about it, they come right to me. I never got so much *blarney* in all my life perhaps, as I have in the last week. If these things can hurt me, I shall come home quite a swaggering fellow. But I know that they are all vanity.

The people here seem to me to be much more warm-hearted and hospitable than they used to be, I never was entertained more to my liking than I am on this occasion.

Give my love to Mrs. Woodward, who is now with you, I suppose; to Mr. Pollard, and Baldwin, and to all friends. Tell Virginia that I love her. In fact, I think that I love

every body, and few more than you, my dear child, whom I pray God ever to bless.

Your fond uncle,  
JOHN H. RICE.

TO MISS HARRIET B. MINOR.

*Philadelphia, May 29th, 1820.*

MY DEAR HARRIET,

I have just received your letter, and have been very much pleased to get it. It is delightful to hear from home, and from those friends whom I so much love.

I am not in a condition however to write much, as the business of the General Assembly is very urgent. I know however that my friends will be gratified if they can only hear that I am well. I believe that I should be very well to-day if I had not preached so much yesterday. In consequence of that, I feel languid and somewhat sore; but otherwise quite well. I am very sorry that I am utterly unable at present to say when I shall set out for home. The business of the Assembly is not half done yet. I am glad to perceive to-day, however, that there is a disposition to do business rather than to talk; and we have of course done more to-day than on any two preceding days. We may get through by Thursday or Friday, but I fear that we shall not.

I am glad to hear particularly from all my friends in Richmond, and think of them with continual anxiety to be among them. But my duty places me here, and I cannot desert. Perhaps I have served the Church more effectually this month, than I had done for a whole year preceding.

Tell Mr. Baldwin that I have got acquainted with a Mr. Dutton of Connecticut, with whom I am very highly pleased. He is a man of real talents. Professor Fitch of New Haven was here; but he became unwell and left us pretty soon. The Connecticut men that are here go before any of our eastern brethren of the other states. But there are many men of powerful talents in the church now.—And I think

that we are growing in intellectual strength. Drs. Hoge and Alexander are beyond all doubt the two foremost among us. (Huzza for Virginia!) But while I say this, I am ready to acknowledge the excellence of a great many other brethren from various parts.

Give my best love to all my beloved friends. I cannot name them; but you must name them for me. Tell Virginia I do not forget her. Give my love to Martha, and all the servants. I am glad to hear a good account of them. I assure you, my dear, of my unfeigned affection, and of my paternal love.—Farewell!

Your fond uncle,

JOHN H. RICE.

On the adjournment of the General Assembly, he returned to Richmond, where, not long afterwards, he received the intelligence of an event which affected him with the most lively sorrow at the time, and had subsequently an important influence upon the course of his life. This was the death of his venerable friend, the Rev. Dr. Hoge, whom on the rising of the Assembly, he had left sick in Philadelphia, where he had been attending the sessions of the body, and actively and usefully engaged in all its business, and where he had afterwards continued to languish until the fifth of July following, when he died.\* The loss of such a man,

\* It is truly gratifying to be able to add here, that the last hours of this eminent and excellent man were such as gave new evidence of his piety, and zeal for the cause of Christ. "During more than five weeks of sickness," (says Dr. Rice, in an obituary notice of him, which was published in the Magazine,) "his sufferings were very great. Yet he bore all with exemplary patience, and entire submission to the will of God. In general, the state of his mind was calm and tranquil; but occasionally he enjoyed the best consolations of religion, and expressed his happiness in the highest terms. His ruling passion was strong in death. Love of the Church of Christ, and desire to promote her welfare possessed him to the last. Often when asleep, among inarticulate noises made in fruitless attempts to speak, he was heard to say, with

indeed, with whom he had been so long associated in the labours of the gospel, and for whose character and talents he had always entertained the highest respect, naturally touched his heart. But he felt it more sensibly from the apprehension which it excited in his mind for the fate of the Theological Seminary, of which the deceased had been for some years the sole Professor, and which he feared would now expire with him. He knew at least that there were some members of the Synod, of no small weight and influence, who would gladly seize on this event to break up the institution, and transfer its funds to the Seminary at Princeton. Nor were they, indeed, without some very specious and imposing reasons for favouring that course; but such as could not mislead his sounder views. For, in the first place, he justly thought that it would be an act of gross injustice to the original subscribers who had given their money expressly for an institution to be placed at Hampden Sydney, and in many instances, no doubt, from a particular affection for that locality. He was satisfied, too, that the hope which had dazzled their minds of making the Seminary at Princeton the sole nursery for the young preachers of the Presbyterian church, and so a bond of union for the whole body, was entirely fallacious; as he saw clearly that public opinion, and the exigencies of the times, would demand the establishment of at least two or three subsidiary, and perhaps subordinate, institutions in different parts of the country. He was, there-

strong emphasis, "The Church—the Church—the Bible Society."—And thus he went from the services of the Church militant, to the joys and glories of the Church triumphant."—happy in his death, and honoured by the regrets of all who knew him. His body was buried in the yard attached to the Pine street church, in Philadelphia, and a marble tablet was afterwards erected to his memory within the church itself, which declares, in a very just and proper inscription, that "he went from the General Assembly of the Presbyterian Church in Philadelphia, to the *General Assembly and Church of the first born in Heaven*, on the 5th day of July, A. D. 1820."

fore, most anxious to retain our small school in our own state; and enlarge it, if possible, into a proper and becoming establishment for the southern division of our union; and he now exerted himself, accordingly, to impress his views upon the minds of his brethren, with great industry, and, most happily, with prevailing effect.

TO WILLIAM MAXWELL, ESQ.

*Richmond, July 12th, 1820.*

DEAR FRIEND,

Have you heard the afflicting intelligence? Dr. Hoge is no more in the land of the living. It has pleased God to remove him. He died in Philadelphia, on the 5th inst. In peace did he leave this poor world to go to the mansion prepared for him. We have lost a friend; and he has gained a crown and kingdom. I loved him so well that I rejoice for his change. And I loved the Church and myself so much, that I mourn his departure. But *sic visum est Deo*. Let us submit.

And now what shall we do? There is Hampden Sydney that was fast rising in reputation, and there is our Seminary—I am perplexed. I tell you what, you must come up here about the 27th inst., and go with me to Presbytery. Hanover men must attend generally, and some plan of operation must be fixed on before Synod; or we shall meet in Lynchburg to debate, and divide at a sad rate. Think of the crisis which has arrived, and make every necessary sacrifice for the good of the church. Since the melancholy tidings have reached me, I have said a hundred times, what shall we do? My thoughts have chiefly turned to my old friend Speece as most likely to fill the sphere occupied by father Hoge. What do you think of this idea? Pray communicate fully, freely, and speedily to me on this subject.

Best love to you and yours from me and mine.

As ever,

J. H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, July 21st, 1820.*

MY DEAR SIR,

It has pleased the Lord to remove the good Dr. Hoge from among us. You know full as well as I do, the great loss which we in particular, and the church at large has sustained by this dispensation. But it becomes us to submit to infinite wisdom, and acknowledge God's right to do what he will with his own.

One of the greatest evils that I at present apprehend from the removal of Dr. Hoge, is the difference of opinion which it will produce in our Synod. Some will urge with great earnestness the giving up of our piddling school here, and joining with Princeton. Others will oppose this plan with equal vehemence. They think that the Synod is now so pledged and committed on this subject, that they cannot go back. The most of the money that has been given, has been given expressly on condition that there should be a Theological Seminary at Hampden Sydney.

I need not tell you that I am friendly to Princeton. I hope that my influence will be felt in her behalf this summer, and that from our congregations generally in this state, there will go to the treasurer our full proportion. I expect that our little church in Richmond will give fifty dollars a year for five years. Petersburg, Fredericksburg, &c. will do their part also. But while it is my wish that the whole church should give Princeton full support, I do think that a good seminary under orthodox men, I mean true General Assembly Presbyterians, established to the South would have a happy effect. My wish has long been to keep up a sort of nucleus here, around which a great Seminary might be gathered; and, in the meantime, let there be a general exertion of the churches, until the Princeton Seminary should be put beyond the reach of want or difficulty. But I am ready to do to the utmost of my abilities, what shall be thought

best by a majority of the brethren. I acknowledge, very readily, that there are wiser heads than mine; but none have warmer hearts for the prosperity of good old Presbyterianism.

I have just now received a letter from Mr. Morgan, by which I learn that there has been a meeting of the Board of Trustees of Hampden Sydney College, and that you were unanimously chosen to succeed Dr. Hoge. I know no particulars; but just state the fact as it is stated to me. O! if you would——, but I check myself. May the Lord dispose of you for his glory; and the best interests of the church!"

TO WILLIAM MAXWELL, ESQ.

*Richmond, Sept. 2d, 1820.*

DEAR SIR,

This will be handed to you by Mr. B\*\*, of our church. A man of extreme modesty, but sterling worth. I commend him to you.

Let no worldly consideration prevent your going to Synod. The tug of war will be there. We shall have \*\*\* and \*\*\*, and \*\*\* and \*\*\*, all decided for breaking up our seminary, and going over to Princeton. How \*\*\* will proceed, I know not. But I fear him. In fact, I depend on nobody but \*\*\* to stand by the Hanover men; and I am not sure that they will all be firm. We must go charged with our heaviest metal; and every congregation that can send an elder, must send one without fail.

I am satisfied that if we do not raise our own preachers, we shall go without them. Besides, our genius and habits suit the Southern country best. We ought to educate ministers for the Carolinas and Georgia. As for the Western country, they are so heterogeneous I know not who will suit them. I received a letter from the South, the other day, saying, that if we would stir ourselves and do something, they had rather send their young men to us.

The people of Prince Edward are high in hopes that they

will get Alexander back. He has not refused; but has given them leave to lay their whole case before him, and then he will decide. His health cannot stand the ruggedness of the Princeton winter.

I hope that you in Norfolk will give each his twenty-five cents to Princeton. I am exceedingly anxious that all the churches in Hanover Presbytery should promptly regard this appeal. In this way we shall show that we are friendly to Princeton, while we mean to support our own Seminary. If you have done nothing, pray set to work on this matter forthwith.

Have you heard from my excellent Camp? I am most anxious about him. By the way, as he could not attend to the business of the Magazine, he employed an agent whom I have not heard from; and my wheels are creaking sorely, and almost ready to stop for want of grease. Pray assist my friend B—— in finding him, and getting what money can be gotten from him. Also let him see Hall, the bookseller, who had about three hundred dollars worth of Smith's History to sell for me, and send me the best news about that. My Magazine is flagging for want of support, and yet it is acquiring greater control over public opinion than ever. I can't think of stopping here, and yet I am sadly plagued and discouraged. There must be some stir made about it—friends must be active. I do wish that Presbyterians could be made to understand their true interest; or rather roused to the pursuit of it.

Do you think that the Monastery was written by Walter Scott? I doubt. In fact, there are several hands employed in these magical works.

Love from us all to you all.

JOHN H. RICE.

TO MRS. JEAN WOOD.

*Richmond, Sept. 25th, 1820.*

MY DEAR MOTHER,

I have been longing fairly to get a letter from you, and I have been wondering much why you have not written. My fear was that you were sick and could not write. But then I thought that dear Alice might have let me hear from you. However, I doubt not but that you have some *good* reason. I cannot for a moment suppose that in the pleasantness of Windsor Forest you are forgetful of your friends in Richmond.

I am just about to make a flying trip to Prince Edward, to attend a meeting of the board of trustees of Hampden Sydney College, and the examination of the students. I wished, however, before setting out to drop you a line. Not because I think that you need a memento of me, but it was my wish to do as much like calling at your door to bid you farewell, the morning I am going out of town, as possible. It must of necessity be a very hasty call, but you know that is better than nothing.

I know that Mr. R—— writes to you, or Alice, or both, and no doubt gives you all the town news. You have probably heard of the sickness and death of some during your absence. The city, however, has on the whole been healthy during the season; and diseases, except old chronic complaints, have been remarkably manageable. There is, however, great and desolating sickness in some parts of the country, and those ordinarily the most healthy in Virginia, such as Orange, Albemarle, and Bedford. When I was a boy and lived in the last mentioned county, three physicians in succession made the experiment, and said that so few people died in Bedford that they could not live there. But a great change has taken place since that time.

I wish that I could peep in and see how you and Mrs. M——, and Alice, are employing and enjoying yourselves. I fancy that I can hear the cheerful sound of your voices, and now and then a good, hearty, side-shaking, wholesome laugh. And then you turn to serious things, and talk with a view to edification. And here self-love whispers to *Mr. Me*, “If you were within ear-shot of them, you would hear frequent and affectionate mention of the name of their pastor.” Now, if you could see my visage at this moment, you would understand how precious the suggestion is; for I feel that it is overspread with a self-complacent smile, and I am put into most perfect good humour with myself. Such is the effect of the supposition,—not a vain one I am sure—that I am affectionately remembered by you.

This remembrance is reciprocal. You do not know how much I miss you, and how often I think of you. I pray to Almighty God to remember you for good, and bestow on you his very best blessings.

Give my best love to dear Alice, and to all the good, kind-hearted M——s. Assure them of my most affectionate regards. Include Mrs. Rice in all this, for, as I have often said, in these things she and I are of one mind.

She also joins with me in most affectionate expressions of filial affection to yourself.

I am most truly and forever yours,

JOHN H. RICE.

TO WILLIAM MAXWELL, ESQ.

*Richmond, Oct. 3d, 1820.*

DEAR SIR,

I have found it necessary to adopt measures with a view to save our Magazine from a premature death. I hope that they will be successful. The effect of my circular sent to Princeton has been such as to produce a promise of aid from

Drs. Alexander and Miller, both by their pens and their procuring subscribers. You must put yourself forward, my dear sir, and keep the work along. These are hard times, and they will press me to the dust, unless some vigorous effort should be made to hold me up. I want subscribers who will pay, and friends who will write. The Magazine is now, in danger of death as it is, a more important work than it ever was, because it is regarded with apprehension by the infidels and Socinians among us; and they look to it as likely to have influence on the people. I have no doubt but that the work has, to mention only one instance, had great efficiency in keeping the notorious Cooper from the University. Do exert yourself steadily to keep me from falling through.

I have just seen Mr. Lyle, and he invites you to visit him. The Theological Trustees are to hold a meeting at Hampden Sydney, on Monday, the 16th October. Now you must set out early enough next week to get here by Friday morning. For on that day we must leave Richmond for Prince Edward. There will be enough for us to do before we meet at Synod. Therefore come with your mind disencumbered and alert; and so prepared to work efficiently.

I hear that the Hopkinsian crudities are to come among us from Tennessee, and agitate the peace of the Synod. *Deus avertat!*

The Princeton folk have *doctored* brother Speece. He is now D. D. I am glad of it. I did not not like to wear this thing tacked to my name, like two packs on the back of a strolling pedlar, until Speece was accoutred in the same way. With him to accompany me, I shall do tolerably well.

How is my son Camp.? How is my sister Louisa, and all my brethren and sisters in Norfolk? I want much to know. Give my love to all. Present me respectfully to your mother.

Yours *ut semper et in sempiternum.*

JOHN H. RICE.

TO MRS. JEAN WOOD.

DEAR MOTHER,

I send you Gilpin's Lives and the Pamphleteer, No. II. I will thank you to read this last with a keen and watchful eye; and tell me if you can find in it a word or a mode of expression calculated to hurt the feelings of my Episcopal brethren. In the whole composition, I have most carefully endeavoured to keep out a controversial spirit; and if a shape has been given to an expression, or a colouring to a sentiment inconsistent with fraternal love, it has been contrary to my wishes, and is thus far a failure in the fulfilment of my intentions. But on a reপরusal, with prayer, of the pamphlet, I myself can detect nothing which ought to offend. It is my sincere desire to be a peace-maker, and to promote that love which ought to characterize the disciples of our common Lord. And I thought that it would have a happy effect to show to other christians, that while the Presbyterians acknowledge the validity of their baptism and ordination, they are so attentive to the word of Christ and to the order of the gospel, that their brethren ought to acknowledge them. This is the object of those two Pamphlets already published; and in the *third*, which will in time see the light, I shall show that the great doctrines of the church held in common by christians, ought to make them unite in one body in holy communion, and every office of love.

Mrs. Rice joins in best love to you and Alice, with yours

Most truly,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, February 5th, 1821.*

MY DEAR SIR,

I have been waiting to see what would be the result of an application to the Legislature on behalf of Hampden Sydney College, to write to you, and give a full view of the prospects of that institution. In the mean time, I learn, you have positively decided as to your course in relation to the call addressed to you. My wishes were to get you back again; my judgment wavered. Your situation is of great importance we all know; and every year affords increased facilities to do good. I trust that the Lord will do every thing for us, and overrule all for his glory and the good of the church.

But who shall succeed Dr. Hoge? This is a question which I fear will not easily be decided. I do not think that our Synod will agree on any man living in their bounds. And yet it is important that the Synod and the trustees of Hampden Sydney should unite in some suitable person. I believe that we must go out of Virginia to look for one. Can you not direct our attention? I have been repeatedly running over in my mind the members of the last General Assembly, to see if there was one in that body that would suit us. I have again and again thought of Fisk of Goshen. How would he answer, considering his talents, attainments, habits, &c.? I was very much pleased with him, and next to him with Obadiah Jennings. Your position enables you to command a much more extensive view than we can. Pray let me hear from you on this matter.

TO MR. WILLIAM S. WHITE.

*Richmond, Aug. 6th, 1821.*

MY FRIEND WHITE,

I should have written to you before now, but really I had not time. I would gladly comply with your request if I

could, but it would require a volume to do justice to the subject. A few remarks are all that I can give you.

The Unitarians hold that they are Christians; and are very indignant if you deny the name to them. But they deny every thing that renders christianity a system suited to the condition of a sinner. First indeed they deny human depravity; then, of course, the necessity of regeneration, the doctrine of justification by faith, of sanctification by the Spirit, and of divine influences in general. They deny the divinity of our Lord, and the personality of the Holy Spirit. The doctrine of atonement is also of course rejected.

They undertake to prove that the doctrine of the Trinity is absurd; and assuming it to be so, they endeavour to show that it is not taught in the Scriptures. It would require a large book to point out the various devices by which they endeavour to nullify the express declarations of Scripture. Some passages they pretend are figurative, some they say are not genuine, on others they put a forced construction, and translate them contrary to all the rules of grammar, and the idiom of the Greek language.

To this work of misinterpreting they are well trained; for many of them are acute and learned men.

Hence the necessity of a learned ministry—of a thorough acquaintance especially with the Greek language, with the history of the text, with various readings, with biblical criticism.

As for the advantages of the Unitarian system—it flatters the pride of the human understanding, and gives license to the depravity of the human heart! But they pretend that the system is simple, that it is intelligible and rational—they boast that it commends itself to infidels, and gains them over to the cause of religion!! And a hundred such things do they boast.

With regard to the books on this controversy, they are so numerous that a pamphlet would scarcely contain the catalogue. The first and most powerful against them is the New

Testament. As for others, the most modern are best suited to the present state of the controversy, of course. The truth is, they are a Proteus-race, and change the ground of attack as often as they can. They are impudent men too; and have the face to bring forward arguments that have been a thousand times refuted. Magee is a very good work; so is Jones on the Trinity; and Simpson's Plea. I shall try to make the Magazine useful in that way. I think the last year's volume has in it a number of things worth reading on the subject; as also the present series as far as it goes. My love to all friends.

Yours truly and in great haste,

JOHN H. RICE.

TO MRS. JEAN WOOD.

*Prince Edward, Sept. 27th, 1821.*

MY DEAR MOTHER,

It has been just as I expected. I have had no time for rest since I came up to this county. Yet amidst constant engagements, and a crowd of company, my thoughts revert to Richmond, and my dear people there; and the aspiration ascends to Heaven, may God bless them! You know that among all whom the Head of the Church has committed to me, none are dearer, none higher in my esteem than you and yours. I have no time now to give expression to my feelings; but as Mr. White sets out presently to Richmond, I could not but send you a little token of my pastoral and filial remembrance. And you know very well that a slight thing may be a token of strong love.

My dear friends here are enjoying an unusual degree of health. The college seems to be prospering greatly, and there is certainly a number of as promising young men collected here as I have ever seen. They appear too to be well trained, and I do hope will make useful citizens. This you may well suppose affords great pleasure to one who takes as

lively an interest as I do in the literature of Virginia. But there is much yet to be done to bring into full exercise the capacities with which Heaven has endowed our young countrymen. There is a great want of literary associations to keep up and increase the impulse given at college. Hence, almost universally, our educated men degenerate into mere men of business. They are mere lawyers, doctors, divines. This I think is the great reason why the men of the North are above us in point of state literature, while they are below us as professional characters. But I am running quite unexpectedly into these speculations. When I communicate to you, however, I just let my thoughts run on spontaneously, because I fully confide in your maternal partialities.

My health is but little if any improved. I have been very busy here, and could take no recreation. I knew that it would be so. And next week I must turn homeward. I expect to be in Richmond on Wednesday. But I hear that my beloved friend, Mrs. Smith, of Powhatan, is very sick, and this may delay me a day on the way.

I am obliged to stop. Nancy joins me in dearest love to you and Alice, and in the request to be kindly remembered to all the friends who may speak of us at your house.

Love us as we love you.

Yours most truly and forever,

JOHN H. RICE.

Excuse enormous haste.

TO MISS JANE J. WATT.

*Richmond, Nov. 4th, 1821.*

DEAR JANE,

Your young friends, I dare, say carry on an active correspondence with you, and tell you all the Richmond news. Yet I have no doubt but that a line or two from your pastor will be acceptable.

After having heard what has been doing among us, I sup-

pose that you will wish very much to be here. We should all be delighted to see you. I know that I should; for I miss you in all our little meetings. Perhaps, however, your absence may be turned to a beneficial account. If you were here, you would be deeply interested for *others*; now you have a good opportunity of taking notice of *yourself*. You have opportunity in retirement of observing what effect religion and its various means have had on your temper and conversation. You may particularly mark what are your deficiencies, and wherein you have failed to make a good use of your privileges. You perhaps will make discoveries of an uncomfortable nature. But they may be salutary; and you may return to us better prepared than ever to make a profitable use of the many opportunities afforded in Richmond. Read your Bible much—mingle prayer with all that you read. And converse much with your own heart. Search diligently and deeply into it. The doctor will tell you that a skilful surgeon will probe an ulcer to the very bottom. The disease of sin lies deep; it infects our whole nature. Try to apply religion to every part. Bring it to bear on your whole temper and conduct; and thus you will be a *consistent christian*. That is a truly noble character. O! let us all be consistent christians.

I was glad to hear by Harriet that you enjoyed christian society where you are. I have often heard of Mr. and Mrs. Webb, and believe them to be the Lord's people. If they are, and if we are, then they and we are brethren in Christ Jesus, and bound to love one another. I am very much pleased to find that you feel and acknowledge this. I am particularly anxious that all of my dear little flock should cultivate a liberal brotherly spirit, and be above narrow and sectarian views. I don't wish that any of them should hang closer to Presbyterianism than to christianity.

Present my best respects to Dr. W— and his lady; also to Mr. Semple if you see him. Tell the doctor that I take a deep interest in his spiritual welfare, and that I shall make

him a subject of special prayer in secret. I have often prayed for him, and I will pray more particularly and earnestly than ever. Ask him to join me morning and evening. Dear Jane, may God bless you, and keep you as in the hollow of his hand; use you for his glory, and prepare you for his kingdom.

Your affectionate pastor,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D.D.

*Richmond, December 5th, 1821.*

MY DEAR SIR,

I received a letter last evening from a gentleman in Brunswick county, which has made me exceedingly anxious indeed to engage the services of a zealous active missionary. The case is this. We have, as we have been able to employ them, sent Missionaries into Brunswick county, and its vicinity, one of the most deplorably destitute parts of old Virginia. Gradually a good effect has been produced by their labours. The last man employed by us was Mr. King, from your place. He has just finished his mission, and gone on to Carolina. He set the people to work to employ a preacher themselves. The letter mentioned in the beginning is from a Mr. Drummond, informing me that a subscription is very nearly filled to the amount of four hundred and eighty dollars, for the purpose of paying the salary of a Missionary for a year. Mr. King in his report says that he has no doubt but that a suitable man would be well received, and that three little Presbyterian churches could be organized in a few months, if the impressions now made could be kept up. This would be like planting the standard of the cross in a heathen land. Do, if you know of a man who would suit, let me hear from you immediately. Or if you do not, write, that I may not be kept in suspense.

We have some little excitement here on the subject of

religion. Sabbath week we had a communion. Fifteen presented themselves to be received on examination, and two on certificate. I baptised six adults; two were educated Baptists, three Quakers, and one nothing at all. Eight or ten more are under serious impressions, and will come forward, I expect, at next communion. These are drops. Lord send us a copious shower!

Mrs. Rice and her father had an almost miraculous escape from death the other day. They were coming from the Main street home in the evening, and while rising the hill to my house, the horse became choked by the collar, wheeled aside, and fell breathless and senseless down a precipice about fifteen feet, head foremost, and gig, and riders, and all went down together. Yet not a bone was broken, nor any serious hurt inflicted. The old Major went home in two days. And Mrs. Rice scarcely feels any inconvenience from the fall. We have passed up that hill an hundred times, and have never thought of Providence. But this event shows us what Providence can do; and makes us deeply feel for the present our dependance and our obligations. May we never forget again.

Mrs. R. joins in much love to you, Mrs. A. and the children. Give my love to the Princeton doctors.

With unabating affection,

JNO. H. RICE.

TO THE REV. LEONARD WOODS, D. D.

*Richmond, December 20th, 1821.*

REV. SIR,

This will be handed to you by Mr. \*\* who wishes to be received as a member of the Institution at Andover.

It is very highly gratifying to us, although particularly connected with another Institution, to learn that Andover flourishes. When I contemplate such a school of the prophets, rising up under the very walls of the strong fortress.

of heresy, and prospering beyond the expectations of its warmest friends, I am constrained to say, What hath God wrought!

We to the south ought to join with our northern brethren in rendering thanks to the Great Head of the Church for this favour; for Andover is a blessing to us as well as to them. One of your young men (Mr. L\*\*\*) is now sitting at my side, writing, I believe, to you. He is a Missionary in the employ of the Young Men's Missionary Society of Richmond. For the winter he is stationed in the city. I find him zealous and laborious, and he does not labour in vain. Good has already been done through his instrumentality, and I trust that he will be made extensively useful. The prospect in Richmond is more encouraging than usual. At our last communion fifteen applied for admission to church privileges; and I expect a similar application from about the same number. O may these droppings be precursors of a copious shower! Dear sir, pray for us; and bespeak in our behalf an interest in the prayers of all your brethren. A general revival of religion in Richmond is a matter of unspeakable importance. It would have a powerful bearing on the religious interests generally of this great state.

I wish promptly to obtain any new work of importance on the Unitarian controversy, or on the general subject of Biblical Criticism; but my means of obtaining literary information are limited; and when I hear of a new work, it often takes a long time and great expense to procure it. Can you afford me any facilities in this way?

You see, my dear sir, that I make free with you as a brother in Christ. I do not wish to lay any unreasonable tax on you. I just frankly state my situation and my wants, and ask of you to render such assistance to me, both as a student, and a conductor of a religious magazine, as it may be in your convenience to afford.

I shall be happy to hear from you, when your official

duties will permit you to write; and I ask an interest in your prayers.

With esteem and christian regards,  
I am your fellow-servant,

JOHN H. RICE.

In conducting the magazine, he had been very desirous from the first to enlist the talents of as many laymen as he could find willing to aid him in his work, and he naturally felt particularly anxious to engage the pen of his friend Mr. Wirt, who had proved his zeal for the cause of letters by his *British Spy and Old Bachelor*, and who, he knew, had some regard for the cause of religion; but that gentleman, who was now Attorney General under Mr. Monroe, had always pleaded his excessive occupation in bar of his friend's claim upon him; and with some reason. At length, however, some pieces appeared in the numbers for September, and October, of 1821, entitled, "Hints to Preachers," and containing some pretty pungent strictures upon some of the faults of clerical speakers, which were very strongly suspected, both by the editor and his readers, to have come from his hand; but whether justly or not, the following letters from Mr. Wirt himself may perhaps enable the curious to determine.

TO THE REV. JOHN H. RICE.

*Washington, January 27th, 1822.*

MY DEAR SIR,

You are certainly a capital accountant. I keep no books; and our transactions in the epistolary way had been so few "and far between," that I had forgotten there was such a thing as a balance between us. The truth is that we are both dray horses, I from necessity, and you from choice; and that we really have not time for a regular or constant correspondence. Here now is Sunday night—I have just dismissed my family and ought to be preparing for bed, for it

is within a few minutes of nine, and I have to rise very early in the morning; but conscience has been haunting me about you ever since I received your letter of the 4th, and I wish to make my peace with you before I lie down; so here's for quitting scores on my part. I wish I was a gentleman instead of a dray-horse. I should take great delight in writing to you and for you; but I have played the game of life with so little skill, that in my old age, when I ought to be able to take my rest, I have to work harder than I have ever done before.

So you make the people squeal with your "Hints to Preachers," and then you lay it on me; but I am not much surprised at the imputation; indeed, the moment I read the story of *The Oysterman*, I expected it, for I distinctly remembered, and so did Mrs. W., my having told that story to you; but I had the story in Orange, from James Bell, a brother chip, who has long since removed to Kentucky; and the preacher of whom he told it was old Aaron Bledsoe, (pronounced *Bletcher*,) a *Baptist*, who was called *old Aaron Bletcher* in 1792, whereas your correspondent is supposed to tell it of a Presbyterian. I believe if your readers who have been pleased to father these *hints* on me, could see the manner in which my professional and official duties engross me, morning, noon, and night, they would acquit me, and look elsewhere for the author. So I suppose they have pulled another old house on my head, or rather half a dozen of them; and I shall have the episcopal bulls fulminated at my devoted head; and the modern Milton, whoever he may be, seizing me by the nape of the neck, and hurling me many fathoms deep, &c. &c. On the *contra* side, however, there is, it seems, a *modicum*, (or as D—— C—— is fond of saying, an *aliquot part*,) of praise; "whereupon, this defendant, neither admitting nor denying the allegations in the bill made, calls upon the complainants to make full proof thereof, in every particu-

lar, &c. &c. &c.” I will tell you, however, in your ear, that I do not feel myself much complimented, as a writer, by the ascription; this, you see, is modest—therefore I would not have it repeated, lest it should be charged to affectation. One word more. If the Hints to Preachers were calculated to do good, your Hints to Hearers will obliterate the effect; for the preachers will consider you as taking up the cudgels in their cause, and imputing the criticisms of the Layman to a wicked and perverse spirit, and not to any demerits in the preachers. I know you do not say so; but the weak and wounded will make no such discrimination; they will consider you as their champion *at large*, and as refelling all the positions of the Layman. Mark if this be not the consequence.

With respect to the eight 8vo pages, if you will let me draw on Holingshead and the Harleian Miscellany, &c. ay; otherwise, I cannot promise. You must give me leave to tell you that I think the literary department of your magazine might be improved; it wants some lightening here. The evangelical department, and all the rest of it is, *me judice*, very good; but the literary department does not shine as it might have been expected to do in the hands of such an editor. But you cannot attend to every thing; I know it; but where is Mr. Speece with his great mind? and your Hoge, &c. &c. &c. If you wish your magazine to travel beyond the Presbyterian circle of good christians, you must give it more sail, and a gallant streamer, with at least one long Tom on the bows, to fire a salute, if for no other purpose. As it is, it is a grave and excellent christian repository, full of sound and vigorous disquisition, well calculated to enlighten the mind, and improve the heart; and so much, and as much more as you think I can with a safe conscience, I am willing to certify, in concurrence with the learned gentlemen you mention, or without them. So let me see the recommendation, and I will return it with

my concurrence. Our love to Mrs. Rice, Harriet, and yourself, and farewell.

Yours in good truth,

WILLIAM WIRT.

TO THE REV. JOHN H. RICE.

*Washington, February 1, 1822.*

MY DEAR SIR,

Your letter of the 31st ult. is just received at 5 P. M. for I have just returned from the President's. I feel the blush of genuine shame at the apparent presumption of adding my name in favour of the magazine to that of the eminent gentlemen at Princeton. This is real and unaffected—but you desire it—and I dare follow your beck in any direction. Would that I could in one still more important.

Holingshead's History of Duncan of Scotland, is under copy by my Elizabeth (my daughter, once your pet) for the purpose of showing the full basis of Shakspeare's Macbeth. I think you will be pleased with it—and the readers of Shakspeare must differ much from me, if they do not find it very interesting.

If you suppose from what I said of nine o'clock that that is my hour of going to bed on *week-day nights*, you are mistaken by several hours. For some time past, I have been obliged to be in my office before breakfast, and till nine or ten o'clock at night, when I have to come home, take my tea, talk over family affairs, and get to bed between eleven and twelve; but it is killing me also. And as death would be most extremely inconvenient to me in more respects than one, at this time, I shall quit that course of operations, and look a little to my health, if I can survive the approaching Supreme Court—*sed quære de hoc*.

My troubles not being already enough, in the estimation of the honourable body now assembled in the capitol, they are beginning to institute inquiries, for my better amusement, into the circumstances of three fees paid me by the govern-

ment, in the course of the four years that I have been here, for professional services foreign to my official duties—a thing which has been continually done at all times, under this government, but which they affect to think a new affair entirely, and only an additional proof among ten thousand others of the waste of public money, by the rapacity, if not speculation, of those in office. I am sick of public life; my skin is too thin for the business; a politician should have the hide of a rhinoceros, to bear the thrusts of the folly, ignorance, and meanness of those who are disposed to mount into momentary consequence by questioning *their betters*, if I may be excused the expression after professing my modesty. “There’s nought but care on every hand;” all, all is vanity and vexation of spirit, save religion, friendship, and literature.

I agree that your story of the *Oysterman* is the best, but I suspect that the Orange story is the true original. I knew old Bletcher: *he* was a *Baptist* preacher; and although I did not hear the words, they are so much in his character that I verily believe them to have been uttered by him; and it would have been quite in his character too to have gone on with the amplification you suggest.

I do sincerely wish it were in my power to mount the aforesaid gay streamer, and long Tom, on your gallant little barque. I will try in the spring and summer to contribute a stripe or two, and a blank cartridge or so; but I shall not tell you when I do, that it is I, for it is proper you should have it in your power to say truly, “I do not know who it is.” I have already got credit for much that I never wrote, and much that I never said. The guessers have an uncommon propensity to attribute all galling personalities to me, all sketches of character that touch the quick, and make some readers wince. I have, in truth, in times gone by, been a little wanton and imprudent in this particular, and I deserve to smart a little in my turn. But I never wrote a line wickedly or maliciously. There is nothing in the *Spy* that

deserves this imputation, and nothing in the Old Bachelor, which, give me leave to tell you, “*venia deter verbo,*” you and your magazine, and your writer, \*\* have underrated. There is a juster criticism of it in the Analectic Magazine—but this writer, too, has not true taste nor sensibility. He accuses me of extravagance only because he never felt, himself, the rapture of inspiration. And you accuse me of redundant figure, because you are not much troubled yourself with the throes of imagination—just as G— H— abuses eloquence because there is no cord in his heart that responds to its notes. So take that. And if you abuse me any more, I will belabour your magazine as one of the heaviest, dullest, most drab-coloured periodicals extant in these degenerate days. What! shall a Conestoga waggon-horse find fault with a courser of the sun, because he sometimes runs away with the chariot of day, and sets the world on fire? So take that again, and put it in your pocket. But enough of this badinage, for if I pursue it much farther you will think me serious—besides it is verging to eleven, and the fire has gone down. I began this scrawl a little after five—walked for health till dark—came in and found company who remained till near ten—and could not go to bed without a little more talk with you. But I shall tire you and catch cold—so with our united love to Mrs. Rice, my dear Harriet, and yourself, good night.

Your friend, in truth,

WM. WIRT.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, February 3d, 1822.*

MY DEAR SIR,

The prospect in my congregation is encouraging still. There is no very powerful excitement, and I confess that I dread things of that sort. But there is much seriousness, and a disposition to attend prayer meetings, &c. We have received about twenty, and expect ten or twelve more.

We have an Andover missionary in New Kent and Charles City, who pleases the people exceedingly. They are raising a subscription there to establish him, and the prospect is encouraging. I think it likely that Mr. Curtis (who married Mr. Lumpkin's widow,) will settle in Brunswick. Thus we are moving forward a little.

Have you seen Dr. Mason's sermon, and do you hear the yelping of the Unitarians? They are better politicians than we are. Our bitter denunciations don't do any good, and much harm—at least so it seems to me. Many of my brethren think me too soft and milky; and rather reproach me for it. How does this case seem to you?"

TO MRS. JUDITH M. SMITH.

*Richmond, Feb. 21st, 1822.*

MY DEAR FRIEND,

I am sure that you will be delighted to hear, that the prospects of religion are more encouraging in the congregation than they have been perhaps at any time. I sometimes am almost persuaded that we are going to have a great revival here. To be sure, the present excitement may all pass away like the morning cloud, or the early dew. And often I very greatly fear that this will be the case; we are so utterly unworthy of so great a blessing. Yet we have great reason to be thankful for what the Lord has done. We were not worthy of that; nor of the least crumb of mercy; but still the good God has blessed us with a number of additions to the church. I think about thirty since the middle of November. And, take them all together, they make a number of as hopeful converts as I have ever seen. They are principally young people—the lambs of the flock, whom the good Shepherd is accustomed to take and carry in his bosom. O may all these be kept in safety! Remember us all in your prayers!

I constantly regret, that you, my dear friend, and the few about you are so far removed from the fold to which you belong. Still, however, you are not out of the fold of Christ;

not from under the care of the Shepherd of Israel, who never slumbers over his flock, and never loses sight of one of his sheep; but gives to them eternal life, and allows none to pluck them out of his hand. When I wrote above that he carries the lambs in his bosom, I thought among others of my dear Mary and Judy. But there is a passage connected with this, which I thought of in delightful application to you. *He gently leads those that are burdened.* The weight of cares and sorrows that lies upon you, rushed into my memory; and I thought in my mind I could see the good Shepherd holding you by the hand, and conducting you with all his gentleness and tenderness, along the rough and thorny path which you have to travel. My dear friend, lean on him—lean on him with confidence; he loves to be trusted, and never, no, never, forsakes those who depend on him. I am persuaded that we are very prone to do injustice to our Saviour. We do not believe that he is as compassionate, as kind, as tender, as forgiving, as willing to receive, and as ready to help us, as he really is. And as for our unworthiness, he knows its full extent ten thousand times better than we do. Yet he invites us to look to him, and to cast all our care upon him. When we read that Christ came into the world and died to save sinners, and yet say that we are too unworthy to go to him, it is just as though I should say to a beggar at my gate, “Come in, and I’ll give you a plenty of food,” and he should reply, “I am too hungry to come in, and eat of your provisions.” Why, is not that the very reason why he should come in? So, our unworthiness is the very reason why we should go to Christ. If he had not come to save sinners, the case would be a very different one. If the invitation were to run in these words;—“All ye that deserve my favour, come and trust me,”—who would dare to make application? But our Saviour, when he gives his invitations, does not say a word about worth. But he speaks of the weary, the heavy-laden, the sick, the poor, the blind,

the helpless, the lost. Oh! my friend, he is a precious Saviour. Trust him forever.

Nancy joins me in most affectionate regards to yourself, our dear Mary, and all the family; and in prayers that the best blessings of Heaven may rest on you. Give our love to the Fonthill family, and our respects to Mr. McJimsey.

Heaven bless you forever.

Yours assuredly

JOHN H. RICE.

In the spring of this year (1822) we find him planning a journey to the North, as far as Andover, in Massachusetts, chiefly in order to make arrangements for the more regular supply of missionaries for the service of our state. But his views are more fully stated in the following letter to his correspondent in Norfolk, who had invited him to visit that place, to preach an opening sermon in the new church which had just been built in the town of Portsmouth, on the opposite side of the river.

TO WILLIAM MAXWELL, ESQ.

*Richmond, April 13th, 1822.*

MY DEAR SIR,

I have just received your favour, and haste to reply to it. I do from my heart rejoice that the Lord has prospered your efforts, and that you are about to open a new church in Portsmouth. How gladly I would be with you if I could, I have no words to express. But hear how I am situated.

On the second of May I must be at Presbytery, in Prince Edward; and on the 13th of May I must be at Princeton, to attend the examination of the Theological Seminary. This duty it is important, and indeed I may say indispensable, that I should discharge, as a particular service is allotted to me on that occasion. Now I cannot attend at Norfolk, at the time specified by you, and yet be in Princeton on the 13th. If you can get my brother to go down, he will serve you as well as I can.

I have a number of important plans in view on my trip to the North. I must get my brethren to co-operate with me.

The Presbyterian cause is sinking in Virginia. Six years ago we had seventeen active and able ministers in our Presbytery; it has pleased God to remove three of them by death, Hoge, Lacy, and Kennon; and others have gone from us. We have now only thirteen ordained ministers, and of these three are quite aged men who in the course of nature will soon be laid aside: three others are of no efficiency. Brother Cowan is going to leave us soon; and in fact we seem to be going down rapidly. But while this is the case, there is more kindly feeling towards Presbyterianism in Virginia, than there ever was before. In fact there is greater encouragement to make exertions than I ever knew. It is necessary that we should arouse, and make a new effort. I am going to the North to endeavour to make arrangements for a better and more regular supply of Missionaries. I shall of course be at Princeton. From the General Assembly I intend to get a commission to go to the Associations of Connecticut and Massachusetts, and as far as Andover. My object in all is to promote religion in Virginia. Now I have reason to believe that by such a visit I can secure a regular supply of as many Missionaries as we can support. But it is necessary that some plans should be laid beforehand. Something ought to be gotten from the people to whom Missionaries are sent; the churches ought to associate more than they do.

Can you not go to Presbytery, and help us? I pray you do so. Give my love to Mr. Russell, and tell him he must be sure to come up. We must work together more than ever. During my long absence to the North you must stir up yourself, and help to support the magazine.

Love to Camp, and all the brethren.

Yours most truly, but in horrid haste.

JOHN H. RICE.

He set out, accordingly, early in May, for Philadelphia, where he attended the meeting of the General Assembly, as a delegate from the Presbytery of Hanover, and took an active part in the business of the body; preaching as usual on Sundays in different churches. The following letters give us some interesting glimpses of him while he was in the city, and afterwards as he was on the road.

TO MRS JEAN WOOD.

*Philadelphia, May 28th, 1822.*

MY BELOVED MOTHER,

This is the very first day that I have been able to call my own since I left home. I have thought of you ten thousand times, and prayed for you, and loved you, and wished that you would write to me, and in fact done every thing that love could dictate but write to you; and that was omitted only because I had not time before now.

I came from home as fully determined as I ever was in my life to keep out of the heavy business of the Assembly. But when I saw the meeting of that *venerable* body, and found that nearly three-fourths were young members, and of the rest that a considerable proportion were unacquainted with the routine of public business, I was under the necessity of taking hold, and working with all my might. We got through our labours about eleven o'clock last night, and now I expect a day or two of leisure before I go to the *East country*. You are the first of my beloved people that I seize this opportunity of writing to.

The business of our General Assembly has gone through with great harmony, and more satisfactorily to me than on any former occasion. I think that I can see a manifest increase of christian temper among our ministers and elders; and I regard this as an omen of good. A truly christian ministry is a great blessing; and an unchristian clergy is a great curse. The better christians preachers are, the more

good they will do in the world. I therefore rejoice at what I think a manifest improvement in our church, and I do hope that all societies are making progress. By the way, Mr. Keith, the Episcopal minister of Williamsburg, came to see me the last day I staid at home; and prevented me from calling at your house in the morning as I intended. He is a charming man. I received him as a brother, and owned him in the warm affection of my breast, before I was one hour with him.

We have heard wonderful accounts of revivals of religion in various parts of our common country. In this city, last Sabbath, in one congregation, ninety-five new communicants were received at once; and it is believed that from fifty to seventy in the same congregation are now under deep religious concern. That church consists of nearly one thousand communicants.

At half-past three o'clock last Sabbath, I went with father Eastburn, (I wish that you knew this most excellent old man) to his Sailor's meeting. This church is a sail-loft, near Market street wharf, capable of holding about seven hundred persons. The house was full, and I was called on to preach. I once, you know, while living in the country, preached a part of my time to the black people. I then adopted a plain style of speaking suited to their capacity. And when I rose to speak to the sailors, I recollected some of my sermons to the black people, and determined to adopt the same plain, affectionate manner. I saw immediately that I had riveted their attention. And I tell you I have not preached as much to my satisfaction, nor with as much apparent effect, since I left my own dear people in Richmond. The hardy fellows were crying all about me, and I wept too. But I have fifteen yards to write to you, and you see my paper is done. I shall go to-morrow or next day to Princeton, where I must spend a week, and write a magazine. There let me hear from you, my dearest mother.

I love a thousand people and more in Richmond, and I cannot give you names. As the lawyer said, "I must sling it to them in a lump." But all my party love you, and Mrs. Rice and Harriet expect me to mention them most particularly and affectionately to you and dear Alice, on whom we pray ten thousand blessings.

Dear mother,

Yours most truly and forever.

J. H. RICE.

TO MRS. JEAN WOOD.

*Stratford, Conn. June 14th, 1822.*

MY DEAR MOTHER,

I did hope to have enjoyed the pleasure of a letter from you before this time. And I cannot but fear that the state of your health has prevented your writing. As to the ardour and constancy of your maternal affection, I cannot entertain a doubt. The idea of your being sick in my absence is more painful to me than you can imagine. But, at the same time, I know that I am only a feeble instrument in the hands of our God, and that he can send blessings to you by whom he will. Nevertheless, I think it a privilege to be his instrument of good to you and yours. If he hears my prayers, every blessing that you need is every day bestowed on you.

After leaving Philadelphia, I went to Princeton. But it was to labour. I had there to make up materials for the June number of the magazine. I had very little time, of course, to enjoy the society of my excellent friends in that place. And as soon as I had gone through with this job, I was obliged to set my face to come northwardly. I spent the last Sabbath with my valued friend Dr. McDowell, of Elizabethtown, a man whom I know you would esteem. He is so simple in his manners, so warm-hearted as a preacher, and so affectionate as a pastor. On Monday I went to New York, where I had business which kept me

three or four days. In that great city there is a very interesting season in a number of the Presbyterian churches. The young people appear to be much excited, and numbers are professing the faith and hope of the gospel.

While in New York, I dined with Divie Bethune, a *Scotch* friend, of whom you have often heard, and whom perhaps you saw in Richmond last winter. He showed me a number of superb prints of distinguished persons which he had brought from England; and, among them, there was one of Miss Hannah More. Now, you must pardon me, my dear mother, for what I am going to say. But the case was this; the face was shown me while the name of the person was concealed, and the very first thought that came into my mind, and the first expression that I uttered was, "That face is very much like my dear friend Mrs. Wood's." And it is really the truth, that excepting the colour of the eye, and the shape of the mouth, it would be an excellent likeness of you. The nose, the forehead, the cheek, and the whole outline of the side face are precisely like yours. I gazed at it, and traced the resemblance with very great pleasure.

From New York, we came yesterday in the stage to the land of *steady habits*. Of course, I could see nothing of the people. But the country is a very striking one. There was not a distance of three miles in any part of the road, where we had not a beautiful view of Long Island Sound. And yet, instead of the dead level which might be expected so near the coast, the aspect of the country was so rugged, the hills so numerous, and the rocks so innumerable, that one used to Virginia would naturally have supposed himself to be in a region at least two hundred and fifty miles from the ocean.

After riding about seventy miles, we were very kindly received by my friend Mr. Dutton, one of the finest men I have ever met with.

We left Harriet in Princeton: health bad. Mrs. Rice is well, and joins me with all her heart when I say,—The Lord bless you, dear mother, and dear Alice.

Most truly and forever yours,

JOHN H. RICE.

P. S. We shall go to-day to New Haven. On Monday we shall go to Tolland. The Association which I am to attend meets there next Thursday. About this day week, we shall go to Springfield in Massachusetts, but before that time I hope to write to you again."

He was now fairly in New England, and for the first time; and mindful of his magazine behind him, very happily conceived the idea of recording his first impressions of the country through which he was passing, for the entertainment of his readers at home. He wrote, accordingly, by the way, and at different times as he could, "A Journey in New England," which afterwards appeared, in successive numbers, in his journal; and was read with much interest. It contains, indeed, a great variety of judicious observations on the men, and manners, and institutions of that part of our country, with some graphic sketches of scenery, which show that he had an eye and a heart for the beauties of nature; and is written throughout in a very agreeable style. It is, moreover, like his "Excursion," already noticed, very characteristic; and may, therefore, very properly furnish us with a few short passages of pleasant reading, as we go along with him to his journey's end.

From Stratford, it seems, he proceeded to New Haven, where he was charmed, of course, with the beauty of the city, with the college, churches, and public square; and fairly delighted with the spectacle which he had on the Sabbath morning, of the whole population, as it were, all moving together across the green to their several houses of worship, at the same time.

“New Haven,” he says, “is, at this season of the year, a sweet and lovely place. The houses are principally wooden-houses painted white, with green window-shutters. The streets are generally shaded with long rows of flourishing elms and maples. And while the population is sufficiently numerous and active to give animation to the scene; there is not that incessant bustle and perpetual roar which annoy one in great commercial cities.

“The college edifices are extended nearly the length of an entire square on about the highest ground within the city. The ground slopes in front; and on the opposite square stand all the churches in town. An Episcopal and two Congregational churches, all very handsome buildings, stand in a line. The Methodist place of worship, most unhappily, is placed on the corner of this square. Immediately below the Church Square, there is a portion of ground of the same size entirely open, well set with grass, and beautifully shaded. A spectator, standing in front of the college chapel on Sabbath morning, as the church-bell is ringing, has one of the most delightfully animating prospects before him that is to be seen in the United States. The population of New Haven is about 8000 or 10,000; and they are church-frequenting people. There is, too, a laudable punctuality in their attendance. One, then, in the situation just mentioned, sees at one view the students repairing to chapel, and the whole church-going population of New Haven, from the patriarch of three score and ten, to the children of six or eight years, moving on to their respective places of worship, and just about to join in supplications and solemn songs of praise to the Father of all. The sight of three or four thousand human beings, with all the ideas and feelings associated with this sight, is overpowering. Nothing in the scenes of inanimate nature can be compared with it. The sun will finally be darkened, the moon be turned into blood, and the heavens be rolled away as a scroll; the last fires will wither and con-

sume every form of earthly beauty and grandeur; but all these beings are immortal, and every individual soul outvalues the material universe. To see them all hastening to the place where God has recorded his name, where the messages of mercy are delivered, and the sinner is taught what he must do to be saved, awakens emotions of uncontrollable energy. I could scarcely help stretching out my hands, and praying aloud that the Father of mercies might bless them.

“But this spectacle has turned me aside from the college. Of this institution it would require more room than you can spare to give a detailed account. I can only say that the buildings consist of four colleges four stories high; a chapel, lyceum, &c. &c.; that there is a valuable library of about 7000 volumes; an excellent philosophical apparatus; and certainly the richest and most extensive collection of minerals in the United States. Indeed, there are said to be but few superior to it in the world.

“The faculty at present consists of a president and nine professors. Besides these, there are six tutors, and an assistant to the chemical professor. The students in college amount to about 325, who with the resident graduates and medical students make the whole number upwards of 400. The institution, although deprived of the valuable services of Dr. Dwight, has lost nothing in reputation. Perhaps it is excelled by some other colleges in all that regards *mere literature*; but in respect to *science* it is probably superior to any other institution in our country.

“The executive government of this college is in the hands of the faculty, with the right of appeal to the corporation. It partakes much of a *paternal* character; and if one may judge from the order and decorum which prevail in the chapel, of the efficiency of the government, it may truly be said that in this quality it is remarkable. I have no where seen a congregation of three hundred worshippers behave with more propriety. It is gratifying to add that there is a church in

college consisting at present of at least one hundred members."

We may add, by the way, that he preached to the students, at this time; and, we are told, with much unction, and happy effect.

From New Haven he proceeded through a pleasant country to Hartford, where, it seems, he was much pleased with "the frank, easy, and graceful" manners of the inhabitants, and greatly interested with a visit which he paid to the American Asylum for the instruction of the Deaf and Dumb, where the progress of the pupils under the care of the Rev. Thomas H. Gallaudet, and his assistants, appeared absolutely wonderful, and where the *talkativeness* of the female scholars excited a *philosophic* speculation.

"It was truly delightful," says he, "to witness their lively intercourse with each other, their tricks and jokes, and glee, their frequent arch smiles, and occasional hearty, side-shaking laughter. Indeed I never saw a happier school. Through the politeness of the superintendant, I was permitted to go into the large room, where the girls during a part of every day are instructed in sewing, knitting, and other branches of household industry. Their fingers and arms while at work are exceedingly nimble, and their motions very rapid. But it was very amusing to observe their disposition to *talk*—every moment one might observe first one and then another drop her work into her lap, for the purpose of saying something by signs to her companion. It was generally some good natured joke, which created a laugh, and called forth a reply. Often four or five would converse at once; and sometimes the spirit of talking would be called up in such a way, that all would let go their work at once, and one might see a most wonderful movement of heads, fingers, and arms tossing in every direction; just as I have observed, in a large party of fashionable females, the "sweet music of speech" to proceed in quicker and still quicker time and

louder tone, until all became performers, and none listeners. Now this fact completely confutes the philosophy of the honest fellow, who, in accounting for the superior talkativeness of the ladies, long before the days of Gale and Spurzheim, attributes it to the structures of the organs of speech.—

“Quoth Thomas, women’s tongues  
Of Aspen leaves are made.”

“I am not cranioscopist enough to know where the *bump* is situated on the head, which makes us talkative beings; what connexion it has in ordinary persons with the tongue; or what is the difference between this organ in gentlemen, and the same in ladies. I would propose it, however, as a curious problem to the Phrenological Society, what connexion the organ of *talkativeness* has with the arms and fingers of deaf mutes?”

From Hartford, our traveller turned aside to Tolland, a town about twenty miles to the east, where the General Association of Connecticut was to hold its annual meeting, and which, it will be recollected, he was bound to attend, as a delegate from the General Assembly. He did so, accordingly, and with great satisfaction; for he says:

“The Association is altogether made up of ministers; it is merely an advisory council, without power; and is held for the purpose of consulting on the best measures for promoting the interests of the Redeemer’s kingdom, of giving advice to the churches, and cultivating a spirit of brotherly love and cooperation among the members. Representatives of the General Assembly of the Presbyterian church, and of the General Associations of the other New England states, are accustomed to meet with this body, and unite in all their deliberations.

“It is hardly possible to conceive of an assembly of *men* where a more fraternal spirit could be manifested, than was exhibited by this body of clergy. Cordial affection, mildness, and deference of one to another reigned through the

whole meeting. And I think that I have never witnessed any where fewer tokens of ambition, or so little attempt at display. Remarkable respect and kindness were shown to the delegates from other ecclesiastical bodies. And there seemed to be a disposition unfeignedly to rejoice in the progress of true religion, no matter who were the instruments of its advancement."

From Tolland he returned to Hartford, and thence pursued his way to Springfield, where he was to attend the Association of Massachusetts; another venerable body with whose learned and pious members, and their kind and cordial reception of him, he was greatly pleased.

"The General Association of Massachusetts met in Springfield, and thus I had an opportunity of observing the representatives of the great body of orthodox clergymen in this state. I found them in every important respect so like their brethren of Connecticut, that I should be unwilling to attempt to discriminate between them. The constitution of the Association, too, and the business which they have to transact are so much alike, that I need not enter into particulars. I was, in every respect, as much gratified here as at Tolland.

"There is one particular which I cannot help noticing in this place. We regard our Congregational brethren as Independents; and are ready enough to boast of the superior excellence of our form of government. But I witnessed much in our Eastern friends, which seemed to show that the government which is best administered is best. I am, indeed, far enough from admitting that any system of ecclesiastical polity is better than that which I have adopted. But theory is one thing and practice is another. Now I remarked, that in the Associations, both of Connecticut and Massachusetts, there was as much diversity of opinion as I have found to prevail in other assemblies;

and every person spoke freely what he thought. But after a subject had been discussed, and voted on, the will of the majority appeared to be the will of all. There were no protests, no expressions of dissatisfaction, nothing like ill-humour. But the minority were, to all appearance, as prompt to carry into effect the measures adopted, as the majority. I did not witness the slightest token of an infirmity very common in this world; I mean that of opposition to a man because one is opposed to the measures which he supports. In this way, I have often witnessed, with extreme pain, a violation of that charity which ought to prevail among brethren. Sufficient allowance is not made for the diversity of views which are taken by different minds. One assumes that he is right, and that all that differ from him are not only wrong, but must know that they are wrong, and obstinately persist in error. On this assumption, generally unwarranted, I have known men to be severely censured, and their actions attributed to unworthy motives. But all was the reverse of this among the brethren of whom I now write; and I was really delighted and edified to find a spirit of hearty, zealous co-operation among those, whom I had been accustomed to think of as a body of Independents, held together by no common bond.

“From Springfield we were accompanied by Col. J. C. T——k, (a gentleman, by the way, whose hospitality would have done honour to a Southern planter) on a visit to the new collegiate institution at Amherst. On our way, we ascended Mount *Holyoke*, emphatically called the Pisgah of New England. I had heard what I thought an extravagant description of the grandeur and beauty of the prospect from this mountain, and prepared myself for a disappointment. But I was constrained to exclaim, “The half was not told me!” I could not think of a single object necessary to clothe the prospect with perfection of beauty, except a view of the ocean whitened with sails. But the river Connecticut winding in slow and silent majesty through a vale of

great fertility, and in high cultivation, makes ample amends for this sole deficiency. The lands on the margin of this river, lying immediately under the eye of the spectator, present a scene of variegated and unrivalled beauty. In a wide extent of low grounds, one might see adjoining each other in immediate succession, fields of clover in full bloom, and of flax, mixing the colour of its blue flowers with that of its green leaves; the deeper green of indian corn, and rye just beginning to turn yellow; in a word, the eye is feasted with the whole luxuriance of vegetation, and one associates the bountifulness of nature with the industry, skill, and taste of man. In addition to this, there is a full view of mountain scenery, both near and distant. And there is a fine contrast between the wild and rugged features of the neighbouring mountains, and the well cultivated fields binding on the river. To crown the whole, one sees in various points of view, as far as the eye can reach, lively and flourishing towns, with their long rows of elms and maples, and their handsome white steeples. Of these, twenty-seven have been counted from the top of mount Holyoke. These objects greatly heighten the pleasure of the spectator. The beauty of the plains, the grandeur of the mountain scenery, and the wide extent of the prospect dilate the mind, and fill it with delightful emotions; and then the sight of so many spires pointing to the heavens, and designating places where the living God is worshipped, and the hopes of a blissful immortality are cherished, gives solemnity to the whole feeling, and turns the thoughts to that better, that heavenly country, of which the earthly Canaan was but a type. One is reminded of the "pure river of the water of life, clear as crystal," of the "tree of life," the leaves of which "were for the healing of the nations;" of the removal of the curse; and of all the revealed glories of the heavenly inheritance. Associations like these give a higher tone and purer character to the feelings; they rise to

ecstasy; and as one turns to catch, if possible, the whole scene at a single view, he can scarcely forbear exclaiming in the language of Cowper,—

“My Father made them all.”

Returning from this excursion, he left Springfield on the 3d of July, for Boston, where he arrived in the evening of the same day. The next morning, being the anniversary of Independence, he was roused up, it seems, by the thundering of the bell of the Old South Church, almost over his head; (he was probably lodging with the pastor of it, whose house adjoined,) and his journal proceeds:

“At first I thought there was an alarm of fire; and determined to let the good people fight this enemy themselves. But I was soon convinced that the first impression was erroneous—“It is the Fourth of July,” said I, and instantly sprung from my bed. For the dawn of this day always brings such a train of recollections, and awakens such deep emotions, that as soon as its faint light peeps through my casement, I am thoroughly roused. My first business is to give thanks to the God of the whole earth, for the blessings and honours with which he has crowned our country; and the next to recall to remembrance the gallant deeds, and glorious exploits of our forefathers. And here I could not but remember, that old Massachusetts was even with the foremost in resisting the claims of arbitrary power; that not far from me was the field first stained with blood in this contest; that much nearer was the grave of Warren; that this state had produced many men great in council, and gallant in battle; and that in those days of trial, Virginia and Massachusetts were of one heart and one soul:—indeed, thoughts coursed so swiftly through my mind, and feelings rose so powerfully in my heart, that it would be in vain to attempt a description of the actual state in which I was placed.

“After breakfast, I said, well, I will turn out and see how the Bostonians celebrate the day of Independence. Some account of what I saw on this occasion may not be unamusing.

“There had been a sort of levee—(yes; these descendants of the old Puritans use the term,)—there had been a sort of a levee at the residence of his *Excellency*—(I am not sure that I have the court vocabulary by heart, but I will avoid mistakes if possible)—I say, there had been a sort of a levee at the residence of his *Excellency* the Governor, where were found his *Honour* the Lieutenant Governor, the *Honourable* the Judges of the Supreme Court, *Honourable* members of Congress, superior Militia Officers, &c. &c. who walked in procession to the old South Church. At the door of the church I joined the procession, and we soon filled the house to overflowing. In the first place, a band of musicians, vocal and instrumental, performed sacred music, (not equal to what we heard at Springfield.) We next had a prayer, on which I shall offer no remark; then followed patriotic and military music—(don't think now of Yankee-Doodle)—and finally an oration, by a Mr. Gray. The speech was really well composed as regards language, and contained many excellent sentiments. But it was quite too local for my feelings; and evidently had reference to a state of things among the Bostonians, which I did not very thoroughly understand. It was, however, well received by the audience; and the speaker sat down amidst thunders of applause. I, however, heard one gentleman, who sat near me, exclaim, “Boston folks are full of notions.”

“From the church the crowd proceeded to the State House, where had been provided an excellent cold collation, sufficient for five or six hundred persons. After due honour had been shown to this provision, wine of no mean flavour was served up, and a number of appropriate toasts, given by his *Excellency*, his *Honour*, and various *Honourable* gentlemen,

were drunk, and applauded in the customary manner of *stamping* with the feet and *clapping* with the hands. Many of the toasts, however, were in one respect like the speech; they referred very particularly to the good city of Boston. There were several, however, who took occasion to give *sentiments*, expressive of great kindness to Virginia. Hilarity and good feeling predominated, without the least appearance of excess. And here I must testify to the praise of these people, that, although I saw at least thirty thousand of them on this day, I saw only one drunken man among them all!

“After moderate indulgence in wine, the company dispersed, and every man went where it liked him best. In the evening, *His Honour*, the Mayor of Boston, held a *levee*. Some of our party were desirous to wait on him, and I accompanied them. On arriving at the house, we found it crowded to overflowing; but we elbowed our way through the crowd, made our bows, and passed our compliments to the gentleman and lady, drank a glass of wine, partook of an ice-cream, and chatted the meanwhile with any who happened to be next to us; and then went to see the exhibition of fireworks got up at the expense of the corporation, in honour of Independence. The envious moon shone with an unclouded brightness that almost overpowered the light of the fireworks, which otherwise would have been very brilliant. They were exhibited in the large beautiful common which lies in front of the state house. And here, as nearly as I could conjecture, twenty thousand persons were assembled to see the sight! I cared nothing for the exhibition, but I wished to see the people; and so I walked through the immense crowd, heard their good natured jokes, and enjoyed their hilarity, and did not return to my lodgings until the whole multitude had dispersed. I never saw so large an assemblage of persons before; and I rarely ever witnessed a scene of greater order and propriety. I could not help saying to myself, whatever else the Bostonians may be, they are

very observant of public decorum. By ten o'clock, all was still and silent as though there had been nothing to excite the population of the city."

After this, he spent several days in Boston, rambling about the town, and visiting the various objects of curiosity; particularly the Atheneum which naturally attracted such a lover of books, and gratified him of course; the public schools with the whole economy of which he was highly pleased; and the churches, as far as he had opportunity—which leads him to make some remarks upon the controversy then going on between the orthodox and Socinians, such as we might have expected from his pen.

From Boston, also, he made several excursions—one of which was to Bunker's or Breed's Hill, which he could not visit without emotion; and, accordingly, he says:

"While standing on the height of Breed's hill, I could not but contrast the scene which then lay before me, with what had been exhibited when the raw untutored militia men of Massachusetts determined to contend with the veteran troops of the mother country. Immediately before us lay the field of battle, now clothed with beautiful verdure, but then ploughed up by artillery, and stained with blood. Next stands Charlestown, with its handsome churches and spires all peaceful and quiet, with no sounds but the hum of industry and the shouts of juvenile gladness; but then, by the cruel and unprofitable policy of the enemy, wrapped in fire, and shooting a mighty pyramid of flame towards heaven. The eye then rests on the river Charles, and Boston harbour, once in full possession of the enemy, and covered with their vessels of war; but now whitened by the sails of our own merchant vessels, and all alive with boats gliding in every direction; while on the Charlestown side there lie the United States' navy yard, and several of the most powerful and formidable vessels of war ever built in this country; putting one

in mind of the enterprise and gallantry of American seamen, and the heroic deeds of our naval commanders. Beyond the river, Boston rises in full view, once garrisoned by an enemy and filled up with a wretched population, who suffered every indignity and privation that the wantonness and caprice of power chose to inflict; but now the abode of beauty, taste, fashion, wealth, and luxury; the seat of literary and commercial enterprise; of much that an enlightened christian patriot may well rejoice in, and much that he cannot but mourn over and condemn. For myself I have a sort of *pliancy* of affection which embraces every object of interest in my country, and as I stood and looked at Boston, forgetting for the moment how far off was the place of my abode, I said to myself, "Peace be within thy walls, and prosperity within thy palaces—Because of the house of the Lord our God which is in thee, I will seek thy good."

He made an excursion, also, to the school of the prophets at Andover; where he admired the number and extent of the buildings, the monuments of the liberality of a few individuals, among whom the names of Bartlet, Abbot, Brown, and Phillips, are particularly distinguished—the library, press, and all the accommodations; which made him exclaim: "The institution is a noble one, and does the highest honour to its founders, and to the public spirit of the citizens of Massachusetts. In this particular, they do certainly go beyond any others in the United States, and perhaps are not surpassed by any people in the world." He adds afterwards: "Since my visit to this school of the prophets, (where, by the way, I was received with the utmost urbanity, and treated with all the hearty kindness of christian brotherhood, and where I spent a few days as pleasantly as I have ever done in my life,) I have taken a deeper interest in its prosperity than I ever felt before, and have thought much of the system of theological education there adopted." Here he makes some critical but very friendly remarks upon the

subject, (which however we cannot quote,) and concludes with saying: "We left Andover with sorrowful hearts. Our parting was as that of old friends who might never meet again. And I am sure that I have not bowed my knees to the Father of mercies since that time, without remembering the Theological Institution at Andover, its students, and professors, in my prayers."

On his return to Boston, he visited the University of Harvard, where he was very courteously received by President Kirkland; and was greatly pleased, of course, with its splendid library—ample apparatus—and all its various means of instruction—and with every thing about it, in fact, but its unhappy and *unhandsome* departure from the orthodoxy of its founders. He made a flying trip also to Lexington, Dorchester, and some other places—charmed with all; and, delighted more and more every day with the literary spirit and air of Boston, would have gladly lingered still longer among its hills; but he was obliged to leave it at last rather suddenly; and proceeding to Providence, and thence in the steamer to New York, was soon at home again in Richmond; where he had the satisfaction to find that during the whole time of his absence, which had been more than three months, not one member of his congregation, not even a child, had died—and his heart overflowed with gratitude to God.

TO MRS. JEAN WOOD.

*Richmond, August 9th, 1822.*

MY DEAREST MOTHER,

Your affectionate solicitude for our dear Mrs. M—— shall not deprive you of any pleasure that a hasty letter can afford. No! you shall not wait until another time. You must not mistake this, however, for pure generosity, for I must confess that I write to you partly because I want you to write to me.

I cannot tell you how much I feel your absence. But doubtless your going was directed by Providence. You

were sent to minister to the afflicted. God make you a messenger of comfort to them, my dear mother! I know that you have a heart to feel; and the sympathy of a christian friend is truly comforting. So, when our dear sister is distracted with care and grief, it will be happy that you will be near, to remind her of the exceeding great and precious promises of God, and the hopes of the religion which she professes. And all that any of us can do, is to direct our suffering friends to God, who is the source of all comfort.

I have good news to tell you. There is a revival of religion in Petersburg which promises much. The sacrament was administered there last Sabbath, and thirty new communicants were added to the church; and ten had been received about three weeks before. A number had been brought under serious impressions, concerning whom good hopes are entertained.

I learn too that about twenty of the students in Hampden Sydney College have embraced religion within the last three months; and that there has been a large accession to the church in the neighbourhood."

About the middle of the following month, he left Richmond for Prince Edward, to attend the Commencement at Hampden Sydney College, and the meeting of the Board of Trustees, of which he was a member. Here, however, whilst he was discharging his duty, he was taken suddenly ill with a violent fever and ague, and carried to the house of his friend and brother-in law, Dr. Morton, in the neighbourhood; where he lay dangerously sick for some time. Indeed the issue of the attack was so uncertain, that it was deemed proper to send an express to Richmond for Mrs. Rice to come up to him; as she did without delay. By her he received a letter from his friend, Dr. Miller, of Princeton, informing him that at a late meeting of the Board of Trustees of Nassau Hall, held on the 26th of September, 1822, they had unanimously elected him President of that Institu-

tion, and had appointed a committee (consisting of Chief Justice Kirkpatrick, Doctor McDowell, and himself,) to inform him of his election, and to take all proper measures to obtain his acceptance of the office.

In the mean time, the Synod of Virginia, at a late meeting, had passed an act by which they conveyed the Theological Seminary under their care, (and whose operations had been suspended since the death of Doctor Hoge,) to the Presbytery of Hanover, in trust to hold the same for the object of its founders, under its own management, but subject to the supervision and control of the Synod; and, in obedience to the call of the Moderator, the Presbytery now met in Prince Edward, on the 16th of November, 1822, to accept the trust, and make the necessary arrangements for carrying it into execution. Accordingly, having resolved to reorganize the Seminary, and having appointed a new Board of Trustees for it, they proceeded to make choice of a Professor, and, having solemnly invoked the direction of Almighty God, unanimously elected Doctor Rice to the office. Thus, two very important and highly honourable appointments were conferred upon him, almost together, at a time when it was impossible for him to accept of either, and when it was still doubtful indeed whether death would not deprive him of both.

TO MRS. JEAN WOOD.

*Prince Edward, Dec. 24th, 1822.*

MY BELOVED MOTHER,

I felt so well yesterday that I entertained the hope of being able to write a long letter to-day. But I am disappointed. I feel a considerable difference in days yet, and this is what is called my sick day. I feel it to be uncomfortable. My eyes are weak, my head giddy, my thoughts unsteady, my appetite poor, and all my functions deranged. Yet my heart cleaves to my friends with its wonted constancy, and with

an affection rendered more intense by this long absence. O! when will it be terminated? God make me submissive to his blessed will.

To-morrow is Christmas. May the blessings which a Saviour came to bestow, rest on you, my beloved friend, and on your house! May the *peace of God* which passeth all understanding keep your heart and mind through Christ Jesus.

My love to Mr. R. and dear Alice. Do remember me to all of the dear little flock. Tell them I thank them for their love, and their prayers. Let them still pray for me.

I can't write more than *ever ever* yours.

JOHN H. RICE.

In the following month, he was so far recovered that he was able to return, or rather to be carried back, to his anxious flock at Richmond; where he continued to grow gradually, but very slowly, better. In the mean time, having duly and solemnly considered the invitation from Princeton, which had been most kindly and urgently pressed upon him by the committee,) he felt it to be very clearly his duty to decline accepting it; for the reasons which he states (with some others omitted,) in the following letter.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Richmond, March 5th, 1823.*

MY DEAR SIR,

I apprehend that the patience of my friends in Princeton has well nigh grown weary with my delay. But if they knew my situation, that alone would plead a sufficient apology. I shall therefore make a short statement of the case.

My constitution has received by the late dispensation of Providence a shock from which I have long doubted, and do still doubt, whether I shall ever recover. And instead of going to Princeton, or to Hampden Sydney, or even staying

here, I have thought it probable that I might have to retire to some quiet and healthy situation, where I should be called on to preach but little, and have opportunity of taking a great deal of exercise; and it is not yet decided whether I shall not be obliged to adopt this course. I suppose that you never saw, as I never have, a case like mine. While I was sinking, and all sorts of stimulants were necessary to preserve life, my nervous irritability or sensibility was such, that a fly coming in six inches of my face, would produce a motion in the air quite distressing. I could feel them flying over me as plain, when my eyes were shut, as I now feel the paper on which I write. Happily, I had taken assafœtida, until they would not light on me. Since my convalescence, I find the senses of hearing and seeing greatly impaired; and company worries me almost to death. I have tried to preach twice, and have been a great sufferer from the effort. And after all, I bid fair to be a cripple from rheumatism. In this situation, how could I do any thing but give a negative to the application from Princeton? In regard to the affair of Hampden Sydney, I have constantly said, "If you call on me to decide, I must say, No." But I was uniformly told, "Take your own time." So, indeed, they have told me from Princeton, until lately; but now there is a little urgency that I should come to a decision; and certainly it is reasonable.

Well, then, the statement which I have made above, seems to me to furnish a strong objection to my undertaking the laborious and responsible office of President of New Jersey College. What, should I, but a remnant of my former self, a poor shattered nervous creature, do at the head of such an institution? But if this difficulty were removed, there are others which I know not how to surmount. I will state them as briefly as I can.

1. There has been no question so often proposed to me, as whether I would accept the presidency of a college. And in reference to nothing have I studied myself so completely,

as to this question. The result of the whole of my examination is, that I am not well fitted for the office. 1. I have a very strong dislike to it. 2. My education has never been sufficiently complete for it. In that station I could not bear the idea of being unable to instruct in any department in college. I do think that a President ought to be able to look particularly into the studies of every class, see that the professors were discharging their duty, and rouse the pupils to activity in their studies. Now, this I could not do, without an intensity of application which would kill me.

2. It is well known that the acceptance of the Presidency would be very advantageous to me in a pecuniary point of view.

Here, my nominal salary is two thousand dollars; my real one, sixteen hundred dollars, very irregularly paid; and my expenses are beyond my income. At Princeton, I should get two thousand five hundred dollars, punctually paid at quarter day, and should have much less company than here. On acceptance, then, it would at once be said, "Ah! this is what his love to Virginia has come to. Northern gold has bought him, and it can buy any of them." And thus my influence at the South would be greatly lessened, if not destroyed. And, with my disqualifications for the office, I never could regain at Princeton, what I should lose here.

3. The state of things in the South is such as, in my view, presents very serious obstacles to my going North. I have been observing, as carefully as I could, how matters are working, and I am convinced that a Theological Seminary in the South is necessary; and that if there is not one established before long, the consequences will be very deplorable. The majority of students in the South, will not go to the North. I think this a settled point. In the state of North Carolina, there are twelve or fifteen candidates for the ministry, now studying divinity in the old field school way. And between preachers brought forward

in this manner, and those who have better opportunities, there is growing up a strong spirit of envy and jealousy on the part of the former. This is so much the case, that among Presbyterians there is actually now an undervaluing of that sort of education which we think very important. And things are like to get worse and worse. If, however, a Seminary can be established in the South, many will frequent it, who will not go to the North. If we do not go on with ours, they will have one of some sort, between themselves in North Carolina, South Carolina, and Georgia. The more remote, the more dissociated from the centre of Presbyterianism. But my plan is, if we can succeed here, to take Princeton as our model, to hold constant correspondence with that great and most valuable institution, to get the most promising of our young men to finish off at Princeton; and, in a word, as far as possible, make this a sort of branch of that, so as to have your spirit diffused through us, and do all that can be done to bind the different parts of the Church together. And it has appeared to me, that if the Lord does not intend to throw me aside as "a broken vessel," of no use, that I may be more useful here than I possibly could be any where else. I do not speak now of the effect of training up men for the South in the North country, nor of the unfitness of most Northern men for our purposes. You know that, in general, they will not do.

At present, I should think it presumptuous to say that I will undertake any active or important service. But the Presbytery allows me two months from this time to decide. By that time, I may learn the purposes of Providence concerning my future health, and fitness for duty. Now, all is in the dark. My state of suspense is truly painful; but I have nothing to do but submit. The Lord's will be done. It is true, I can say this, that if there were any service for which I thought my-

self fitted, and which I was called by Providence to perform in Princeton, I had rather live there than at any place in this world. But until the difficulties stated can be removed, and my health restored, I cannot see it to be my duty to go there, even to enjoy the benefit of your society, and the pleasure of Mrs. Alexander's.

\* \* \* \* \*

I have just lost one of the dearest and most devoted friends I had in the world,—Mrs. Wood, widow of the late General Wood.\*

\* \* \* \* \*

TO THE REV. LEONARD WOODS, D. D.

*Richmond, March 22d, 1823.*

REV. AND DEAR BROTHER,

Notwithstanding all my weakness, and the harassing calls made on my attention, I really feel ashamed that your very friendly and most acceptable letter should so long remain unanswered. The state of my health must be my apology. I hope that you will think it sufficient. The Lord has not yet altogether stayed his hand, although his strokes are now comparatively light. I beg for constant remembrance in the prayers of my brethren. Let them

\* He adds, in an obituary notice of her, which he published shortly afterwards in the Magazine:

“During her last sickness, she was patient and submissive to the will of God; overflowing with affection to her friends, and full of kindness to all. She felt then that she was a sinner, and had no thoughts of building her hopes on any but “the Rock of Ages.” The review of life created anxieties, which gradually gave way as she approached death, and at the last she was enabled to say of God, with an appropriating faith, “he is my God, and my father's God, and I will praise him forever.” ”

pray that I may be restored to health and usefulness, if such be the will of God; and if not, that I may be willing to be nothing. I know that the Almighty has no need of such a worm of the dust as I am, to accomplish his purposes; but yet I do greatly desire the honour and happiness of being employed in his service, and of being made a blessing to my fellow-creatures.

I have been endeavouring, though not so carefully as I ought, to learn what is the design of Providence in afflicting me as I have been for the last six months. It has not been to prepare me for usefulness at Princeton. The state of my health, and my shattered constitution utterly forbid my acceptance of the office to which I have been chosen at that place. Besides, I sincerely think that I am not qualified in other respects for the station. And if I were in the highest vigour, I could not conscientiously take on myself duties to which I know that I am not competent.

Respecting the Professorship of Divinity at Hampden Sydney College, I am in doubt. It is a place where I may be useful; though perhaps not so much so as in some other situations. And it affords an opportunity of greater tranquillity, and of more exercise than I can take where I am. Yet still, my way seems hedged up, and I do not know what I shall do. The Lord, I hope, will direct me.

I wish that I had a better account to give respecting my exercises, during my severe sickness. My situation then was such as to show the madness of putting off the work of full preparation for death and judgment. During a part of the time, I was like a man excited by wine. Every thing pleased and diverted me. I was very happy; but I could not depend on exercises and feelings of which I was then conscious, because they were so much coloured by the operations of disease. And when this took a turn and fell on the nervous system, my imagination teemed with "all monstrous, all prodigious things," and that in a manner so vivid, as to put me up to my very best exertions

to disbelieve the real existence of the monsters which appeared around me. I recollect having spent a very considerable part of a whole day, in a most strenuous exertion to keep from crying out for help. In this situation, you can well conceive that I had but little comfort. I remember feeling that I was a poor sinner, and that my hope and help were in the Lord Jesus alone. And, on one occasion, I had a sense of the presence of God, and of the divine glory, which as far outwent any thing I had ever experienced before as the sun outshines a star. But, in general, the state of my disease prevented religious exercise or enjoyment. You can form some conception of my nervous sensibility, when I tell you, that as I lay with my eyes shut, the agitation of the air produced by a fly passing within six inches of my face greatly disturbed me. And even six weeks after I had got out of bed, I could not bear for a person to walk by my seat.

While I tell you these things, however, I ought to observe that my recollection of the whole scene, and of the events which took place, is like that of a confused and troubled dream. Pray that this affliction may be sanctified to me, and to my family. The thought of its being misimproved, and of my being chastised in vain, is very painful to me.

Since my return home, I have endeavoured on two or three Sabbaths to preach to my dear people; but I have uniformly suffered much from the attempt, and shall endeavour to be more prudent.

You will see that I have been trying to write a little in the magazine; and will notice that I have been at Andover. I am sure that you and the other brethren there, will take as I intended the remarks made on the institution.

Mrs. Rice joins me in most affectionate remembrance of Mrs. Woods, yourself, and children, of Professor Stuart and his family, Dr. and Mrs. Porter, and all friends in Andover. No place in New England is connected, in our recollections, with such delightful associations as Andover, and we only

desire that all there may think and feel towards us, as we do towards them.

With the highest regard,  
Your friend and brother,  
JOHN H. RICE.

TO WILLIAM MAXWELL, ESQ.

*Richmond, April 12th, 1823.*

MY DEAR SIR,

Are you so deep in the bottomless pit of law, that your friends in the world are forgotten by you? Have you not seen the magazine labouring on, and heard it crying for help; and where is your Virginia heart, and your zeal, and all that sort of thing?

I should have written to you weeks ago; but it has been as much as I have been able to do, for the last three months, to get through unavoidable writing. I have been nearly a dead man; and I do not feel as though I were more than half alive now—but I cannot think that I am “out of mind” with my friends. But let me have some proof of it before long.

I wish very much to pay a visit to Norfolk, but I do not know whether I can do so. I wish very much to have a long talk with you; but I fear that you will not come to see me. You perceive that I have declined going to Princeton. Providence put a *veto* on that by shattering my constitution so as to unfit me for the station. Besides, if I were perfectly well, that is not my place.

The question about going to Hampden Sydney is one of much greater difficulty. I wish that I could hear or read your thoughts on that subject. Pray write, and give me any views that you think will assist me in making up an opinion. I want to know in this, as in every case, what is my duty. That is the main question. Labour, poverty, difficulty, are all out of the question. How can I do most for my Lord and Master, and for the good of my fellow-men?

Pray write soon. Mrs. Rice and Harriet join in affectionate remembrance of you, and all the dear Norfolk friends.

Excuse great haste, and believe me to be ever truly

Yours,

JOHN H. RICE.

Shortly afterwards, finding himself still much indisposed, he determined to take an excursion into the low country, for the benefit of the salt-water air, which he hoped would improve his health; and leaving his congregation in the charge of the Rev. Mr. Hamner, he set out (accompanied by Mrs. Rice,) to visit Gloucester and Mathews counties, and afterwards the Eastern Shore, for the first time.

TO MISS HARRIET B. MINOR.

*Seaford, April 26th, 1823.*

DEAR HARRIET, ELIZA, AND ALL OF YOU,

I have just returned from an excursion to the Eastern Shore, where I have met with unbounded hospitality, and very good living. My health has manifestly improved, and my strength increased. If I had about six weeks to employ on salt water, I have no doubt but that I should be greatly improved in my health, and not a little fattened. But I suppose we must set out on Monday to journey upwards. My plan is to preach in this neighbourhood to-morrow, the Sabbath after at Williamsbug; and the following Tuesday I hope to be in dear Richmond.

We had a pleasant trip over the bay; except that on the water your aunt and Mrs. T——, who went with us, were sick, and silent. I have never seen a higher display of Virginia hospitality than we saw on the Eastern Shore. Your aunt will tell you particulars when you and she meet: and you will then hear of Mr. B——, and Mr. E——, of Judge P—— and his lady, of Mrs. U——, and the beautiful Miss S——, &c. &c. Every where we are received with kindness, and treated with affectionate respect,

which may well awaken gratitude to that Gracious Being who, I was almost ready to say, paves our way with love.

Remember me most affectionately to all dear friends; I cannot specify any body but Mr. Hamner, who I hope is happy and useful among you. I am in haste, and can only add,

Your affectionate uncle.

JOHN H. RICE.

TO MISS HARRIET B. MINOR.

*Mathews County, May 2d, 1823.*

DEAR HARRIET,

My health goes on to improve, and my strength to increase. I am truly sorry that longer time is not allowed me to stay among these hospitable people, at this genial season of the year. The weather has not allowed me to take any sea-bathing, and of course I have not made a full experiment of the advantages afforded to me here. But as fast as Providence will allow, we must be moving towards home. We should have started yesterday; but your aunt was too much indisposed to travel. This evening, however, she is so much better as to give good hope that we shall be able to travel on Monday; and we trust that we shall reach our beloved home by Thursday evening.

We have been sadly disappointed in not hearing one word from Richmond, except by the newspapers, since we left the place. I see by the Enquirer that my friend Mr. T—— has been removed. Poor Mrs. T——, I do pity her. She has lost a very kind husband; and all her kindred the best friend they ever had. Mr. T——, with some peculiarities, was an excellent man. I sincerely regret his death, and heartily sympathize with his wife. Should you see her, say so much to her, with my kindest regards.

The people down here are as affectionate and respectful to me and your aunt as possible. We shall long remember their warm-hearted hospitality. It is not possible not to love

and pity them. They are so destitute, and yet such excellent stuff to make christians of.

You must give my love and your aunt's, as I said before, to all the good boys and girls about Richmond, and especially to all the dear members of our little flock. I cannot mention any of them in particular.

Your aunt joins me in most affectionate remembrance of you, and of Mary, if she is yet with you.

I am your own Uncle,

JOHN H. RICE.

TO WILLIAM MAXWELL, ESQ.

*Richmond, May 27th, 1823.*

MY DEAR SIR,

Your kind favour was sent to my house while I was on an excursion in search of health, and therefore has remained long unanswered. True, I have been at home for a fortnight; but exceedingly busy all the time. I hope you will excuse me.

I knew that the season was too early for sea-bathing, and at the same time that exercise in open air was important. I also wanted fresh oysters most egregiously. On these accounts, and because I had never visited that part of the country, I determined to go down to Glo'ster and Mathews, and over the Bay. I did so, and found great advantage in the trip. I wish yet to come to Norfolk, and hope to be able to accomplish it; but am not able to say when. In the mean time, my desire to *confab* with you increases.

I have a deeper conviction than ever of the necessity of building up a Theological School among ourselves. We have made unusual exertions in the missionary cause this year, and succeeded better than common. But although every effort was made, we could not get Northern young men to work, except during *the winter*,—the worst season in the year in our country. And as soon as the weather began to grow a little warm, they went scampering off from

us, in the way I hope soon to hear of the French scampering off from Spain. In several places, the missionaries made considerable impression, and were entreated by the people to stay, with the promise of more than missionary pay. We must have a school; but must I take charge of it? That is a question deeply interesting to me. I should like to have your opinion. For although, after all, my own convictions of duty must lead me to a decision, I should be extremely glad to get the aid of my friends in deciding what duty is.

There is one difficulty that presses me a good deal. I am most thoroughly convinced of the necessity of supporting our printing establishment. Scattered and insulated as we are, and without means of personal access to the people, the press gives us great advantage, and increases our moral power to a vast extent. If we give it up, we shall be shorn of half our strength. But I have worked, as you know, almost alone. I have broken my constitution, spent my time, and sunk my money on this thing. To give it up now, will be a sore business to me, and ruinous to our plans. But if more men would take hold of the thing, it might be supported; and be made instrumental in effecting that moral renovation which we wish. My physical powers are *effete*. Intellectual labour overcomes me, and, without time to recruit, I can no longer perform the services of two or three men. Now, as to this matter, what plans shall we lay? Be my Apollo for once.

Give my love to all friends. Mrs. Rice and Harriet join in expressing best regards for you, with your

Assured friend,

JOHN H. RICE.

It would appear from this last letter, that, at the time of its date, he was still undecided whether he should accept the appointment of the Presbytery to take charge of

the Theological Seminary under their care. The conviction of his conscience, indeed, evidently pointed that way; but the feelings of his heart towards his beloved people in Richmond, still struggled against it. It was, however, necessary for him to come to some conclusion; and, soon afterwards, finding that the advice of all the friends whom he had consulted concurred with his own judgment, he determined to resign his pastoral charge, and repair to the new field of labour to which his Master had certainly called him. Accordingly, on the 2d of June, he addressed the following letter to the Session of his church.

TO THE SESSION OF THE FIRST PRESBYTERIAN  
CHURCH IN RICHMOND.

*Richmond, June 2d, 1823.*

DEAR BRETHREN,

I address you at this time under emotions of a very painful nature. It had long been my purpose to live and die among you. I have declined many offers, and rejected many solicitations to leave this place and people, and have neither sought nor desired any office but that of being their pastor. But as you and the congregation know, the Presbytery has elected me to be Professor in the Theological Seminary under their care; and after having allowed sufficient time for deliberation, they are impatient for a decision. It has been with the utmost reluctance, and even with deep anguish of spirit, that I have been brought to the determination to accept that appointment; and it is with a sorrowful heart that I now announce this determination to you. The reasons which have led me to form this conclusion are many, and appear to me to be weighty. I cannot enter into a detail of them here, but hope for an opportunity of explaining them to the congregation. I will only say in general terms, that an imperious and overpowering sense of duty has alone urged me to this measure; opposed as it is

to all my feelings, and, as far as I can see, to my worldly interests.

This is not the case of an ordinary call; and allow me to say, I could not have left you to go to any other congregation. The Presbytery which instituted the pastoral relationship between me and you, is the very body which has chosen me to the office, acceptance of which compels me to leave you. If the reasons which have determined me to adopt the measure announced, should convince the congregation, and they acquiesce, there will exist no difficulty in my removal. But should this not be the case, commissioners may be appointed to attend the next meeting of Presbytery, (to be holden in Prince Edward on the 27th of the present month,) to show cause why the pastoral relationship existing between us ought not to be dissolved. If they can succeed in convincing the Presbytery, I shall be happy to remain with you, until it shall please the all wise Disposer of events to remove me from this world.

But should the congregation acquiesce in the decision that has been made, I wish that no formal act of dismissal may take place. I resign to you my pastoral office, and desire that a connexion between me and the church may continue as long as I live. I shall be enabled often to visit you, and shall take delight in holding communion with you, and affording you all the aid, counsel, and comfort, that such a feeble instrument can afford.

With a grateful feeling for all the kindness I have received from you, and earnest prayers that it may please God to bless you and the church which you represent; and guide us all in the way of truth and righteousness, I remain,

Dear brethren,

Most truly yours.

JOHN H. RICE.

On receiving this letter, the Session resolved, of course, that it should be laid before the church, and that a meeting of the members should be called for the purpose, on the 16th inst. In the mean time, the news that he had at last decided to leave them, spread rapidly through the congregation, and excited those feelings of sorrow which were alike honourable to him and to themselves. All felt, indeed, that it was no light thing to part with such a pastor, who had been the instrument, under God, of founding their church, and of raising it up to its present flourishing state. And where could they expect to find another like him—so able, so faithful, so *affectionate*—for he was *gentle among them, even as a nurse cherisheth her children*. Surely they could not find his equal in the land. Or, if they could, yet he would only be like him, and not himself—and he could not be their *first* pastor, whom they had so long cherished (perhaps too fondly) in their hearts.

Such were their sentiments towards him on this trying occasion. At the same time, such were their convictions of the paramount importance of the office to which he was called, and such their persuasion (which he himself had wrought in them) that they ought to be willing to resign him to the service of the church, and of the Lord, that none were found to oppose his resolution—except by their tears. The following letter which he wrote at the time to a beloved member of his flock, will show what was passing in the heart of many a one of them, as well as in his own, at this juncture.

TO MRS. E. W. PLEASANTS.

*Sabbath Morning.*

MY DEAR SISTER,

I saw the mournful note which you sent to Mrs. R. last evening, and it grieved me. But “the Lord will provide.” Trust in him; and fear nothing. I shall never be able to

describe the pain, and even anguish of spirit which this affair has occasioned me. I never sought or desired any office which would carry me away from my beloved people. I have rejected many offers, since I lived here, of places of much greater emolument and much less labour than the one which I have occupied now eleven years. The Presbytery, contrary to my express and earnest desire, appointed me to the Professorship. It is a laborious and responsible office, and I did not want it. I wanted to stay with my people. Still, however, they appointed me. I did not feel at liberty to refuse, lest I should thus refuse to do my duty. On considering the whole subject, I felt obliged in conscience, sorely against my will, to declare my acceptance of the office. The thing however is not yet consummated. The congregation has a right to be heard before Presbytery. They may appoint commissioners, if they will, and show cause why the Presbytery should not dissolve the pastoral relation which subsists between me and the people. If they can convince the Presbytery that this ought not to be done, why, then the relationship will not be dissolved, and I shall stay with you as long as I live. And this would be joyful indeed to me. But if the congregation does not think proper to prosecute this matter; or if on a full hearing of the case, the constituted authorities should determine that the connexion between me and the people must be dissolved—why then, a mournful separation must take place; but not a total one—for, be it as it may, I never mean to take a dismissal from this beloved church: and I shall hope to spend a month or two in Richmond every year; besides paying frequent occasional visits. I know that my heart will cleave to you as long as it throbs; and that I shall never cease to pray for you and yours.

Your affectionate brother in Christ,

J. H. RICE.

The meeting of the members which had been called by the Session, was held, according to order, in the church, on Mon-

day evening, the 16th of June, 1823, when the Rev. John B. Hoge was appointed Moderator, and Mr. Flemming James, Secretary. The Moderator addressed the throne of grace in a solemn prayer, and the letter of the Pastor to the Session was then read; after which Elder James Caskie moved the following resolutions, which were adopted by the meeting without dissent.

“1. *Resolved*, That while we lament that Presbytery have found it necessary for the promotion of the general interests of the Church of Christ, to call our Pastor from us by appointing him Professor in the Theological Seminary; and that he has been constrained by a sense of duty to accept the appointment, we view with painful emotion our separation from him; yet, conceiving it to be our duty to submit to the will of God at all times, we acquiesce in the decision made by those placed in authority over us in the Lord; which we request may be certified to Presbytery, upon whom we call in this exigency for the exercise of their special care.

“2. *Resolved*, That the church receive with deep sorrow and concern the information of their Pastor's resignation, and that in the afflicted and destitute state of the church, it becomes its members to humble themselves, and mourn before God, and seriously to inquire the cause of this visitation.

“3. *Resolved*, That the Session be requested to communicate from the church to their late Pastor, the sentiments of affection, and interest in his welfare, with which they do, and will continue to regard him,—their gratitude for all his kind offices of love—and their desire that the connection which has so long been cherished, may be no further severed than the duties of his new office, and the interests of this church render indispensable.”

Thus the tie that had so long bound him to his church, was virtually, though not yet formally severed; as indeed, we have seen, he had fondly determined that it never should be. Accordingly, he still lingered among his people in

Richmond, and continued to perform pastoral duty, as far as he was able, until the 3d of July following. Finding, however, that his frame was still too feeble to allow him to labour much in this way, and that every attempt to preach brought back his fever upon him, he determined to take a sea voyage to New York, for the benefit of his health. At the same time, always anxious to be usefully employed, he thought that he might embrace the opportunity while he was at the North, of collecting funds for the Seminary which he was now to edify indeed, in a double sense; and, accordingly, taking a commission from the Board for the purpose, he embarked in a packet, (accompanied by Mrs. Rice,) about the middle of the month, and soon afterwards arrived safely at New York. Here, however, he was for some days even more indisposed, and suffered much both in body and mind; but his heart, it seems, was still warm towards the people whom he had left, and, thinking of them with an affection which absence had only increased, he wrote the following letter to the gentleman who had now the charge of the congregation, in which he discloses the feelings of a true pastor's (or rather of his own truly pastoral) spirit, in the most expressive manner.

TO THE REV. JAMES G. HAMNER.

*New York, Aug. 3d, 1823.*

MY DEAR SIR,

It has pleased a wise Providence to visit me so severely with sickness since I arrived here, that I have been able to do nothing but attend to my own painful sensations, and seek the means of deliverance from my infirmities. To-day, however, I have been pretty comfortable; and as I was very near to church, I embraced the opportunity of going; chiefly because I should there be enabled to enjoy the privilege of joining in communion with the people of God, around the table of our common Lord.

I had no sooner seated myself at the table, and shut my eyes for the purpose, as is my custom, of offering a prayer for divine aid, than you, with the dear little flock to whom you are now ministering, appeared to be full before me; and I could scarcely draw off my thoughts from you even to fix them on myself. Every time I attempted to pray, my petitions would insensibly run into invocations of God's blessings on you and my dear people. I have not been able to get them out of my mind all day. And this evening, when all are gone to church, and I am left entirely alone, the temptation to write is irresistible.

My young brother! I pray that you may be made a rich blessing to my dear friends and children in Christ, for the time committed to your charge. I trust and believe that you will warn them *faithfully* and *affectionately*, and that with all earnestness of spirit you will testify to them of the grace of God. And may the Lord bless to them your labours of love! O! may you be instrumental in building them up in the faith and order of the gospel. Water the seed sown by you with much prayer. So may you hope that it will be watered from above, and made abundantly fruitful.

Give my dearest love to all the members of the church, and assure them that no time nor absence makes any change in my affections towards them.

Tell them that if my feelings would have permitted me, I intended to preach before leaving them, on 2 Cor. xiii. 2, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." I wanted to explain to them what the apostle means by the injunction, *be perfect*;—you can tell them this for me;—to bid them be of good comfort in the name of the Lord Jesus; and to charge them to be of one mind, and to live in peace, as they would adorn the doctrines of their Saviour. As for the rest, I do pray, and while I have breath I will pray, that the God of love and peace may be with them, and shed his choicest blessings on them.

To the heads of families among them, say from me, Dear brethren, let your houses be ruled in the fear of God: and remember both for yourselves and children, that *one thing is needful*. It is God's blessing that maketh rich, and addeth no sorrow. Without it, every thing, in the end, proves a curse. O that this may be realized by all; and that the blessing of the Almighty may be sought by earnest, importunate, daily prayers!

Exhort the young professors in the church to be *steady* and *steadfast*; to be strong in the Lord, and in the power of his might; to be full of zeal, yet humble; fervent in spirit, yet charitable. And while they are laudably endeavouring to be useful to others, let them seek to grow *in grace*, and in *knowledgē*. I urge this on them, because I fear there is not among them such a spirit of self-improvement as I could wish. The time is coming when all the important concerns of the church will be put into the hands of those who are now young members. And they ought to prepare themselves, by a diligent pursuit of the necessary knowledge, and by daily increase in grace, to discharge the duties to which they will be called. And may the peace that Jesus gives, be on them!

But there are many young people, not in the church, for whom I feel a lively interest; for whose spiritual welfare I have laboured, and for whose happiness I pray. In the address that you make in my name, call to those that are without, and say, O turn, now, in the accepted time, and in the day of merciful visitation, from the way of the destroyer, to the pleasant and peaceful paths of heavenly wisdom. One who is far from you, but who, however forgotten by you, never forgets your best interests, sends you a message of affection, and entreats you by a Saviour's love, to remember your Creator in the days of your youth, and give your best affections to the Redeemer of lost souls. O Saviour! let thy mercy reach their case.

As you address various classes of persons, do not forget

the children, the lambs of Christ's flock. Tell them, that their minister loves them, and remembers them, and prays for them. Tell them too, how the Saviour loved little children, took them in his arms, and blessed them; and if they will be good children, the Lord Jesus will bless them too; will make them happy here, and happy forever.

In sending messages of affection, I cannot enter into particulars; it would be just writing down the names of the whole church, and of many that are out of the church too. You cannot go amiss. I love Richmond and Manchester; and I pray for God Almighty's best blessing on the whole population.

Mrs. Rice joins me in affection for you, and all among whom you go in and out.

I am yours fraternally.

JOHN H. RICE.

Soon afterwards, leaving New York, he proceeded to Saratoga Spa, to try the waters; but without receiving much benefit from them. Whilst here, however, the Presbytery of Albany held its sessions in the church of the village, and he embraced the opportunity to attend a meeting of the body, and lay the cause of the Seminary before them. This he did with some effect; and his appeal was warmly seconded by the late Dr. Chester of Albany, who reminded the brethren that the very house in which they were then assembled had been built, in a great measure, by the liberality of their Southern friends; and strongly insisted that it was but fair and proper that they should now afford their aid to this Southern enterprise, (so important and interesting,) in return. Dr. William Chester, also, of Hudson, who had been, some years before, a missionary in Virginia, bore testimony to the wants and claims of that part of the country, and advocated the object with great ardour. After this, he received the most gratifying assurances from all the members, that they would very readily recommend his cause to the considera-

tion of their people; and he was altogether well pleased with the liberal spirit which appeared to prevail among them.

From Saratoga he proceeded to Schenectady, where he explained his views to President Nott, Professor Patton, and other gentlemen, who heard his communications with all the favour which he had hoped. Thence he returned to Albany, where he spent a few days with his friend Dr. Chester, and received some handsome donations. He then proceeded to Lebanon Springs, where he remained some short time recruiting his health; and afterwards went on to Boston, where he hoped to find many friends to himself, and to his object; and was not disappointed. From Boston, too, he made a short excursion to Salem, where the late Rev. Mr. Cornelius, (whose praise is in all the churches,) very promptly aided him in his engagement, and assisted him in making some collections for it. And he afterwards proceeded to Andover, where he was again most kindly welcomed by the Professors, who naturally felt a lively interest in his movement, and, very cordially encouraged him to proceed in his arduous undertaking, by the assurances of their sympathy, and their prayers. Thus he flattered himself, (and not vainly,) that he was breaking up the ground, and scattering the seed in the field of christian liberality, which, by the blessing of the Lord of the harvest, he should reap in due time.

But the summer was now over; and it was necessary for him to turn his face towards the South, and hasten home. On his way, he preached, and took up collections for his object in Philadelphia, Baltimore, and Fredericksburg, and soon afterwards reached Richmond, with a handsome supply of funds for the Seminary, and a new stock of health and spirits for the work before him.

This he was now ardently anxious to begin; and, accordingly, after refreshing himself for a few days with his friends in Richmond, he repaired at once, (with his family,) to

Prince Edward; a county which had been the field of some of his first labours in life, and was now to be the scene of his last. Here, finding that the Board had as yet provided no house for his accommodation, he accepted the kind invitation of his friend, Mr. Cushing, the President of Hampden Sydney College, and took up his lodgings with him for the present; and soon afterwards opened his "school of the prophets," (not without prayer,) in a small out-house which that gentleman lent him for the purpose; with only three students to attend his lessons! A small beginning indeed for a great work! But he had learned from the scriptures, not to despise "the day of small things." And it was well for him, in truth, that he had; for he soon saw and felt that the undertaking in which he was now engaged, was arduous in the extreme; the more so because it was complex, and distracting; for he had not merely to teach his pupils, as formerly, already gathered in the shade of the "academic bower;" but he had now, first to build a house for his scholars, and then to find the scholars for his house, and then to support them, (or some of them,) in it; still instructing them by lectures, and otherwise, all the while; and finally, to raise and secure funds, from all quarters, for the enlargement and permanent endowment of the institution, on a scale sufficiently extensive to satisfy the wants and wishes of the Southern country! The design was evidently vast; and the means as yet provided to accomplish it, were obviously inadequate. Thus the whole stock of the institution at this time, (and which it had taken twenty years to accumulate,) consisted of a "*permanent*" fund, so called, of about ten thousand dollars, and a *contingent* fund (rightly named,) composed of the contributions of the churches of the Presbytery and hardly exceeding a thousand dollars a year. In short, it appeared as if he had been called to create the Institution in which he had been appointed to teach, and, with a sort of poetic power, to "give," as it were, to an "airy nothing," a "*local habitation* and a

name." Happily, however, he had all the talents and resources which were necessary for the accomplishment of the work, and faith to remove all the mountains in his way.

On the first day of January following, (1824) our Professor was regularly installed into his new office; on which occasion he preached an Inaugural Discourse before the Board of Trustees, and the large audience assembled, from the text 2 Tim. iii. 16, 17. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.* In discoursing from these words, after giving a brief but able critical explanation of the text, he proceeded to show that the sacred scriptures were the source from which the preacher of the gospel was to derive all that doctrine which had authority to bind the consciences, and regulate the conduct of men. And here he took occasion to renew for himself and his brethren, and all concerned in the institution, the solemn declaration of their unalterable attachment to the great principles of religious liberty, (involved in the proposition,) which were recognised in the constitution of the United States, in the Bill of Rights, and constitution of Virginia, and in the Act establishing Religious Freedom, which met the cordial and entire approbation of all of them, and which were held, in fact, by the church to which it was their honour and privilege to belong, before they were embodied in those great charters of the country. He next proceeded to maintain "That the scriptures afforded the only answer to the all important question—"What must we do to be saved;" and afterwards, "that they contained the most perfect system of morals that had ever been presented to the understanding, or urged on the conscience of man." Hence he inferred, "that he who receives the office of a teacher of christianity, must go to his Bible for all that authority which was to bind the conscience; for all that a man must believe to be saved; and for all that he must be and do, to be prepared for Heaven;" and "that

he is the best theologian who is most intimately acquainted with the scriptures." "And from this," said he, "it follows, that the great duty of a Professor of Theology is to imbue the minds of his pupils with the knowledge of revealed truth. The Bible ought to be the great text book; and the whole course of study should be so laid out as to enable the student to understand and explain the sacred volume."

"But where," he asked, "shall the student of divinity seek that instruction which he needs to qualify him for his work? Is a public or a private education to be preferred?" Here he took occasion to enlarge upon the important and indeed indispensable advantages of Theological Seminaries, which had been established from the earliest ages of the church, and were particularly necessary in our own country, where, however, those already established were too few for the wants of the people. The idea, indeed, of one great central Seminary for the whole Presbyterian Church, at least, which had been so fondly cherished by some, was now abandoned as impracticable; and it was apparently absolutely necessary to establish others in different parts of the country, in order to raise native preachers for the supply of the churches within their limits. Hence the importance of establishing the new Seminary for Virginia and the South, which if properly endowed, and duly furnished with adequate means for training up youth of piety and talents for the ministry of the gospel, and for those various offices of beneficence which well instructed pastors were wont to perform, must prove an invaluable blessing to the whole region. Then, drawing to a close, and naturally adverting to his own situation, and the unspeakable importance of the office which he was now to assume, he closed his discourse in the following words, which were felt in all their hearts.

"But if the ministry of the gospel is connected with so many dear and valuable interests; if it extends its influence through every department of human life, and involves the awful concerns of immortal existence, how immeasurable is

the responsibility of those whose office it is to train young men for that ministry? How great is the extent of knowledge and prudence; how deep and fervent the piety required of them! The church and the country, are, in a peculiar manner, interested in the conduct of Theological Seminaries, and in the character of those who manage them.

“No one, I do conscientiously believe, is so ready to declare, as no one so deeply feels my own insufficiency as I myself do. And in this case there is no affectation of humility in saying, that I should neither be surprised nor offended at the question, *What do you here?* In answer, I would say, the office was not of my seeking. I had, indeed, no earthly motive to desire it. And my earnest wish was to continue where Providence had placed me. In accepting this office, I made the greatest sacrifice that I ever expect to be called upon to make in this world. “But I have long been of the opinion, that the interests of the Church do most urgently require a Southern Seminary; I believed the place fixed on peculiarly suitable from the character of the surrounding population; from its proximity to a literary institution, at which we hope that many pious young men will be educated for the ministry of the gospel; from its being near the high-road, which runs through the centre of the state to the South; and from the fact that the citizens of North and South Carolina, and Georgia, have always had more connexion with the neighbouring college than with any other institution in Virginia. But what is more, I knew that the institution was to be under the particular direction of the Presbytery of Hanover, in connexion with which my whole ministerial life has been spent; whose members I have been so habituated to love and honour, that use has become second nature; in whose zeal, prudence, and fraternal love I have been accustomed to place the highest confidence; to whose counsels I could look for direction and assistance; through whose

prayers I hope to be strengthened and encouraged; whose indulgence I have often experienced; and who, after having known me for many years, appointed me to the office, and urged my acceptance of it. In weakness, and in fear, and in much trembling, I consented. And now I am here to take on myself the required engagements. But I cannot go forward without beseeching my brethren in the ministry, and all christian friends who hear me this day, in the name of the Lord Jesus Christ, to help me by their prayers. So may God bless you, and the institution which your pious zeal is erecting! And may we all rejoice together in seeing it, as a copious fountain of living water, sending out its streams in every direction to fertilize the land, and make glad the city of our God. And to Him, even the Father, Son, and Holy Spirit, be glory by the church, through all ages. Amen."

When he had thus finished his discourse, (amidst the tears of all who heard him) the Rev. Mathew Lyle, the President of the Board, administered to him the oath, or solemn engagement by which he bound himself to discharge the duties of his new office, with all fidelity as in the sight of God; and the Rev. Clement Read, a member of the Board, who had been appointed to perform the service, then addressed him in a solemn and impressive charge, in which after glancing at the high responsibility, and deeply interesting character of the office which had just been conferred upon him—the great importance of a well-instructed and evangelical ministry—and briefly adverting to some of the discouragements which he must expect to encounter in the prosecution of his work, from the arduous nature of the work itself, from unfounded jealousies which some entertained of the Presbyterian Church, and false prejudices against it; from the enemies of the cross, and from the Powers of Darkness, but above all, from the lukewarmness of friends, and "the impression already among many of them that a Seminary, com-

menced with means so scanty, could hardly succeed; which naturally tended to paralyze exertion in its favour"—he closed his address in the following words.

“But in the midst of discouragements, there is much to excite hope, and quicken exertion. Our funds, though humble, must augment, as the necessity of a Theological Seminary for the southern part of the Church shall be perceived and felt; and if at present great things cannot, something may yet be done for the interest of the Church. And it should be remembered that the rewards of faithfulness will be in proportion to the means of which we were possessed.

“The call, Reverend Sir, which you have received from the Presbytery of Hanover to the highest station in the Church that was in their gift, is a signal proof of the confidence of that reverend body in your talents and integrity, and is a sure pledge of their future support in the discharge of your official duties. And I hazard nothing when I say that you will have the undivided support of the Board of Trustees, of which I have the honour to be a member. And, judging from the countenances of this respectable audience of the interest which they feel on this occasion, I am persuaded that you go into office with the good wishes and prayers of all present; and, above all, I trust with the blessing of the Head of the Church, whose plaudit in your favour in the day of final retribution, ‘Well done, good and faithful servant,’ will be a full compensation for your labour of love.” The whole services of the occasion were highly interesting, and well calculated to leave deep and lasting impressions in the hearts of all present.

He was now desirous, of course, to obtain a site for the new building which was to be erected for the accommodation of the students and his family; and, in looking about for one, he was very happily aided by his friend Mr. Cushing, who prevailed upon Mr. Martin Sailer, a resident of the neighbourhood, to give him a small piece of wood-land, of about five acres, not far from the college grounds, for the

purpose in view. This appeared to him to be a good beginning of his work ; for the plat, he saw, was well situated, and handsome, rising from the road with a gentle ascent, and furnishing a fine position for the edifice at the top, with a slope for a lawn in front, and a grove in the rear ; and what gave it still more beauty in his eyes, he learned after he had obtained it, (from some of the old ministers,) that it was the very spot to which the pious students of Hampden Sydney, who had been awakened in the great revival which had taken place under the preaching of the Rev. John B. Smith, about fifty years before, had been accustomed to retire for secret and social prayer,—so that it was already “hallowed ground ;” and the association at least was highly interesting to his feelings.

Not long afterwards, (some time early in the following summer,) he proceeded, with the aid of his friend, to lay off, with his own hand, the ground-plot of the building ; which he had soon the pleasure to see actually begun, and going up before his eyes.

After this, he continued during the whole summer, to employ himself in directing the studies of his three pupils, superintending the erection of the new edifice, and turning his hand occasionally to any other good works which seemed to claim a portion of his attention. Among these he was particularly pleased to promote the interests of the Literary and Philosophical Society of Hampden Sydney College, which he had planned with the President, for the purpose of preserving and diffusing a taste for learning and letters, among the alumni of the institution, and other gentlemen throughout the state. Accordingly, he attended the monthly meetings of the resident members, and, on one occasion, we see, read a “Dissertation on the utility of the study of languages, as a means of mental improvement,” which was afterwards published in the magazine, and did credit to his pen. He presided also, it appears, (for he was the President of the Society,) at the annual meeting, which was held

the day after the commencement, on the 24th of September, of this year, (1824,) and delivered a Discourse on the occasion, explanatory of the objects of the association, which was heard with much interest by all who were present. He was, moreover, an honorary member of the "Union Society," an association of students of the college, so called, and occasionally attended its meetings, in order to encourage the youth in all their laudable pursuits.

In the mean time, he was by no means forgetful of his magazine, which was still published in Richmond, under the more immediate care of several friends; but which he continued to edit himself as far as his new situation would permit. He furnished, accordingly, various articles for its pages during this year which were not the least attractive parts of its contents; and, among others, a review of two sermons then recently published by Bishop Ravenscroft, of North Carolina, which came out in the numbers for November and December, and was read with no small interest at the time. This article, indeed, was well calculated from its subject to arrest the attention of all professing Christians at least, as it was an examination of the *divine right* of the Episcopal Church and its ministry, which the zealous Diocesan had now proclaimed for the first time in these parts, under the title of the "Doctrine of the Church," and which he declared ought to be duly considered, not only by all loyal Episcopalians who had hitherto treated it with too much indifference, but by all schismatical *dissenters* also, who were neglecting it at the imminent hazard of their souls. In both these discourses, in fact, he maintained strenuously that according to the Scriptures there is but one Church in the world, which is called in the creed, "the holy Catholic Church," and more definitely in the Nicene creed, "the Catholic and *Apostolic* Church," by which last term, he tells us, is to be understood "the derivation of that *authority* which was committed to *the Apostles* by Christ himself, for the *founding, extending, establishing, and ordering* his Church

to the end of the world—and this in such a sense as is “*opposed to every other derivation of authority whatever;*” that to this Church which God alone has founded, he has committed his gospel which is the proclamation of his grace, and his sacraments which are its pledges and seals to the souls of all believers; that the ministers of this Church have derived their authority to preach the word and administer the sacraments by regular succession from the Apostles, who had theirs immediately from Christ himself, and are therefore the only “authorized agents” of the Redeemer, now on earth, to offer that pardon and peace which are promised to men only upon the condition (and he afterwards adds the *previous* condition,) *of their being members of the Church*, and to administer those sacraments which are to assure them *as such* of their salvation; that the truth of their having this sole and exclusive authority is “verifiable as a fact” by the Scriptures themselves, and by “a shorter method,” which is the actual proof of its regular transmission through successive *bishops* from the age of the Apostles down to the present day.

Thus it appeared, that not satisfied, like the rest of his Episcopalian brethren, to maintain that their *branch* of the Church was the most ancient and honourable in the state, and, moreover, the most scriptural in its *shape*, and in its very *leaves*, the good bishop was seriously determined to contend, that it was actually the very *trunk* of the tree, or rather the whole tree, which (most unnaturally indeed,) was all trunk, and had, in fact, no branches to call its own.\*

\* I hope no one will suppose from what I have here said, or may hereafter say, of the opinions of this gentleman, that I feel any thing like unkindness towards his memory. I knew bishop Ravenscroft personally, (though not intimately,) and esteemed him highly as an honest, able, and zealous preacher of the gospel. He was, indeed, like Apollos, “an eloquent man;” but I cannot add that he was “mighty in the Scriptures;” for the truth is, that he was by no means as conversant with them as he ought to have been. He had been called into the ministry late in

Now it may be thought, (as it was by many at the time,) that a "doctrine" so absurd on its face, and so palpably contrary to the whole tenor and genius of the gospel, and to the liberal spirit of our Southern christians, could hardly have been very dangerous, and might have been very safely left to fall by its own fatuity into the disgrace which it deserved. Doctor Rice, however, (as he tells us himself in a subsequent writing,) "thought differently," and for reasons which he has assigned. Thus he says: "It has for some time appeared obvious to us, that there is growing up a spirit in this country, which seeks for marks of distinction between itself and the mass of the people. As Infidelity is out of fashion, and Unitarianism is not popular to the South, there is a great demand among people of a certain sort, (to use a phrase current among all good cavaliers ever since the "merry days of king Charles,") for "a religion fit for a gentleman." There is, also, among many of our republicans, a passion for pomp and show in religious worship. Others, moreover, too indolent, and too much devoted to the world, to secure a scriptural evidence of their being in a state of salvation, are willing enough to look to their priests for assurance. High-church notions, then, do not sink under the influence of public opinion. It is necessary to make efforts to pull them down. The interests of the church and of the country require it." At the same time, as the good Bishop, in order to clear his skirts, as he said, from the blood of *Dissenters*, had,

life, and without much previous study, or preparation of any kind, and, of course, was but a poor theologian; nor had he, I believe, much learning of any sort—certainly none to spare. Still his strong mind, and stronger feeling, inspiring a fervid and energetic elocution, made him an impressive speaker, and his ardent advocacy of the leading doctrines of the gospel justly commanded great respect; so that I really feel every disposition to regard his unfortunate *misapprehension* of the *true* doctrine of the Catholic church, with as much allowance as the nature of the case will fairly permit.

very charitably, warned them all to flee from the wrath to come, by flying to the altar of the *only church*, our Professor naturally felt himself *particularly* called upon, both as a dissenting preacher, and the editor of a dissenting periodical, to answer the summons. Averse, therefore, as he was to controversy, (and we have seen how carefully he had hitherto avoided it,) he felt himself constrained at last, by a sense of duty, to take up his pen in defence of himself and his brethren of all denominations, and indeed of christian liberty itself, against the claims and pretensions of their high-church assailant. Accordingly, in the numbers of the magazine for November and December of this year, he published the review of the sermons already mentioned, in which he examined the new "doctrine of the church," with a force and freedom which he had not hitherto displayed upon this subject; but, at the same time, with a spirit of candour and christian moderation that was altogether proper and becoming. The publication, was, of course, read by many at the time, and with great satisfaction by all the *Dissenters* at least, in the state.

TO MR. KNOWLES TAYLOR.

*Hampden Sydney College, Dec. 17th, 1824.*

MY DEAR SIR,

Our last mail brought me your acceptable letter. I wish that I had more time to spend in writing to you. But you will have to accept of a very hasty note.

I take a very deep interest in the Domestic Missionary Society. And as a pledge of this interest, I am very willing to prepare, as soon as I can, a tract on the subject, which I will forward to you as soon as I shall finish it. I like the idea well.

I think the best thing the Society ever did was to employ Mr. Bruen. He is a man that I love much; and I will thank you to tell him so. Indeed I love many in New York; and if I were not engaged as I am here, I should prefer

taking up my abode with the *choicc* spirits of your city, and labouring in that great vineyard, to any thing else I know in the world.

As to your employing an agent in Virginia; it is my belief that a suitable person will do a great deal of good; but probably accomplish very little towards the increase of your funds. It would be difficult to persuade the few among us who do any thing, that they ought to send money for missionary purposes out of the State, when they know that three fourths of our territory is missionary ground. Yet, while they know this, there is no exertion corresponding to the deplorable desolation that spreads around them. Some extraordinary effort is necessary to rouse their attention. The plan of the Domestic Missionary Society would meet general approbation. And a popular agent would excite much attention. I think, too, that he would be able to form a number of *corresponding* societies, which would agree to send you an annual report, and to receive assistance from you; and that in this way the range of your influence might be greatly extended, and a portion of your energy communicated. I do think that an opportunity of circulating your annual reports to a wide extent, would be worth all that such an agency would cost. For my part, I should be exceedingly glad that your last report should be read by every christian family in the nation.

I am truly gratified to hear that you bear in mind our infant seminary. It is a difficult work to build it up; but by the help of the Lord, I think it will finally succeed. We have five or six promising students in the seminary; eight or ten in the neighbouring college, who will join us as soon as they get through; and several from the south and the west who are coming on shortly. If we had sufficient funds, the number could be easily doubled every year, for several years to come. Pray for us. Ask all your brethren to pray for us.

Present me affectionately to Mr. Little, to Mr. Baldwin,

and to all my good friends in New York, with whom you may happen to meet.

Excuse this hasty *scratch*. May the Lord be with you, and make you useful in his vineyard.

With sincere Christian affection,

I am, &c.,

J. H. RICE.

*To the Christian friends, through whose affectionate liberality, I was made a member for life of the U. F. M. S.*

*Theological Seminary, Feb. 10th, 1825.*

Accept my grateful acknowledgments for this token of respect and kindness. No part of the Church is so dear to me as that of which I was once pastor. I know of no words by which I can so fully express my habitual feelings towards you, as by those of the apostle Paul in the Epistle to the Philippians, first chapter, from the 3d to the 11th verse, to which I refer you. Let it be your constant prayer too, that what is contained in the verse immediately following, may be verified in the change which has separated me from you.

Allow me to say, that your token of love was the more grateful, because it was contemporaneous with one of the same kind to your present pastor. It is delightful to see christian affection extended without being weakened. I remember with gratitude to God, the fine harmonious feelings which pervaded the whole body, when I presided at your late election. And it is my constant prayer, that the Lord Jesus Christ may so rule in your hearts, that at all times you shall be like minded, having the same love, "being of one accord, of one mind."

I thank God that your sympathy has been excited for the poor Indians on our borders. We are debtors to them, to send among them the gospel of Christ. The *first* duty of christians in this country, is to provide for the spiritual

wants of our fellow-citizens; the *second*, to regard the condition of the African race; and the *third*, to civilize and christianize the Indians. One of these ought not to interfere with the other, but each should receive its proper share of attention. May you never be "weary in well doing," "for in due season you shall reap if you faint not."

With more affection than I can express,

I am most truly yours,

JNO. H. RICE.

The prospect, or rather vision, (as it might yet be called) of his future seminary, was now growing brighter and more distinct every day; and, accordingly, the prevailing tone of his mind appears to have been that of cheerful hope. There were still, however, some ominous shadows about it, and, as we might expect, he was occasionally filled with distressing apprehensions of the final failure of his enterprise; and, at times, almost overwhelmed with an oppressive sense of the difficulties before him. Of these, by far the greatest, in his view, was the want of that confidence in the practicableness of his plans, and the consequent lack of that cordial co-operation with him in his undertaking, which he thought, with some reason, that he had a right to expect from his brethren about him; but which he found, (or fancied) that they were rather inclined to withhold. In this state of feeling, he was very naturally disposed to view every thing in the most gloomy light, and to desire at least, most anxiously, that something might be done that should infuse a new spirit into the whole body of them, and animate them into more activity in the cause. But to do this, he could devise no better expedient than to urge his friend Dr. Alexander to visit this scene of his youthful labours, where he seems to have thought that his presence and preaching would operate like a perfect charm, and produce the most happy effects. With this view, he

addressed a long letter to that gentleman from which we give the following part in point.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Hampden Sydney, March 18th, 1825.*

MY DEAR SIR,

The state of things here is such that I have every thing to discourage me. The other Presbyteries have avowedly thrown off all interest in our Seminary. The elder brethren of Hanover Presbytery have kept themselves so insulated, and are so far behind the progress of things in this country, and the general state of the world, that they think of nothing beyond the old plans and fashions, which prevailed seventy years ago. In fact, there is nothing like united, active exertion to build up this institution, and I often fear that the effort will fail. Had I known what I know now, I certainly would not have accepted the office which I hold. But now I have put my hand to the plough, and am not accustomed to look back. There is, however, a sea before me, the depth of which I cannot fathom, and the width such that I cannot see over it.

Some say one thing, and some another, but in many parts of our Synod there is a talk about this Seminary being hostile and injurious to Princeton, and I do from my heart wish that it could be silenced. If I thought it was so, I would resign to-morrow. For I can truly say, that no institution in the country is as dear to me as the Seminary of Princeton, because I think it more important to the well being of the Church than any other.

But now for the application. I have given you this dismal account of Virginia, to convince you that you *must* come to this state during your next vacation. I do think that it is a duty which you owe to your native land. The *only* way to drive out all these bad feelings of which I have spoken, is to excite others of a contrary char-

acter. It cannot be expected according to human probabilities, that the brethren here can do it. Many uncomfortable feelings are associated with them. But all love you with unabated affection, and regard you with peculiar reverence. Your presence would awaken a new set of feelings. A few sermons from you would do more, at this time, for the real good of the church here, than any human means that I can think of. And I am sure that you would hear and see little, if any thing, of the complaints and troubles that exist; for the people would be ashamed to let you know how they feel.

If you could but have witnessed the universal burst of joy, when it was understood that you were coming, and the deep disappointment expressed by every one, on hearing that probably you would not come, you would then know what influence, under the divine blessing, you could exert here. I do deliberately and conscientiously believe that it is your duty to come.

You can with the greatest ease get to Petersburg by stages and steamboats. There are more carriages now in this neighbourhood than I ever saw in any country place; and several people say that they would think it a privilege to send for you to Petersburg, and after having you here for a while, afford you facilities for getting over the mountains. You could thence find a conveyance to Fredericksburg, and so on to Princeton. Now do, my dear sir, think of these things seriously; before you make up your mind that you cannot come. And let me hear from you on the subject as soon as possible.

Our University has just gone into operation with about forty or fifty students. It may be regarded as a comet, which has for the first time just made its appearance; the orbit of which of course is not determined. The aspect, however, is portentous; and I have no doubt that we shall feel the effects of the prodigy in all parts of the state.\*

\* The first appearance of this new luminary in our firmament was indeed rather alarming, and seemed to bode no good. He continued,

TO WILLIAM MAXWELL, ESQ.

*Goochland, April 2d, 1825.*

MY DEAR SIR,

Have I not good reason to justify my love of the good people of Norfolk—the good ladies I mean?

Your letter came to hand, as you may suppose from this introduction; and I return thanks to you for your kind attention; and to your good ladies for their promptitude in executing the business committed to them.

I certainly shall like our Seminary the better for having “Norfolk” in it. Indeed as we are to have both “Richmond” and “Petersburg” there too, I begin to think that we shall make out to live with tolerable comfort.

I have been sent for to organize a little church in Powhatan—having a day to spare, I slipt over to Goochland to see my friends, and have happened to meet with a gentleman going to Richmond, by whom I send this note. He is in a hurry, and that hurries me.

Give my love to your mother, and to all my dear friends. I have been long absent from Norfolk; but I am conscious of no weakening of affection for the brethren and sisters there. And do you tell them, that it is feeble love which absence destroys; but strong, (such as mine) is rather increased than diminished. Do we not love for eternity?

Most truly yours,

J. H. RICE.

however, to regard it with hope as well as fear, and most devoutly prayed that it might prove a “happy constellation,” and “shed its selectest influence” upon the state and country. Nor was his prayer without effect; for its present aspect is certainly auspicious. Without a figure, the establishment of public worship in the University, and of a Bible Society among the students, together with a visible improvement in the whole order of the institution, appear to authorize the hope which we indulge that its future radiations will be not only brilliant but benign,

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Prince Edward, April 6th, 1825.*

MY DEAR SIR,

I returned home last evening from an excursion to Powhatan, and find Mr. G—— just about to take his departure. He is urgent to go, but I must detain him while I drop you a few lines. Mr. G. has pleased us all very much. He would be very popular here; and if he were a single man, I should wish him very much to come to the South.

I went to Powhatan to give some assistance to Mr. P——. He is labouring there with encouraging prospects of success. I do hope that he will build up a church in that blighted and desolate region. He is very active and zealous, and is at once anxious to improve himself, and do good to the people. He has gained love and respect more rapidly, and to greater extent, than I expected. Indeed he will do no discredit to Princeton, or Presbyterianism.”

About this time, Dr. Rice found himself called upon to notice another sermon which the Bishop of North Carolina had lately preached before the Bible Society of that state, and afterwards published, and in which he made what was generally considered as an open and flagrant attack upon the American Bible Society, and all its auxiliaries throughout the country; and with good reason; for, in his discourse, he undertook to show that the act of circulating the word of God, in their manner, without note or comment, was a most pernicious proceeding, inasmuch as it manifestly implied as a fundamental principle, “that the scriptures are exclusively sufficient for their own interpretation.” But this principle, he contended, was “unfounded and dangerous, and ultimately subversive of all revealed religion.” 1st. Because it falsely supposed that the structure of scripture was such as not to require the aid of a skilful interpreter to explain and expound it; 2. Because it implied that

man was not a fallen creature, and therefore so averse to the truth as to be incapable of finding it out by a mere reading of the word of God; and 3. Because it implied that the influence of the Holy Spirit, which was plainly indispensable to a right understanding of the scriptures, necessarily accompanied the reading of them; all which, was contrary to fact, and to the Bible itself. It was, therefore, grossly improper to unite with these societies, in circulating the scriptures *by themselves*, as it involved, in fact, the radical error of separating the word of God from his ministry: whereas, the only proper mode of doing the thing, was to send them along with *the church*, or the *preachers* of it; to wit, the "bishops and other clergy" of the one only "Catholic and Apostolic" church; that is, the Episcopal church, of course.

Now it was easy to see, at a glance, that all this was a mere tissue of misconception and mistake from beginning to end. For, in the first place, it was perfectly plain that the act of distributing the word of God without note or comment, did *not* imply, as the Bishop so strangely assumed, that "the scriptures were exclusively sufficient for their own interpretation," but only implied in fact, that they might do much good by the virtue of their own text, (and the grace of God along with it,) without the gloss of any interpreter whatever; and *this* truth he admitted himself. And how could it be said to separate the word of God from his church or its ministry, when it was actually furnishing the people with the very book which those "authorized agents" (whoever they were,) who were duly commissioned and qualified for the purpose, were to expound and explain? Or could it make any odds *how*, or *by whom*, the text-books of the teachers were put into the hands of the scholars? Indeed the hallucination of the whole argument was so glaring on its face, that the sermon might have been left "without note or comment," to the judgment of those who might choose to read it, even among his own denomination, the great body

of whom were much more likely to go right with the Bishop of Virginia, (who was the President of the Bible Society of the state,) than to go wrong with the Bishop of North Carolina. The latter, however, had no small *authority* with many in his own diocess, and with some out of it; and Doctor Rice was too cordially attached to the great christian cause of Bible Societies, and to the protestant doctrine of the sufficiency of the scriptures, (which the Bishop had incidentally questioned,) to see them openly assailed, and by such an enemy, without defending them against his attacks. Accordingly, he came out with a review of this offensive sermon, in the April and June numbers of the magazine, in which he ably and thoroughly exposed the errors of the Bishop's discourse, and in a style and spirit that gave entire satisfaction, this time, to *all* his readers.\*

TO MR. KNOWLES TAYLOR.

*Theological Seminary, June 25th, 1825.*

MY DEAR CHRISTIAN BROTHER,

Our last mail brought me your very acceptable letter, for which I beg you to accept my sincere thanks. To our heavenly Father, I desire to render gratitude and praise for his mercies both to you and to me, in sparing our lives, and

\* This controversy is gone by, and the question involved in it is not likely, I suppose, to be raised again, or I should have given some account of the argument on both sides. I must say, however, that it was really rather amusing to see how kindly the good bishop saved his antagonists the trouble of answering him, by very fairly answering himself as he went along. Thus after asserting that the act of distributing the Bible without note or comment, as our Bible societies are doing, is dangerous and pernicious, he inadvertently allows that there are *some things* in the Book which any man may read with advantage by himself. Thus he says, "*the preceptive parts of revelation are plain and perspicuous, so as to be immediately apprehended; those which are doctrinal partake of different degrees of clearness according to the nature of the doctrine inculcated; and those which are mysterious, are clothed with an obscurity which even the angels desire to look into. Yet*

renewing our health. May we have grace to consecrate life and health to his service; and when we are called to suffer

they are *all* made the subject matter of *our faith and obedience*, and operative according to our diligence in preparing us for still higher and brighter spiritual attainments." Obviously, then, by his own showing, we may all understand the "preceptive parts" of the Bible, and some of the plainer "doctrines" also, (such, for instance, as the cardinal ones of the sinfulness of man, and salvation by the grace of God through the imputed righteousness of Christ,) which may do us much good, and "become the subject matter of our *faith and obedience*," enough to save our souls, and even prepare the way "for those higher and brighter attainments" which the *angels* of the church may help us to acquire; all by reading our Bibles *without note or comment*. But surely, then, it must be a good thing to circulate them freely; and the bishop evidently forgot what he had said when he concluded that it was wrong.

Indeed he says further, and still more explicitly, in the preface to his sermon, that "he is not, by any means, opposed to the reading of the scriptures without a commentator, as is falsely charged against him. On the contrary, he has many witnesses how earnestly and repeatedly he presses the study of the word of God upon his hearers; and it is his invariable rule," he says, "when consulted what commentator to begin the reading of the scriptures with, to answer *none*; recommending to all to be *first* well grounded in *the scriptures themselves*, by reading, meditation, and prayer, when a sound and judicious commentator may be helpful," &c. Obviously, then, he could have had no difficulty about giving the Bible to the people without note or comment, himself. But surely what he could safely and properly do himself, he ought to have seen that the Bible Society might do as well—unless indeed, (what I can hardly suppose,) he imagined there was some peculiar virtue in a *bishop's* hands.

Then as to the fancy that circulating the Bible without note or comment by means of Bible Societies, separates the word of God from the ministry of the church; it is clearly a mere conceit and nothing more: for does not the proceeding still leave all men at full liberty to apply to any "authorized agents" (to use the bishop's own phrase,) who may have a right "verifiable" to their minds, to assist them in interpreting the more obscure parts of the book? And will it not even prompt them to long and to look for such guides? And was not the very Ethiopian in the bishop's text, influenced by the interest which the reading of the book of the prophet had excited in his breast, to desire

affliction, may we glorify him by humble submission to his will!

I bless God, who put it into the heart of my unknown friend to devote money enough to endow a scholarship in our young seminary. And I do desire to be thankful, that you have been enabled to authorize me to bring an additional poor and pious young man into our institution. In this respect your letter came in most excellent time. There are as many as three or four young men who will be ready to enter the institution next fall, for whom I wish to make provision, and I was casting about for ways and means by which to enable them to do this, when your favour came to hand.

the aid of the preacher who so providentially presented himself at the moment to assist him? The truth is, it is almost impossible for any one to read the scriptures without seeing on their very face, and feeling in his own consenting heart, that he would derive a great benefit from that more perfect understanding of them which a well-instructed minister may help him to attain. So the operation of the Bible Society does not draw men away from the church of God, but leads them to it.

Perhaps, however, the Bishop would have said to this (as he seems to have thought), that though the reading of the Bible would probably put the reader in mind to go to *some* church, it might not lead him to his "Catholic and Apostolic" one; and I must certainly agree that it *might not* indeed. But then, if he really believed, what, we have seen, he maintained in his former discourses, that his "doctrine of the church," or the exclusive right of persons episcopally ordained to preach and administer the sacraments, was "verifiable as a fact *from the Scriptures themselves*," he surely must have agreed that the reading of them was at least *more likely* to lead the reader to his *true* church than to any other; and, of course, he ought to have been very thankful that "dissenters" of other denominations, either from their "false liberality," or their shortsightedness, would unite with high-churchmen, in circulating a book which would thus work against themselves. Apparently, however, the good Bishop was not so well satisfied with the truth of his position on this point, as not to think that it would at least be somewhat safer to *assist* the Scriptures a little by the "*comment*" of a "duly authorized" interpreter. But enough of this. As I said, the error, I hope, is dead. *Requiescat in pace.*

And now permit me to say that I know two young men of considerable promise, whose circumstances are such, that, if the \$175, mentioned by you, could be divided between them, I think they both might be enabled to enter the seminary the beginning of next term, and pursue their studies through the whole course, with that aid received annually for three years. And if you will permit me, I will proceed at once to make the necessary arrangements for that purpose. This, it seems to me, will be making a good use of \$175 a year, for the time. Thanks be to God, for any good done in this world—especially for any good done for our poor southern country!

I have lately been making a calculation for the purpose of showing the destitute state of this region. The result is, that, take our population from the Potomac to the Mississippi, not more than one fifth part acknowledges a connection with the Church of Christ in any form. And of this *fifth*, more than three fourths are under the guidance of extremely ignorant preachers—many of them decided Antinomians! Is not this appalling? Yet the friends of Zion have encouragement. For almost any where in all this region, a missionary sent out with a right spirit, to labour on right principles, can build up a church. It will, indeed, be weak at first; but it will grow; and by and by be able to support itself. O! if we only had the means of raising up labourers of the true gospel stamp, we should produce a mighty change in this whole country,—a change in morals, in manners, in every thing connected with man's best hopes and dearest interests. Do, my dear Brother, continue to pray for us; and urge all our friends in New York to do the same. We greatly need your prayers, and all the aid you can give us. Our people here are doing something; but they are feeble, and need encouragement.

Shall I pay a visit again, to New York? Will it be well for me to come this autumn? I wish, speedily, to get the best information I can on this subject. And I will

frankly state the reasons why I wish, if there is any hope of success, to come on this season.

1. Numbers in the South, who admit the importance and necessity of a Southern Institution, have taken up the opinion that our undertaking is hopeless; and their efforts are paralyzed by despondency. And if we could get fully *under way*, with good prospects of success, they would feel all the energy of hope, and we could command all the resources of the Church to the South. Many, too, who are now out of the Church might be induced to give us aid, if they were sure we should succeed.

2. Any thing like decisive aid from the North, would awaken a spirit in the people far South of us; and we should see them coming in to receive the benefits of an Institution which Northern christians think valuable enough to command their assistance.

3. About enough now has been accomplished to convince all the friends of our Institution, that if we will go zealously forward, we shall succeed beyond all doubt. And nothing seems to be wanting to give new vigour to their exertions, as well as to gain new friends, but a good strong hand at this moment to help us. Without this, however, I fear that languor will seize our people; and they will decline in their efforts.

I do regard this as a critical time then:—one in which help will be most efficient. I can see this, in the effect produced by the communication with which you favoured me. Do you then, and friend Baldwin, and others of my friends, confer together, and give me at once the best advice you can.

I owe you an apology for not having sent you the promised Tract on Missions. The truth is, I wanted to produce something as good as possible for a service so important; and put it off for a leisure time. But since you heard from me, I have been obliged to write one week with another, as much as is equivalent to five sermons a week.

Strange as it may appear, too, and out of character for me, I have been engaged in a sort of controversy. One of the foremost men, and a bishop too, in the Episcopal church, has come out against Bible Societies, in a way exceeding Bishop Hobart. It is Dr. Ravenscroft, of North Carolina. It has fallen to me to review his writings, and oppose his principles. It seemed an urgent service, and I could not decline it. That now is done, and I hope for more leisure. It is still my purpose to send you the best thing I can on Domestic Missions.

May the Lord bless you, and all yours. Give my fraternal love to my friends as you may happen to see them. Remember me to the Committee of the Missionary Society. God be with them.

Your friend and brother,

JOHN H. RICE.

About this time, he was delighted to receive the promised visit of his friend Dr. Alexander, who had come by the way of Norfolk and Petersburg, to Prince Edward, and now came to lodge with him in his "old quarters," in the house of the President of Hampden Sydney College. The meeting between them was doubtless very agreeable to both parties, and particularly, we may suppose, to our Professor, who took great pleasure in showing his guest his new building, (a very decent edifice then fairly covered in, and finishing off inside with all despatch,) and in unfolding his views and plans for the future enlargement of the institution, which had now assumed their final form, and were substantially these. In the first place, he proposed to open a subscription on a large scale, to raise the sum of seventy-five thousand dollars, for the founding of three Professorships in the Seminary, and thus make the establishment complete at once. At the same time, he intended to make specific collections, for the purpose of completing the necessary buildings for the accommodation of a hundred students,

and the houses for the professors, as they might be needed. In the next place, to enlist all the churches of the state, and of North Carolina, in the support of the institution, it would be proper to transfer it back again, in the first instance, from the care of the Presbytery of Hanover, under which it now was, to the care of the Synod of Virginia, and afterwards, by some proper arrangement between them, to place it under the jurisdiction of the two Synods of the states just mentioned; and perhaps also of the Synod of South Carolina and Georgia, if that body could be brought (as he sometimes flattered himself it might,) to drop the small school which it was talking about raising within its own bounds, and come into his larger views. In the mean time, to secure the funds which were to be raised, (and in fact to promote the raising of them by making the contributors feel that their donations would be safe,) as the General Assembly of the state had refused to grant a charter to the Trustees, it would be necessary and proper to apply to the General Assembly of the church, which was incorporated by an act of the Legislature of Pennsylvania, to take the Seminary and its stock under their care; and in so doing, that body might adopt some formal agreement with the Synods that would secure the due subordination of their institution to its own authority, so as to preserve the integrity and harmony of the whole system.

Such was the plan in all its extent, which he proposed to accomplish however, of course, by degrees, involving, as we may see at a glance, the combination of a great variety of conflicting interests, schemes, and feelings, and presenting almost insuperable difficulties at every step; but which we shall find him actually accomplishing at last, by patience, perseverance, and the blessing of God, with complete success.

The first thing, then, now to be done, according to this scheme, was to begin to raise the funds for the endowment of the Professorships. And here he rightly judged that it would

be proper to open his subscription, in the first instance, at home; for if he could succeed, as he might fairly hope to do, in getting a handsome sum subscribed in the neighbourhood of the Seminary, and in other parts of the state, he might more confidently expect the contributions of distant brethren, from the assurance which it would give them that their donations would not be thrown away; while the liberality of these last again would not only encourage the first in the same manner, but further stimulate them by a proper pride, and sense of character, to do their best. In this way, he trusted that he should be able to excite a generous emulation between christians of the South and North, and bring them all to unite together in advancing his object with the greatest effect. As he could not, however, leave his duties at the Seminary, for any long period, it was necessary for him to find an agent for the work; and, most happily, a young missionary from the Seminary at Princeton, by the name of Robert Roy, was then labouring in the county of Nottoway, close by, who he thought, from his principles and feelings, would be the very man for his purpose. He hastened, accordingly, to enlist him in the service, and was glad to find that he was ready to engage in it at once with that prompt and cheerful spirit which seemed to promise as well as hope for success; and, availing himself now of the fine spirit which he saw that the "talk" of his friend, Dr. Alexander, (who had just left him,) had excited, he sallied out with his new aid to the neighbouring county of Charlotte, and opened the subscription there among the people of his former pastoral charge, whom he now called upon to give a proper *lead* in the noble enterprise before them. The appeal was answered at once with great liberality, and the example of Charlotte was immediately followed by Prince Edward with equal spirit; when, leaving Mr. Roy to pursue the work alone, Doctor Rice returned to the Seminary to perform his proper duties there.

But whilst the Professor was thus pursuing his plans, the

bishop of North Carolina, whose sermon before the Bible Society of that state, already mentioned, had excited no small criticism in his own diocese, had thought proper to come out with another, in further explanation and defence of his views on the subject, entitled, "a Sermon on the Study and Interpretation of the Scriptures," which he preached accordingly in the Episcopal Chapel at Raleigh on the 20th of March, of this year, and which was afterwards published by the vestry of the church, for the benefit of all concerned; and the bishop, who, it seems, had felt himself particularly galled by our reviewer's critique of the first, thought proper to send him a copy of the last, with a strange sort of note in which he fairly challenged him, as it were, to notice it in the magazine. This proceeding was obviously a little provoking; but Dr. Rice, we are sure, only read the *courteous* billet with one of his good-natured smiles, feeling some pleasure perhaps to see such an acknowledgment of the power of his pen, and, possibly, some small disposition to give the gentleman the satisfaction which he seemed to demand. Averse, however, as he certainly was to any thing that might even look like a personal controversy, he would, no doubt, have left the Bishop to "digest the venom of his spleen" at his leisure, if he had not thought that the cause of truth required him to answer this new attack upon the Bible, with proper spirit; and he did so accordingly, in a full and fair review of the discourse, which appeared in the July number of his work, and which was much read, and warmly approved.\*

\* Here again, it is really surprising, that Bishop R—— did not perceive how easy he had made it for any one to answer him from his own words. For why do we want his great rule of interpretation, which is, that in case there is any question raised about the true meaning of the text as to any particular doctrine, "That interpretation of Scripture is to be followed and relied upon as the true sense and meaning, which has been invariably held and acted upon by the one Catholic and Apostolic Church of Christ;" or, as he afterwards styles it, the "Primitive Church?" Why he says, we want it

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Theological Seminary, Aug. 6th, 1825.*

MY DEAR SIR,

I presume that you are all safe and settled at home, and that the excitement of a return to your family has subsided.

to settle disputes, which will be sure to rise among readers of the Bible. But is not this, obviously, as much as to say, that we must have an infallible interpreter of the book upon earth? (the very error of the Papists indeed.) Yet he says, "In explanation of this rule, it is to be borne in mind, that while God hath fully and clearly revealed his will to us, yet he hath *so done it as to form a part of our trial.* While all things necessary to salvation are set forth in his word for our learning, Scripture is nevertheless so constructed, that the unlearned and unstable can wrest it to their own destruction; and the word of the gospel is *either a savour of life unto life, or a savour of death unto death,* as we receive and apply it." And he adds, "If this was the case in the Apostolic age, as St. Peter and St. Paul both declare that it was, much more is it possible, and to be expected, in these days of multiplied divisions and latitudinarian departure from the faith." All very true; but is it not perfectly plain then, that if his rule *could* settle these disputes, as he pretends, it would, by his own showing, disappoint the design of the Holy Spirit in "*so*" framing the Scriptures "*as to form a part of our trial,*" in this our mortal state? And ought he not to have been sure, therefore, that the rule itself must be vain? (just as sure as we may be that a medicine made to prevent death must be *quack.*) And why could he not be satisfied to bear his part of the trial, and wait patiently till the day of judgment, when the only infallible Interpreter would interpret his own word, and decide all disputes about its true meaning forever?

Moreover, when he acknowledges that diversities of interpretation prevailed in the days of the Apostles themselves, is it not wonderful that he was not struck with the decisive fact that neither Peter nor Paul ever proposed to cure the evil by summoning the disputants to come to them for the true interpretation of their own writings? For why did they not? Evidently because it was plain that if men of "perverse minds" would "wrest" what they had written, they would be equally apt (and even more so) to wrest what they would say in further explanation of it. The fault was not in the scriptures, but in the

As ill news flies apace, I should surely have heard if any disaster had befallen you. I will take it for granted then, that through your whole journey you had rich experience of the care and kindness of our heavenly Father. And I do hope, that the safety and facility with which you find that you can visit us, will induce you before very long to repeat your excursion. I do believe, that if you could make such an one every year, it would prolong your life, and extend your usefulness. It might be the means of bringing your children acquainted with the children of those who will never cease to love you with a fervour and perpetuity of affection, which is rarely to be found, except among old Virginia Presbyterians. I greatly approve of every thing which extends and strengthens kindly feelings. And I love to see friendships growing up among the children of those who have been fast friends. Come then, often among us; and let us enjoy the pleasure of showing, or rather trying to show how much we love you. I do wish that you could stay some

*hearts* of their readers, and these the Apostles could not change. But the power and authority of the "Catholic" or "Primitive Church" cannot be greater than that of the Apostles who founded it. Indeed I may state the argument still more strongly, and say that the power and authority of the Primitive Church cannot be greater than that of the Holy Spirit who inspired the Apostles to indite the scriptures; and if, as Bishop R. concedes, and indeed contends, all the various forms of expression in which the Divine Inspirer has chosen to communicate the doctrines of the gospel, cannot so fix and ascertain the meaning of his word, as to exclude the misconceptions of men of carnal minds, who may "wrest the scriptures to their own destruction," is it not manifest that no additional statements of any mere men whatever, call them fathers, confessors, martyrs, or what you will, can help the case? Is it not clear, indeed, that they can only embroil the strife by undertaking to compose it, and increase and multiply the grounds of controversy, and points of dispute, by furnishing new materials for difference of opinion, and absolutely interminable debate? Surely "the Bible, and the Bible alone, ought to be, as it is, the religion of Protestants,"—and of all who call themselves christians in our land.

weeks here, and visit your old friends from house to house. I think that it would do good both to them and to you. The stimulus which good, hearty, old-fashioned Virginia friendship would give, would be a better tonic and cordial than wine could furnish.

We are at length in occupancy of a part of our new building. We find it a very pleasant comfortable house, thus far, and I think when all things are fixed about us, that it will make a very desirable residence. It appears to me, too, that there has been a good stirring up of the people in behalf of our Seminary; and that they are more than ever resolved to build it up, and place it on a respectable foundation. Mr. Roy is engaged as our agent, and I hope that he will be efficient. He has not had a fair trial yet, but I think he has the talent for that work.

I have spent all the time I could possibly spare, from home since I saw you. I have made a number of excursions into different parts of the adjacent country, and have been out a week with Mr. Roy as agent. Owing to this, I have it not yet in my power to give you any remarks on your book. I have just run over it in a very hasty manner, so as to have a general view of the arrangement. With this I am greatly pleased. Your management of Hume's sophistry also gratified me highly. On this part of the subject, only one thing occurred to my mind, as a subject worthy of your consideration. You know Brown (see Cause and Effect) denies that a miracle is a violation of the laws of nature; but says, if it is, that Hume's objection is unanswerable. Brown's works have considerable influence in some parts. And it has occurred to me, that it would be worth while, in another edition, to take some little pains to settle the true idea of a miracle.

Mrs. Rice joins me in much love to Mrs. A. and the children. If you will come next summer, we can give you much better quarters than you had before. And I hope that you and Mrs. A. know that we think it a high privilege to

minister to your comfort all that is in our power. I am as ever,

Yours most truly,

JOHN H. RICE.

Present us kindly to Dr. Miller and Mr. Hodge.

TO THE REV. LEONARD WOODS, D. D.

*Theological Seminary, Aug. 6th, 1825.*

MY DEAR BROTHER,

Since I wrote last, we have obtained the occupancy of a part of our building; and feel ourselves now at home in the Seminary. It is a plain, comfortable house. May God make it his habitation, and imbue all here, and all who will be here, largely with his spirit.

I have better hopes now than when I wrote last. The Directors of our Institution wanted me to go on again to the North, and solicit aid. But I said that I could not go again, unless I could say and show that our own people had taken hold of the thing in good earnest. If they would adopt a plan for putting the Institution into full organization, send out agents, and make full trial of the Southern people, then I would go to the North, and ask the brethren there to help us. Accordingly a promising agent has set out, and made a very good beginning. I went with him two days, and obtained about four thousand dollars. This however was among my particular friends, and in the best part of our state. How the whole plan will succeed I do not know. Pray for us.

Mrs. Rice intended this day to have written to our beloved Mrs. Woods, but on learning that I was writing to you she declined. She has lately had a terrible inflammation in her eyes, which has left them too weak to be used much. She hopes that this will be a sufficient reason for not writing. Our hearts continually go to Andover with a fervour of love which I know not how to express. My brother, shall we not meet again, and enjoy such communion as we have en-

joyed in times past? God grant us this privilege. But if not on earth—Oh! may we meet in the mansion which Jesus has provided for his friends! We are, with best love to all in your house, and the brethren about you, truly yours.

So testifies your brother,

JOHN H. RICE.

TO MR. KNOWLES TAYLOR.

*Theological Seminary, Sept. 1, 1825.*

MY DEAR FRIEND,

I enclose to you a letter which I have written to Mr. Little, and which I will thank you to hand to him. I have there expressed my views and feelings in relation to this scholarship. I can see the finger of Providence in this thing, as distinctly as in any event ever brought under my observation. I doubt much whether any donation near the same amount has done the same good in as short a time. It came exactly in the right moment to second some very important efforts to which I was urging the friends of the Seminary. And it was blessed to the excitement of a feeling, in the friends of religion among us, in favour of the Seminary, beyond any thing that I have seen. The truth is, while all acknowledged the necessity of our institution to supply the wants of the Southern country, most thought that it was an impracticable scheme. So few, they said, here, cared for these things, that it is hopeless to undertake by them to raise so great a structure as a Theological Seminary; and it is in vain to expect that the Northern people will do this work, while engaged in so many others. And really I began to fear that I should have to labour at the *foundation* all my life. But now I have good hope that this temple of the Lord will go up in my day. At my instance an agent was sent out, about four weeks ago, who has succeeded in obtaining for the general purposes of the institution, about two thousand dollars a week in the country. He is going on the plan of finding first in the South, and then elsewhere,

fifty men who will bind themselves each to pay one hundred dollars a year, for five years. He is also to find one hundred men who will agree, each, to pay fifty dollars a year for the same period. This will endow two professorships. Besides this, he carries a third paper on which he receives subscriptions and donations for any sum from two hundred and fifty dollars down to twenty-five cents. On this plan our agent has already obtained about eight thousand dollars. All this too was procured in one congregation; the one to which I was Pastor, the first year of my ministerial life, and before the Providence of God called me to Richmond. He is going through the whole Presbytery in this way, and although I do by no means expect that he will have equal success where I have never laboured, yet this example will exert a considerable influence. So that I hope our Presbytery will raise enough to establish one professorship. I have the pleasure to add that I have just returned from a trip to North Carolina, the object of which was to convince the brethren of that state of the importance and necessity of building up a Southern Institution. In this it pleased the Lord to make me successful beyond my expectations. So that I have good hopes of seeing the Presbyterians of that state taking hold of this great object, in company with us. I bless the Lord, and take courage. And now if I can just engage the brethren to the North to take hold of this thing with a strong hand, and help us, the work will go on prosperously.

I am sensible, my dear brother, that in the case of this scholarship, the Seminary is greatly indebted to your instrumentality under God, for this blessing. I have therefore given a sketch of the providential benefits that have already grown out of it, for your gratification as well as Mr. Little's. Is it not an honour and pleasure of the highest character, to be God's instrument in doing good? Go on, brother, and the Lord bless you in all things!

I am ashamed to have to apologize again about the Tract.

But really if you could see how I have been pressed in every way, you would not think it strange, nor hard. A Tract on that subject must be written with great ability. I cannot do justice to it. But as I have promised, I want to do my *very best*. So bear with me a little longer. And pray for me;— and cherish towards me that fraternal affection with which I delight to subscribe myself,

Truly your friend and brother,

JOHN H. RICE.

TO JONATHAN LITTLE, ESQ.

*Theological Seminary, Sept. 1, 1825.*

MY DEAR SIR,

I have just received from my friend Mr. Baldwin, your order on Jonathan Little & Co. for two thousand five hundred dollars, to endow a Scholarship, (to be called Little's Scholarship) in our Seminary. This paper will be laid before our Board at their next meeting, and then of course you will hear from that body.

In the mean time, however, I must be permitted to express my sense of your christian liberality towards this infant institution. Surely, my dear sir, it was God who put it into your heart to remember us in this way, and at this very time, and to him we will give the glory. But while in all things, we acknowledge him as the author of good, yet it is right that we should express our feelings of grateful affection to those whom he honours as instruments of his goodness. And, as it was in this thing your object to do good, it is entirely proper to inform you, that already your benevolent wishes have been accomplished. My friend Mr. Taylor gave me an intimation of this matter at a time when the difficulties of establishing this Seminary seemed to be increasing, and many of its warmest friends were desponding. I began to feel as though I were alone in this great work. But when it was found that the Lord had put it in the heart of a brother in a remote place to found a Scholarship

in the Seminary, it gave an impulse which has been generally felt. Our languid friends here were roused, and more has actually been done in six weeks, than in the previous twelve months. Besides, through your liberality, and the zeal of my excellent friend Taylor, I have been enabled to encourage two young men to enter the Seminary, who although they had some little means of their own, were utterly at a loss how to make out a sufficiency. Still farther; this *first scholarship* is likely, I think, to lead to the establishment of others. Such is the power of example. So that on the whole I can confidently say, *that I have never known the giving of the same sum, in any instance, productive of so much good in so short a time.* I thought that you ought to know this. It is a part of your reward. But a still higher gratification awaits you. In that blessed world, to which, through divine grace, I trust you are going, you will see in succeeding times, a number of faithful labourers, educated on this foundation, welcomed into the joy of their Lord; and many souls, saved through their instrumentality, returning to the mount Zion above. You will witness the honour thus given to our adorable Saviour, and endless happiness conferred on many human beings. And this will be enough!

That God may prosper you in all things; that your soul may be in health; that you may be an honoured instrument in giving still wider extension to the blessings of the Redeemer's kingdom; and that at last you may be acknowledged and rewarded as a faithful steward of God, and a good servant, is the prayer of,

Dear Sir,

Your affectionate friend,

And fellow-servant of our Lord,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Theological Seminary, Oct. 16th, 1825.*

MY DEAR SIR,

Our Presbytery met yesterday week; and although we anticipated a stormy time, we were happily disappointed. I do not know that we ever conducted things in a better spirit. All broke up in harmony and peace; and, for my part, I have better hopes than I have felt myself at liberty to entertain for several years. Indeed, I hope that the cloud is breaking, and that what we feared would be a storm of wrath, will be a shower of mercy. As for the other two Presbyteries, I know very little of the state of things among them. But I think that there is a redeeming energy in the principles which we hold as a church, which, under the divine blessing, will bring all things soon into better order.

Mr. Roy still goes on successfully. His subscriptions in Prince Edward and Charlotte, amount to about fourteen thousand dollars. We have retained him for a year, and I hope in that time he will establish two Professorships, and get money for a considerable contingent fund beside. We have now organized an Education Society, and I hope that it will be more efficient than it has been.

My absence from home was occasioned by an appointment given by our Presbytery. I visited the venerable Synod of North Carolina, for the purpose of awakening an interest to the South, in our Seminary. Herein I was made completely successful. The Synod did what I wished in every respect; that is, adopted resolutions which I proposed, appending to them the declaration that they were by no means to interfere with the engagements of that body to the Seminary at Princeton.

Your visit to us last summer, constitutes an epoch in the "Annals of our Parish." Things are commonly spoken of as having happened just before, or just after, or

while Dr. Alexander was here. I do hope that Providence will permit you to come among us again. And if I could have my wish, you would render your last services to the church here, and lay your bones to rest in the land of your nativity. We shall bid *James* a most hearty welcome should he come to this state; and if he likes to labour can give him work enough.

There is an opening at Milton on Dan river, just on the Carolina and Virginia line, for a young man of talents and prudence, which claims attention. It is wished that such an one should superintend a female academy, hear two recitations a day, and preach in Milton, (a growing village of about three hundred or four hundred inhabitants,) for which they will give about seven hundred and fifty or eight hundred dollars. Do you know any one to suit that place? I also want a man to live in a private family in Albemarle, and teach three small children about five hours a day, for two hundred dollars. If you know of one to fill either of these places, please to inform me by return of the mail.

We unite in best love to Mrs. A. and the children.

Most truly yours,

JOHN H. RICE.

TO MR. KNOWLES TAYLOR.

*Theological Seminary, January 7th, 1826.*

MY DEAR CHRISTIAN BROTHER,

I received your welcome letter by last mail, and hasten to let you hear from me.

I thank you, and much more I hope, do I thank God for the zealous interest you take in our Seminary. May the Lord prosper all your attempts to do good in this way!

I have learned that through this Southern country there are some fifteen or twenty young men, who have made up their minds to study divinity, and are now engaged in teaching little schools to enable them to buy victuals and clothes; while they are reading with private clergymen, who have

perhaps in all no more books in their library than a strong man could carry on his shoulder. Such preachers are better than none, but they are very poorly prepared for their office, especially in this age when every form of error is afloat. But the principal objection to theological education in these insulated situations is, that the young men know nothing of the spirit of the times; but go forth as cold and dead in relation to all works of christian benevolence, as though they had lived a hundred years ago. Now we want men all on fire, and at the same time so acquainted with the state of the world, that they will be ready to take hold, at the right place, of any work of christian love that Providence may set before them. I think that it would be a good deed to get the most promising of these young men out of their dark corners, and bring them into the church through the Seminary. It would add very greatly to their usefulness. They would be much better prepared for co-operation with their brethren. If you approve of it, I will ascertain whether some might not be found among them, worthy of the benevolence of the New York Society.

I am very greatly pleased with the plan of your Education Society. I regard it just as you do; and pray for God's blessing on it. I do hope that your anticipation respecting their regard for us will be realized. I wish that Princeton, Andover, and Auburn may always find friends and supporters. But I am well persuaded, from actual observation, that the most urgent wants are here, all around us. This place is like a well surrounded by half a dozen palm trees, in the great desert of Africa.

I do hope that your new Secretary will serve you as well as my friend Bruen. Mr. Philips will have hard service with the church to which he is called. The Lord be with him! I am truly sorry to hear that you have lost friend Hubbard from your society. I loved him as a brother in Christ.

What you tell me of Mr. Bruen's being invited to go to

Boston, interests me deeply. I do delight greatly in witnessing the union and co-operation of christians in building up the kingdom of our common Lord. And a measure which will infuse new vigour into Domestic Missions will deserve to be celebrated on earth and in heaven.

But this is a work of extreme delicacy and difficulty. A National Society ought, by the terms, to embrace all evangelical denominations. This, however, I apprehend, cannot be effected with any prospect of success. Three difficulties are in the way. 1. Difference in point of doctrine. 2. Difference in regard to church government. 3. Difference as to preparation for the ministry.

As to the first—steady, consistent Calvinists cannot agree to send out Arminian preachers, and build up Arminian societies; and Arminians will feel in the same way with regard to Calvinists. 2. Episcopalians will not aid in sending out *Dissenters*, as they persist in calling them, and the advocates of clerical parity will not aid in building up Episcopal churches; and so of other denominations. 3. Of the two thousand Baptist, and twelve hundred Methodist preachers, in the United States, not one hundred are educated men. One half of them can barely read the English Testament. Many are rank Antinomians; many are mere fanatics, who expect to produce effect by noise alone. How can any well ordered society accept of Missionaries such as these? But if they are rejected, the denomination to which they belong will be greatly offended. It strikes me, on the whole, that the best plan will be to have a society made up of such as agree in fundamental doctrines, and in the great principles of Church government. Thus all the orthodox Congregationalists, the General Assembly Presbyterians, the Dutch Reformed, and the Associate Reformed, might form a society which should have the nation for its sphere, and the propagation of christianity throughout the nation for its object. But I doubt much whether we could safely go farther. If

you can send me any thing that will throw light on the subject, pray do so.

I hope you will forgive my negligence about the French Review. I place great value on it; and find it very useful in assisting me to form a general idea of the situation and progress of the world. I have received ten numbers of it; and beg you to continue your kindness in procuring it for me. At first it was taken by a literary society at our college; but the society is unable to pay for it; and I have taken it off their hands. Please to let me know the cost.

I have not yet done; but must quit, or tax you with another sheet.

In much fraternal love to you and all my friends in the city, I am most truly yours.

JOHN H. RICE.

TO MR. KNOWLES TAYLOR.

*Theological Seminary, April 2d, 1826.*

MY DEAR BROTHER TAYLOR,

The simple reason why I have not written to you is that I had not time. It has been necessary for me to leave home a good deal lately, and while at home I have had more to do every hour, yea and every minute, than I could do. Our seminary is small; but there are as many classes as at Princeton or Andover. Mr. Marsh does nothing but teach Hebrew; so that I have more than the work of two Professors to perform every day. Besides all this, every individual in the seminary, and all in my family, except Mrs. Rice, have had the influenza. You will then excuse me.

I wish you to have as full information as possible of our Institution. I therefore mention to you that,

The first class which entered consisted of three. Of these one is licensed, and is a very popular preacher; now labouring in a very desolate region, with good hope of building up a church. The other two will not be licensed for several months,

The second class consists of two; of whom one was obliged to leave last fall to take a school. The other is a fine young man, who bids fair to make a very active labourer in the vineyard.

The third and last class that entered consists of eight, besides one irregular student who has joined it for a time.

There is a very fine spirit among our young men. And I think they visibly grow in zeal, and in christian benevolence. They take considerable interest in the religious instruction of the blacks; and I do think are doing good in that way.

I have just received a young man from North Carolina, who has come on in expectation of getting assistance to prosecute his studies. I like him very much as far as I have seen him; but his means are so limited, that he will need a hundred dollars a year for three years. Can you raise from friends to that amount? Or must I look in part to some other source?

It is necessary that you should understand the state of things at the South. It is the universal custom to engage teachers with us by the year, and not by the quarter—so that all the young men who engaged last fall must continue until the next. That is the earliest time at which any of them can be brought into the Seminary. And it will be necessary for me to make arrangements during the summer to bring them forward; otherwise, when next fall shall arrive they will probably be obliged to engage for another year. I have put things in train, and during the summer will be able to ascertain how many may be drawn from their hiding places, and be brought into our Institution. And I shall wish very much to know how many I may venture to receive.

I rejoice to see the movements in relation to the Domestic Missionary Society. If possible, I will be at New York when that great matter is taken up. I shall delight to have a hand, even if it lifts only a feather, in building up a sort of National Domestic Missionary Society.

I write in extreme haste. I want you to say a word to Mr. Philips about the Education Society. As soon as I received his letter I wrote to the West for some young men there, who I knew needed help. But I have yet received no answer. This has kept me from writing hitherto. But why must young men supported by the Missionary Society, intend to ride as missionaries in the west? There is not a corner of Indiana, or Illinois, which needs missionary labour more than it is needed for scores, and hundreds of miles, all around us.

Give my love to all my New York friends as you see them. And continue your interest for our seminary.

Affectionately your brother in Christ.

J. H. RICE.

TO MR. KNOWLES TAYLOR.

*Theological Seminary, June 24th, 1826.*

MY DEAR CHRISTIAN BROTHER,

I received your letter by the last mail, and seize the first opportunity to answer it.

I had never set my heart so much on any jaunt as on the one I had planned to your city this spring. Above every thing I wished to be at the formation of the Home Missionary Society. But the interests of our Seminary made it necessary for me to go, about the first of April, into North Carolina. There we had for a few days a return of wintry weather. The cold was really severe, and brought on a return of influenza, which kept me confined until I barely had time to get to the General Assembly. There the oppressively hot weather, and the city water, induced an affection of the bowels which harrassed me exceedingly, and rendered me unfit for travelling. I did not, however, relinquish my purpose of going to New York until the time for absence had elapsed, and I was obliged to return to my post in the Institution. But if Providence spares me another year, I shall hope to be at the anniversaries in your city.

I suppose you have seen by this time, the connection formed with the General Assembly. Our reasons for seeking this measure, and in the particular form in which you find it, were the following:

1. We wish to bind together in the bonds of love all parts of the Presbyterian church; and while we do not think that the General Assembly can undertake the active management of a distant seminary, we think that the highest Judiciary of the church, ought to exercise a paternal superintendance over all such institutions. Besides, a Theological Seminary is a common interest. The whole church ought to help to build it up, and to keep it sound and healthful. We therefore were entirely willing to give the Assembly such power over this School of the Prophets as that body can beneficially exercise.

2. As our Institution grows we find that it will not do to have it connected with one of a literary character. They interfere. Jealousies are excited. The Trustees of the College require more power over us than we think it safe to give. Therefore we have withdrawn entirely from the College. But the legislature of Virginia can in no way be induced to grant a charter to a Theological School. We thought it best then to form such a connection with the General Assembly as would enable us to cover our money with their charter; and thus keep us independent of any mere worldly body of men.

I am exceedingly pleased with the complete success of all my plans in this respect; and with the entire, unanimous approbation of them by the General Assembly.

But we have enemies to encounter, and opposition to put down in the South. Infidels and Sectarians are very jealous of us, and watchful against us. But I do hope the Lord is on our side, and that the church is praying for us. I am more than ever convinced of the importance and necessity of our institution. The South needs it greatly, and it must be built up. For there is no part of the world, where men of

high talents and great acquirements, of polished taste and fervent zeal, are so much needed as in this great country that stretches from the Potomac to the Mississippi. And our Seminary is the only one South of Princeton, between the Atlantic and the Pacific, which purposes to take young men *after they have gone through college*, and give them a thorough training. We therefore feel that we have the claim which brotherhood gives us, on all who love the Presbyterian church, and the cause of the Redeemer in this land of desolation.”

In the mean time, Bishop Ravenscroft had published a pamphlet entitled, “The Doctrines of the Church Vindicated from the Misrepresentations of Dr. John Rice, and the Integrity of Revealed Religion Defended against the ‘No Comment’ Principle of Promiscuous Bible Societies,” being a long and elaborate answer to the several reviews of his sermons which we have mentioned, and containing, of course, a reassertion of his own views upon the subjects involved in them, with some additions, and replies to the reviewer’s remarks; which naturally claimed our Professor’s attention. In this work, indeed, the Bishop had evidently collected all his power for the purpose of demolishing the provoking Presbyterian who so obstinately opposed his “doctrines,” and had displayed, accordingly, no small share of that species of ability which he possessed. Unfortunately, however, impelled by his sanguine temper, he had indulged himself in a virulence of language which, to say the least of it, was not exactly becoming in one who claimed to be a regular descendant of the Apostles, and was certainly not well calculated to “grace his cause,” in the eyes of any reflecting readers.\*

\* It would seem from some expressions of Bishop R. which fell from him, (as we are told by the writer of his Memoir,) only a day or two before his death, that he probably regretted the harsh and violent expressions which he had suffered himself to use in this pamphlet—though

On receiving this pamphlet, and glancing over two or three of its first pages, Dr. Rice was strongly disposed not to notice, nor even to read it. The strain of personality and insult, indeed, which pervaded the whole performance, appeared to forbid the respect of an answer; and he felt the strongest possible repugnance to prolong a controversy which he saw was not to be waged, on his adversary's part, in a christian spirit; but in the worst style of a merely worldly contest. Upon reflection, however, and consultation with some judicious friends, he became satisfied that not only his own reputation, but the cause of christianity itself, required that he should not leave his high-church antagonist to exult (as he would be sure to do) in the mere appearance of victory which silence might seem to yield; but to give him that final and finishing answer which he had so rashly provoked; and accordingly he commenced a Review of the "Vindication" in the Magazine for July of this year, which he continued in the following numbers for several months. In this work, which was afterwards published in a pamphlet, he collects all his strength, and all his learning, and puts them out with visible and striking effect. The topics, indeed, are of course the same which he had already broached in his previous pieces; but he extends his remarks to embrace the new

his words were general. "I have much" said he, "to be forgiven of God, and have many pardons to ask of my fellow men, for my *harshness of manner* towards them. But," said he, "lifting his eyes to heaven, and striking upon his breast, there was no harshness here." (Memoir prefixed to his Works, p. 65.) It is stated, too, I see, in the Preface to his Works, that on his death-bed he gave full permission to the editors "to alter the form of the Vindication, and to *change some expressions in it.*" This, however, it seems, they did not think proper to do, choosing rather, as they say, "to republish the tract as it was originally written; *that the reader might be able to form an unbiassed judgment of its original character;*" and accordingly this unfortunate specimen of the *odium theologicum* remains unaltered, to claim the pity and pardon of all who have a real respect for the memory of its author.

objections and assertions of his opponent, and not only maintains the ground which he had formerly won from him, but enlarges it by new conquests. The style and manner, too, of his argument are as happy as the subject and matter of it are important. It is not a dry discussion; but he enlivens his reasonings with a frequent flow of good humour, and occasional sparkles of wit, that make it highly entertaining. Some of his sallies, indeed, are perhaps a little too piquant; but they are certainly free from all malice, and considering the abundant provocation which he had received, are entirely fair, and very properly applied. We may add, that these articles were read as they appeared by many persons of all denominations, with great satisfaction; and our reviewer was very generally allowed not only to have had the best cause, but to have argued it with much more ability than his eloquent but intemperate opponent.

TO THE REV. LEONARD WOODS, D. D.

*Theological Seminary, August 12th, 1826.*

MY BELOVED BROTHER,

I was extremely glad to see you the other day, although it was only on paper. But you gave me so perfect an image of yourself that I enjoyed your society in a very high degree indeed; and I do most heartily wish that you would often step in, and let me see you in the same way. But I had rather see you *in propria persona*, and feel the touch of your right hand, and catch the beam of your eye, by ten thousand fold. When shall I have this pleasure? The meeting of kindred spirits, and the interchange of affection and thought, is to me more like heaven than any thing I enjoy on earth. God seems to be nearer to me when I am surrounded by his dear children, who have much of his spirit, than at any other time.

My friends need not wonder that they have heard but little for a long time of Mrs. Rice and myself. My aged

father has been with us since last November, and a considerable part of the time a very great sufferer. He, at the age of eighty, has been labouring under a general dropsy. For the last six weeks he has, though weighing two hundred, been, as to body and mind, in a state of infantile imbecility. Day and night, we have been obliged to attend to him without intermission. He is, within two or three days, somewhat better. But as long as he lives he will require constant attention.

The drought is like to destroy the crops here. The heavens are like brass, and the earth like iron. The staple commodities of the country are worth almost nothing, and a general gloom seems to pervade the people. But for all this, they do not repent of their sins, and turn unto the Lord. Religion is in a very declining state. Christians, in their anxiety about the world, forget their duty, and neglect their spiritual interests. And what is truly shocking, in the society here, which bears the character of being the most orderly of any in the country, there have been committed some most atrocious crimes lately. The community has indeed been in a ferment for a while; and, among other things, have parted with their minister.

We had have thirteen young men this term. Two have left us. One came, a licentiate, to stay only for a while. He has received but little benefit: the other is licensed, and promises to be extremely popular. We expect six or eight more next term. Perhaps we may rise to twenty. I am doing all I can to extend the sphere of our institution, and I hope for success. But I must have more help or I shall sink. Mr. Marsh teaches Hebrew very well. But I have the work of two and a half professors to do. And it is too much. I did hope by the end of this year to get the means of getting another professor. But the pressure of the times has cut off that hope, and I do not know what I shall do. I must get an agent to go to the North and East, and plead for my life. Perhaps my friends through the Northern and

Middle states, will make one vigorous effort to save me from death. I have no expectation that I can go through the excessive labours that I now have to perform, and not utterly break down my shattered constitution.

I thank you heartily for your sermon. In my next I will tell you freely what I think of it.

I rejoice greatly to hear of the success of my beloved brother Cornelius, as agent for the Education Society.

If Mrs. Woods knew exactly Mrs. Rice's situation, she would love her for not writing. She and Harriet (now with us) join with me in most fervent love to yourself, Mrs. W., and all the children, and the brethren and friends in Andover.

I am truly yours, as ever,

JOHN H. RICE.

TO THE REV. SAMUEL L. GRAHAM.

*Theological Seminary, August 29th, 1826.*

MY DEAR SIR,

I received your note, and am sorry to learn that the brethren of whom you speak, have had their minds warped in the way you mention. Every thing seems to be making against the real prosperity of the Presbyterian Church in the South. But we must not be discouraged. If the Lord will but build the house, none can hinder; and if not, let it not be built, say I. I think that the plan proposed on our part, ought by all means to be laid before the Synod of North Carolina. If the majority of the Committee, in conformity to their own private views and plans—plans which have not in any way received the sanction of the Synod,—refuse to execute the trust committed to them, it is not proper, in my judgment, to stop a work which met the approbation of Synod, and which they ought to be presumed still to approve. It is then my earnest request that you will come over to Charlotte at the time appointed, (7th of September,) and meet our Committee. Let us give as much

form and authority to the project as we can, and report it both to the Presbytery and the Synod. It is my purpose to lay the paper with a full statement of all the facts that may transpire before the Presbytery, and get the Presbytery to include it in their report to the Synod of Virginia. I am inclined to think that our Synod will readily agree to take the place of the Presbytery of Hanover. I have mentioned the project to several members of the Presbytery, and all are willing to give up our part to Synod; and I have been seeking information from other Presbyteries, so that I have good hope that one part of my plan will succeed. And if the brethren of North Carolina will but drop local feelings, and come into the plan, we may have a Seminary that will do honour to the Southern churches, and exert a mighty influence in building up the kingdom of the Redeemer.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Theological Seminary, Nov. 14th, 1826.*

MY DEAR SIR,

On Saturday evening I arrived at home from a tour in North Carolina, as far as Fayetteville. Your letter of the 31st October had come to hand some days before my arrival.

I am more encouraged about our Seminary than I ever have been. We are now prepared to fix the style of it, and the next General Assembly will be requested so to modify the terms proposed to the Presbytery of Hanover, as to denominate the Institution, the *Union Seminary of the General Assembly, under the care of the Synods of Virginia and North Carolina*. This is the plan which I had proposed; and I was resolved to make a fair experiment to secure its adoption. Should it fail, I was determined to resign my place. Success, I thought, would repay every effort. The proposition made to the Synod of Virginia was unanimously adopted; as I hear, with great good feeling. That to North Carolina had several difficulties to encounter.

Dr. Caldwell, who has more influence than any other man in the state, had set his heart very much on having a Seminary in North Carolina. He is a very able opponent. The subject was debated for two days. At length the Doctor yielded. Mr. Roy can tell you all about it; but I mention the subject for the sake of observing that when Dr. Caldwell found that the majority was against him, and felt that he was totally defeated, instead of showing offended pride, he yielded with all the grace of a gentleman and a christian. He certainly raised himself much in my estimation and affection. The vote was well nigh unanimous. I think now that the South Carolina plan will in all probability fail—that the institution, when fairly under way, will receive the Southern and Southwestern students—that the Western and Northwestern will chiefly go to Princeton, and that the scheme which caused so much trouble last Assembly will be dormant for years to come. Any who try the experiment, will find that to build up a Seminary is not so *easy a job*, and experience of the difficulties will change views and inclinations of many who have set out with high hopes, and great ardour.

But whi'e thus encouraged there is one point which makes trouble for me. My labours are excessive, and I feel that I am sinking under them. I did hope that vacation would recruit me; but although I have travelled 700 miles, I have had to labour as severely as though I had been in the study, and I come home no better. My principal distress is in the head. I suffer much from pain; but much more from nervous irritability. I can scarcely bear the sound made by my pen. The *click* of a penknife, or the crackling of the fire, is like the stroke of a hammer on my head, and I feel the sensation through every part of my frame, to the extremities of my toes. It is certain that unless I can get help, I cannot hold out much longer. The Presbytery directed that a young man who can teach Hebrew should be employed immediately. But in my absence nothing has been done; and

now the seminary has opened, and the whole labour has fallen on me alone. It is indispensably necessary that some help should be obtained speedily. Will you not speak or write to Goodrich on the subject immediately; and ascertain whether he will come, and on what terms for the present? If I knew where he was I would write myself. But you can tell him that the Presbytery unanimously authorized the employment of some person, and that his name was mentioned. If we cannot get him, we must look some where else. But I had much rather get a Princetonian than any other. Pray excuse my urgency on this subject, for I feel it to be a case of necessity.

TO MR. KNOWLES TAYLOR.

*Theological Seminary, Nov. 14th, 1826.*

MY DEAR CHRISTIAN BROTHER,

I have for a long time been kept so busy with the affairs of our seminary, that it was impossible for me to write to you, or to any other, except on indispensable business. You would scarcely credit the statement, if I were to tell you all I have had to do since the first of June. But I thank God, who has afforded greater success than I expected to the poor labours which I have performed. The prospect of building up a valuable institution here becomes more encouraging. The great difficulty heretofore has been to waken up an interest in Southern Presbyterians, and induce them to co-operate. All saw the wants of the country, and lamented the deplorable state of the church, but they seemed to sink in a hopeless despondency, and said that nothing could be done. When I left Richmond to come to this place only the Presbytery of Hanover took any interest in our institution; but at present we have the Synods of Virginia and North Carolina pledged to support the Seminary. I have just got home from the most fatiguing and laborious excursion that I ever made in my life; and at this moment, when

the full work of three men is on my shoulders, I feel quite worn down and exhausted.

In all my labours and trials, I have a most valuable aid in my excellent friend Mr. Roy, whom I here introduce to you. He is general agent for the Seminary, and has been a most invaluable man to us. To him I refer you for information as to the present state and prospects of our institution. He is fully possessed of the whole subject; and will call on you as one of our best friends, for all the information that he will need in prosecuting his agency.

I will just say that this is a time of most urgent necessity with us, and that it will require the vigorous efforts of all our friends for the present to keep us along, until the plans which we have laid shall be carried into execution. The Lord in his mercy succeeds us in such a way that we have hope to animate us, and urge us forward. Surely he who has in a wonderful manner favoured us thus far, will be with us to the end.

We have in several places the prospect of revivals of religion in our desolate region. My beloved people in Richmond are now highly favoured. There is a pleasing excitement in Fayetteville, North Carolina, and very promising appearances in Lynchburg, in this state. May God pour out his spirit on all flesh. My brother, remember us in your prayers. May grace, mercy, and peace be on you.

Most affectionately yours,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Theological Seminary, Feb. 20th, 1827.*

MY DEAR SIR,

I should have written to you sooner, but have been prevented, partly by bad health and excessive occupation, and partly by a wish to make some trial of Mr. G——, before I would say any thing about him.

It gives me very great pleasure to say now, that as far as

six weeks experience has enabled me to form a judgment, you could not possibly have made a better selection of an assistant than you have done. Mr. G's attainments are even greater than I expected. I think his talents excellent, and his industry in study more than sufficient. But his highest qualification is his very warm and exemplary piety. He is very popular as a preacher, and has already become a very general favourite. I feel very greatly indebted to you for your agency in this business. Had not Mr. G., or some assistant been obtained, I must have sunk under the severity of my labours, or have sought another situation, where I could have rendered some service without being kept under continual pressure.

My hopes are good respecting the ultimate success of our plans, and the utility of our enterprise. We have now fifteen students, and they have among them a better spirit than I have before witnessed here. They are very diligent in the cultivation of personal religion, and are endeavouring to be useful in the neighbourhood.

We have quite a flourishing Sabbath-school in the neighbourhood. Some of the young men have recently opened another in Farmville, where they have gathered nearly forty scholars, and where a weekly prayer-meeting is well attended. A third school has been opened under quite encouraging circumstances, about six miles south near the Charlotte road, in the neighbourhood of the Biggers; and there a weekly prayer-meeting is held also.

The circumstances of the congregation here are, I think, improving. There is an indication of better feeling, and, if I mistake not, more of a spirit of prayer among the people. Our hopes are somewhat raised. But there is this to discourage us, that the spirit of party politics is waxing very hot among the people; and I fear that we are going to have something of what we witnessed in the days of the other John Adams.

The revival in Richmond has not ceased; and there are

very encouraging prospects in Petersburg. The church there appears to be much awakened up.

I saw Archy Lyle yesterday. He tells me his father's health is truly bad. I am very apprehensive about him. Archy saw James and William the day before; and I learn that, probably, they will be with us by to-morrow. Best love to Mrs. A. and the children, as well as to yourself, from Mrs. R. and

JOHN H. RICE.

TO WILLIAM MAXWELL, ESQ.

*Theological Seminary, Feb. 24th, 1827.*

MY DEAR SIR,

I have received your letter and the copies of your speech, and I heartily thank you for all.

Your speech, as far as I have known, is very much approved of; and *skittish* as you think me, I do not see any thing in it to which I object, on *any* subject. Your remarks have convinced me that you do not apprehend, (and I am sure that the fault is in me that you do not,) the ground of my caution in this matter. I am most fully convinced that slavery is the greatest evil in our country, except whiskey; and it is my most ardent prayer that we may be delivered from it. But it is my full belief that the deliverance is not to be accomplished by the combination of benevolent societies. The great body of persons composing such societies are too little accustomed to calculate consequences. They go directly at their measure, and have no means of accomplishing it but the producing, by means of speeches and addresses, a strong excitement. But on a subject of this delicate character, where much opposition is to be encountered, these very means give the adversary an advantage, which he will not fail to use to the injury, perhaps to the destruction of the Society. While, therefore, I do most devoutly wish success to the Colonization Society, I do earnestly wish that its friends may not refer to it as a means of

deliverance from slavery. Should that success which I hope for crown the efforts of this association, the existence of a prosperous colony on the western coast, will of itself do more for the cause of emancipation, than all that any, or all of us, now can effect by speaking of these things. So fully am I convinced of this, that I deplore every movement that raises any thing like opposition to the Society.

The reason why I am so strenuously opposed to any movement by the church, or the ministers of religion on this subject, is simply this. I am convinced that any thing we can do will injure religion, and retard the march of public feeling in relation to slavery. I take the case to be just this: as slavery exists among us, the only possible chance of deliverance is by *making the people willing* to get rid of it. At any rate, it is this or physical force. The problem to be solved is, to produce that state of the *public will*, which will cause the people to move spontaneously to the eradication of the evil. Slaves by law are held as property. If the church or the minister of religion touches the subject, it is touching what are called the rights of property. The jealousy among our countrymen on this subject is such, that we cannot move a step in this way, without wakening up the strongest opposition, and producing the most violent excitement. The whole mass of the community will be set in motion, and the great body of the church will be carried along. Under this conviction, I wish the ministers of religion to be convinced that there is nothing in the New Testament which obliges them to take hold of this subject directly. In fact, I believe that it never has fared well with either church or state, when the church meddled with temporal affairs. And I should—knowing how unmanageable religious feeling is, when not kept under the immediate influence of divine truth—be exceedingly afraid to see it brought to bear *directly* on the subject of slavery. Where the movement might end, I could not pretend to conjecture.

But I tell you what I wish. While we go on minding

our own business, and endeavouring to make as many good christians as possible among masters and servants, let the subject of slavery be discussed in the political papers, Reviews, &c., as a question of political economy. Keep it entirely free from all ecclesiastical connexions, and from all the politics of the general government; and treat it as a matter of State concernment. Examine its effects on the agriculture, commerce, and manufactures of the State. Compare the expense of free and slave labour. Bring distinctly before the people the evil in its unavoidable operations and its fearful increase. Set them to calculating the weight of their burdens. Let them see how many old slaves, and young slaves, who produce nothing, they have to support. Show them how slavery deducts from the military force as well as the wealth of a country, &c. &c. Considerations of this sort, combined with the benevolent feelings growing out of a gradual, uninterrupted progress of religion, will, I believe, set the people of their own accord to seek deliverance. They will foresee the necessity of a change; soon begin to prepare for it; and it will come about without violence or convulsion. Such is my opinion.

But I had no thought of writing in this way. I thank you again for your speech. The inscription I regard as honourable to me. The testimony of your good opinion will always be so held by me. Your friendship is a great comfort. I delight in your co-operation in endeavouring to promote the good of old Virginia. And I leave it to you to write a memoir of me, when I am gone.

There is a plan which I wish to suggest to you, and I beg you to think favourably of it. The magazine is *too good*, in your sense. I want to make it more *literary*. Why can you not furnish once a month, a literary article to enliven the number? You may have a *carte blanche* for subjects. Do now brace yourself up, and undertake this thing.

Mrs. Rice said last night, as she says frequently, "I do

want to see Mr. M—— mightily.” Come next summer and breathe our fine air. My love to all friends.

Yours most truly,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D.D.

*Mr. Lyle's, March 22d, 1827.*

MY DEAR SIR,

I am here in a scene of great affliction. You will be afflicted too, when you learn that this is a fatherless family; and that Mrs. Lyle is a widow. It pleased an allwise Providence this day to remove our excellent friend and brother from this world, as we assuredly believe, to a better. He died this evening a little after sunset. His disease was a disorder of the stomach and liver. During a considerable part of the last summer he appeared to be in rather infirm health; and I persuaded him most earnestly to cease preaching, and go to the *Springs*; but could not succeed. As the winter came on, his health declined still more; but nothing could persuade him to quit his work, or disuse his favourite beverage—coffee. But it is useless to pursue the detail of causes which conspired to produce the event which we now deplore.

Mr. Lyle's last hours were not such as to permit him to communicate any thing of his feelings or views. His voice failed him, so that it was with very great difficulty that he could say any thing. And although never delirious, yet he was for some time in a comatose state; and generally the brain seemed to perform its functions very laboriously. This was so much the case, that his afflicted wife and children have to refer to his *life* for evidence of his being prepared for death. We are all thankful that here we have evidence enough. You know that there never was a man of more absolute sincerity; never one who was more entirely what he professed to be. And though he gave no dying testimony, his living one was sufficient for the purpose. Mrs.

Lyle affords the greatest pattern of calm, firm, steady resignation that I have ever seen. She says, that "for more than a thousand times she has prayed that God might order her lot for her; and now that he has done this, she has no right to murmur or repine; and does hope that he will not leave her comfortless." Her fortitude seems to sustain the whole family; and there really seems to be something of the presence of God about the house. She is no common woman. Mr. Lyle's children that are grown are all very respectable—and Archibald, who lives at home and manages the farm, is really one of the finest young men I ever saw. He has the firmness and integrity of his father, with a most uncommon stock of kindly and soft feeling. I do suppose that there is not a more respectable young man in the whole county, nor one more beloved. I fully expect that God will make the children great blessings to their mother. I do not know any thing particular of the worldly circumstances of the family. But there are you know ten children, of whom seven yet live with their mother, and several are yet to be educated.

I wish to make arrangements to have Mr. Lyle's pulpit supplied during the year, so as to continue his salary from the congregations until Christmas; or, at any rate, as long as the people will rest satisfied without a pastor. I hope that this can be done; and I have no doubt it will be a convenience to the family.

The people in general were greatly attached to Mr. Lyle, and they appear sincerely to deplore his loss. It will be felt through this whole section of the church—for his influence was great.

This event has turned my thoughts and feelings very strongly to you. May it please the Head of the Church to spare you for many years to come, and to give you health to labour in building up his kingdom of righteousness.

Mrs. Rice unites with me in most affectionate remembrance of Mrs. Alexander and the children.

I am, as I always have been since I knew you, most truly yours, &c.,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Theological Seminary, April 14th, 1827.*

MY DEAR SIR,

I hope you will excuse me for putting you to a little trouble. There lives in this neighbourhood a black man named Billy Brown. He has been free for sixteen years; but has never obtained legal permission to reside in the State. Some gentleman, however, has *stood his master*, and he has remained here in security. He purchased his wife some years ago, and she, according to our law, belongs to him. Should he die, her case will be a bad one. He therefore determines to leave Virginia. And the question is, where shall he go? He says that he is getting old, and has no children, and therefore it does not suit him to go to Liberia. He has accumulated, it is said, a right handsome sum of money, by washing for the students, and hiring them horses, &c. I believe that his character stands fair. He has some thought of going to Princeton, or New Haven; because he thinks business can be gotten there, such as he has been used to. I have some doubts whether he could do so well, because I suppose there are in those places more hands than work. I promised to write and get the opinion of some judicious person on this matter. I do not know whom to trouble with it but you. Will you, if possible, let me hear from you on this subject immediately, and direct your letter to Petersburg, for I expect to be there all the week following this.

This case brings to my mind one on which I feel the deepest solicitude. I hear that the matter from the Synod of Ohio respecting slavery will be brought before the next General Assembly. Should this be the case, I fear that there will be a discussion of the subject. And I am under the fullest conviction that this will do very great injury. As soon

as John Q. Adams was elected President of the United States, I foresaw that there was to be a violent collision between the north and the south; that the subject of slavery would be brought into party politics and religion; and that Presbyterians were to be greatly embarrassed by it. You know the old jealousies that were raised against the clergy, when Federalism was the matter in dispute. These prejudices are not yet dead. The enemies of religion, and the different sects, are willing enough to use them against us; and there is not a single act of our church which can be laid hold of to our disadvantage, but is at once seized with avidity. An individual minister cannot do a thing which is not used for the same purpose. And if the Presbyterian Church will take hold of slavery, they may just as well bid us abandon the Southern country. We must either do that, or make up our minds to bear the violence of persecution. Besides, it is physically impossible for any decision of the church to be carried into effect. Because taking the members generally, three-fourths are *women and minors*, persons not acknowledged in law. What could they do? Of the remaining fourth, three out of four are people in moderate circumstances, without political influence. In this state of things, any direct movement of the church on the subject would, it seems to me, inevitably do harm rather than good.

I am confident that already material injury has been done, in the way of impeding the progress of feeling in this country against slavery. There is a march of opinion on the subject, which would, if uninterrupted, at no distant date, annihilate this evil in Virginia. I have no doubt of it. And every step gained by true religion is a step towards the accomplishment of this object. But as soon as the ministers of religion take hold of it, the old jealousy is revived, and people determine that the clergy shall not interfere in their secular interests, and their rights of property. The difficulty of getting any sound religious instruction to the negroes

is thus greatly enhanced. And in every way we are thrown all aback. There is nothing on which I feel so great solicitude. I have long had it as an object dearest to my heart, to get Virginia free from slavery. I feel that the direct exertions of the church hinder the work. And I am suffering very deeply under apprehensions of mischief from the indiscreet agitation of the subject from Ohio. Perhaps you can relieve my mind on this matter.

Our best love to all.

As ever yours most truly.

J. H. RICE.

TO MRS. ANNE S. RICE.

*New York, June. 1st, 1827.*

MY BELOVED WIFE,

From Monday until Wednesday evening, I was so pressed with the business of the Assembly, that I could not write. On Thursday I came off to New York. My reason was, that I was persuaded we could do little or nothing at this time in Philadelphia; and I would not have the name of that city to a trifling subscription for our Seminary. My plan then is to fix on a time when we can operate without the impediments of the General Assembly, or any interfering scheme of any magnitude. To this end, it will be necessary to write beforehand to the leading men of the city, that they may keep themselves in reserve for our our object. This would have succeeded well this spring, had not my letters to Mr. R——, Mr. H——, and others, been received just after they had pledged the whole of their *charitable fund*, for the year, to the American Sunday School Union. Indeed some of them had gone beyond their annual sum, at least a thousand dollars. And these were the men, too, who are looked to in Philadelphia as examples, and whose *lead* is followed by all others.

The Seminary of Pittsburg has its Board of Directors.—

Dr. Janeway is the Professor of Theology elect—and it is believed he will accept!

There had like to have been an explosion in the General Assembly about the missionary cause. Some of the Philadelphia Doctors were very desirous to get up a new foreign mission; and the New Yorkers could not bear that. However all went off well.

*My Pastoral Letter* was heard and adopted by the General Assembly without criticism or objection, unanimously.

I do not know how New York feels now towards the Seminary, but we shall make a fair trial soon.

My health is better, my spirits as good as they can be in your absence. But I do feel the want of you most exceedingly. *Duty* will I hope pay us for the pain of separation. Nothing else can, I am sure. I cannot sleep well since you left me. I wake early and fall asleep late. Success in New York will be my best opiate.

I presume there will be but two classes at the Seminary this summer. The first class will pursue the study of Greek and Hebrew, as they did last winter. The second will go on with their study of the Bible; writing essays on the various topics, or Heads of Divinity, in the order, pretty much, as before. Besides I wish them to read Dr. Alexander's book on the Canon of Scripture.

I wish the students to form a society, the object of which shall be to give them exercise in the exposition of the Bible. The general plan that I have thought of is, for a portion of scripture to be selected, on which a member of the society appointed for the purpose, shall prepare an expository lecture, to be read at the succeeding meeting. The other members of the society shall read in the original, and study as carefully as possible the same passage, and so be prepared to discuss any difficulties that may be found in the passage, and refute or sustain the expositions, and remarks contained in the lecture. This is the best plan of an association for a

Theological Seminary that I have heard or thought of. But a Theological debating society, of the character of a college debating society, I cannot think of without utter repugnance, and even a feeling of horror.

I want to know whether the Union Society owns Baker's Livy, Smith's Thucydides, Murphy's Tacitus, and Lord Bacon's works.

Tell Mr. Bartlett that if I had a catalogue of the books of the society, so as to know exactly what they have, I could buy books plenty at half price, and very excellent books too.

Give my best love to all. My dearest love, may God be present with you, to cheer and comfort you, and do you all good. My love to all. Direct to Mr. James's care, &c.

TO THE REV. LEONARD WOODS, D. D.

*New York, June 5th, 1827.*

MY REVERED AND BELOVED BROTHER,

I have long been indebted to you for a most kind and affectionate letter. I should have written to you long ago, had not the state of my health been such that I was obliged to refrain from writing, except in cases of strict and absolute necessity. During the last year, the pressure on me was so heavy that for five months I had a continual headache, and my nerves became so irritable, that the click of a penknife, or the scratching of a stiff pen on paper, after an hour's confinement, was just like a strong shock of electricity through my brain. I may say that half my time was spent in torture. I felt that I must either give up this great enterprise in which I am engaged for the South or sink under the load, which was pressing on me. The Lord just at that very time, put it into the hearts of a few of my beloved friends in New York, to raise a fund to support a young man who should assist me. But his support is only for two years. In the mean time, we must endeavour to get a permanent establishment for him, or for some one else; or I shall again be left alone.

The present is a critical year with us. The house which we have built has cost eight thousand dollars. The library about eight thousand dollars. Our invested fund does not amount to fifteen thousand dollars, and the situation of about two thousand of that is such, by the will of the donor, that we receive nothing from it. So that I have to depend for my support now on the interest of twelve thousand dollars. I have sacrificed my little estate, in order to establish and support a religious printing *press* in the South. So that I have found it very difficult work to live through the year. We have a subscription to the South of twenty-five thousand dollars; but that was *purposely* conditional, so that none of it is binding unless we can raise two professorships. In a word, the state of things is such, that if the brethren abroad will help us, we can get along, and a Seminary will be built up to bless the Southern country. But if they cannot stretch out a hand for our aid, we shall have to struggle along for years doing but little, and the result must be, that I shall sink prematurely to the grave through the excess of my labour. I say these things to you in all the confidence of paternal love. There are few in the world to whom I could in like manner lay myself open. But all this has an object. I wish to know of you what probability there is of my obtaining aid for our Seminary in your region. I wish you to write to me immediately if you can, and tell me with your accustomed frankness, what your judgment is. If I can do nothing, much as it would delight me to be with you, duty will not allow me to come. I know that you have many objects before you now. But perhaps there are benevolent persons, who, after all that they have done, are yet able to afford us material aid. Is there reason to believe that they will do it? If some one could be prevailed on, by a donation of ten or twelve thousand dollars, to fill up the partially endowed professorship which is now affording me *half* a living, it would be a relief from present embarrassment, of the most important character. I hope to hear from you very

shortly. Direct to the care of Mr. Joseph S. James, New York.

Mrs. Rice has just written to me that she is well. I know that she loves you and yours exceedingly. Commend me to the brethren. Give my love to Mrs. Woods and the children.

Most affectionately yours,  
JOHN H. RICE.

TO MRS. ANNE S. RICE.

*New York, June 12th, 1827.*

MY BELOVED WIFE,

I received your letter of the 6th inst. and it was indeed "good news from a far country," and "like cold water to a thirsty soul." I was longing to hear of your safe arrival at home; and to see that you found all well. I do desire to be thankful from the very heart to the Father of all Mercies for his great goodness to me and mine. O! may a gracious Providence still watch over us, and keep us in safety, and bring us together in peace. My health is still improving, I think; but the business I am on is extremely wearisome to the flesh, and still worse to the spirits. After all, this being a beggar goes strongly against my Virginia feelings.

I hope that we shall succeed, however, in our object. After a good deal of talking and labour, we have obtained a hearty, unanimous recommendation of our object from the body of the New York clergy. It is said to be the only thing in which they have been unanimous for more than a dozen years. And the influence of the clergy is so great, that I hope for success to a good degree from that source. I also hope because I believe that a number of the good people of New York are praying for us. God has given me, as appears, a good degree of favour here. But I am not able to tell you how much we have obtained, or may consider as pledged, because several who were about to subscribe have delayed, at our request, in hope of getting others to join

them, so as to raise their subscriptions to five hundred dollars. Let the Seminary continue in prayer that the Lord may bless our efforts, and make them efficient.

I have proceeded more slowly in making applications, because it is indispensably necessary that we should proceed successfully. This year will be a critical year with us. If we do not get our Professorships filled up during this season, I apprehend from the course of events that we shall stick fast. I feel myself called on, then, if possible to make sure work. My heart swells sometimes as though it would break with desire to be with you, and enjoy all that *sweet home* affords. And it often appears as though I could not bear this absence; but *must* go home. Still, however, the necessity of the case, and the urgent claims of duty keep me here. I want you in my begging trips much more even than at any other time.

I have written to you twice, I hope you have received both letters before this. I shall endeavour to be a faithful correspondent, although I am afraid that this will be too late to get to you on Friday.

People often talk of you here; and in a way of very great affection. Mr. Taylor says he will write as soon as he finds any thing worth your hearing. Many people here seem to love you much.

Present me very affectionately to Mr. Goodrich, and to the students. May all good be on you: and may you be long spared as the greatest blessing to &c.

TO MRS. ANNE S. RICE.

*New York, June 15th, 1827.*

MY MOST BELOVED WIFE,

I received yesterday your precious letter of the 9th. I thank you for it. I do hope I may be thus refreshed twice a week, until this painful absence shall be over. I find it worse than I expected. The work I am in is painful; it is extremely laborious; it excites the feelings, and exhausts

them of course more than preaching or study. And it necessarily moves slowly. I am obliged to take care of myself, or I shall be utterly broken down. I often have to call on one man two or three times before I can find him in; and then after hearing my story, he says, "I will think of it, and you can call again in a day or two; when I will let you know what I will do for you." In this way I have to work from week to week. Nothing but the good cause, and the necessity of the case, could induce me to continue here another hour. But this thing must be done. And it must be done *now*. Next year we shall have no chance at all. The people here are only waiting for me to get out of the way, to bring forward other enterprises. I should not be surprised if next year we should hear of a seminary for the vicinity of New York. I can't tell you all that I have learned here, in a letter; but you shall know when I see you. Providence graciously preserves my health. Indeed I have nothing to complain of, but some indications of my nervous irritability. That is such as obliges me to spare myself, and to take more time than otherwise would be necessary. We have obtained subscriptions to the amount of \$6000. We hope in the next ten days to get about 14,000 more; and I cannot think of leaving New York until then. What farther concerning my movements can be known I hope to tell you in my next letter.

I am exceedingly glad that the students are going on well. Dear youth! may the Lord bless them; and train them for every good work. Tell them there are many prayers offered for them here. And let the success of this painful labour of mine be a subject of most earnest and daily prayer to God.

I am greatly encouraged with the hope of getting material and permanent aid for our young men, from the Young Men's Education Society here. I shall receive the proceeds of Mr. Little's scholarship, and an appropriation for four young men besides—I hope for six. My abode here is increasing the interest for our Seminary, and good will grow out of it, painful as it is.

My love to the students—to all the neighbours—to the servants. As for you, I have no words to say how much I love you. Your relations are dear to me as my own. Let the dear Major, and all with him, know this. Love to sister Sally, &c.

TO MRS. ANNE S. RICE.

*New York, June 19th, 1827.*

MY BEST BELOVED,

I received your last letter yesterday. I find my comfort to depend so much on your writing, that I wish there were a mail every day for you to let me hear from you. I wish too that you could see how I am employed, even if I could not see you. The sight would free you from all apprehension, that I waste any time reading catalogues, &c. The fact is, I have not seen one since I have been in this city, nor spent more than two hours in a bookstore—and those two when I could do nothing in our great cause. The work is too great—the labour is too severe; and there is too much at stake for me to think of any thing but doing what must be done, and getting home as soon as possible. But the process is very slow. Yesterday I walked about ten miles, and among all the calls which I made found only *one* man at home; and he insisted that I should give him time to make up his mind on the subject. I went home with feet swelled, and corns aching; thinking that I could not stir this morning. But Providence is gracious. My health improves—and I find that I can do more by one half in a day, than when I first began. I have good hope that success will crown these painful labours. I feel pretty confident that we shall get a Professorship here, if we stick to the work. And by the help of God I will not let it go. I know that there are people enough who would be pleased with my failure. But it is little that I care for them except to pray for them. I would not suffer as some people do through the force of passion and prejudice, for all the wealth of the world.

There will be great talk of *my influence*, when fault can be found with me. When other purposes are to be served, I shall be undervalued. But as far as regards this world, the love of my own dear family is all that my heart craves. As for those out of the domestic circle, I want influence, I hope, only that I may do good.

As to the talk about Mr. Roy, I have asked Mr. James about that speech. He heard it; and was delighted with it. Mr. Roy gave a true statement of the religious ignorance of the Southern country; but told the people here that the Virginians were high-spirited, open-hearted, hospitable, generous, &c. &c.; and, in a word, men of such caste, that no man need go among them, and hope to gain their esteem, or do them good, unless he was a *gentleman*; and that preachers of a higher order were more necessary there than in any other part of the country. You know what a jealous-spirited Virginian Mr. James is; and he has several times mentioned Mr. Roy's speech with the highest approbation.

Tell Mr. Goodrich that I feel uneasy lest he should work too hard. He must hold on even if it is until the forty-eighth day of June. The work must be done here; and he must labour according to his strength, until God shall enable me to do it.

Mr. Taylor says, he will set to work to get some tools for the benefit of our Seminary. And he says that the prospect of success here is such, that my wife must be content to wait until I can accomplish it. Mr. Mason says I must give his love to you and Mr. Goodrich, and say "that I am doing a great work, and cannot come down until it is finished." May the Lord help me to bear the pain of separation, and the labour of begging, until the thing is done, for his glory, and the good of the Church.

Give my love to the young men; and tell them from me, in the name of God, that the salvation of souls depends much on their making high attainments in holiness, and

entering fully into the meaning of God's word. I see continually the difference in this city, between the congregations of holy and devoted ministers, and those of a selfish, low, and worldly character. O that God may make our students *holy men*.

Give my love to all; to servants, relations, friends; and believe me as ever, &c.

TO MRS. ANNE S. RICE.

*New York, June 22d, 1827.*

MY BELOVED WIFE,

I am stopped in my course this morning by excessive rains, and I use the opportunity of chatting with you. I am generally so worn down by labour day after day, that I feel incapable of writing any thing that can interest my friends. And nothing but either strong affection, or a sense of duty could induce me to take up my pen. But, mingled with the pain of absence (which, by the way, is growing more and more severe,) there is so much pleasure in communicating with you, even in this way, that I cannot help writing twice a week, although I cannot always tell you pleasant things.

The Sunday-school books have been sent long enough to be in Farmville before now, if they had a good conveyance from Petersburg. I have succeeded not only in getting a Depository of Tracts established at the Seminary; but a Society in New York has given us one hundred dollars, to be expended in Tracts according to our order; and we are at liberty to draw for that amount, as Tracts may be needed.

Mrs. C—— has set to work to raise one thousand dollars for the Seminary, which I think she will give her name for, the next time I see her.

Mr. and Mrs. T—— have agreed for the present to give one thousand dollars. Eleven men have each engaged to give five hundred dollars—making five thousand five hun-

dred dollars. About ten have promised two hundred and fifty dollars. This may be considered as the amount of what has been positively promised. A number of gentlemen have the subject under consideration; but they are slow in coming to a determination. I cannot but hope, however, that by the close of next week I shall see the end of my course, and be able to tell whether I can get the great work accomplished in New York. I shall not trouble you hereafter with any account of my pains and labours. The service is certainly most irksome; but I am guilty in feeling so much. What is this to be endured for the cause of Him who died for us? The Apostle Paul would have thought my life one of comparative ease, honour, and tranquillity. I am really ashamed when I think of the manner in which my heart has rebelled. I hope however that there is no harm in loving you, and feeling that it is a very great trial to be separated from you. If so, I am an offender indeed!

I wish you to tell the Union Society, that I will do the best I can for them; not to neglect my necessary duties.

I have not yet heard the result of Dr. Woods' application. I am anxious about that. My dearest, pray for success. Let all in the Seminary pray! We shall fail utterly if we fail in this enterprise. The effort will in this case do harm rather than good.

Tell Mr. G. not to work himself down. Let all be of good heart—let all make it their chief aim to be holy. The salvation of souls depends on it.

My best love to all. Mention me especially to the Major, sister, students, &c.

My health is still good, &c.

TO THE REV. LEONARD WOODS, D. D.

*New York, June 22d, 1827.*

MY DEAR BROTHER,

I have this moment received your affectionate and soothing letter. It is true that I am disappointed in the report from Mr. \* \*, because I knew that he felt kindness for me, and some interest in our Seminary; and I did hope that in the present emergency, he would give us aid. But it is not for me to say that he can, and that he ought. This is a matter between him and his Maker. We are endeavouring to do something in New York; but it is heavy work here, and I know not how we shall succeed. But will not the Lord provide? I do trust in him. But I have not faith as I ought. My dear brother, pray for me—pray without ceasing.

I cannot go home until I obtain the aid that we need. We must have about thirty-five thousand dollars. I have urged on the Southern people to do what they can; and have pledged myself that I would get help from our Northern and Eastern men. I have said that I knew they would help us. And our Southern subscriptions are all on the contingency of our getting enough to establish the Seminary. And I cannot go home unless I redeem my pledge.

I write in very great haste, now, to ask you, do you think that I had better adopt the measure of addressing a letter to \* \* giving a full statement of our affairs to him? Or in what way shall the application be made? I shall wait your answer before I do any thing. I hope you will write immediately.

My best love to dear Mrs. Woods, and family.

I am, with most fervent love,

Yours as ever.

JOHN H. RICE.

TO MRS. ANNE S. RICE.

*New-York, July 2d, 1827.*

MY DEAREST,

I have neglected writing once when I should have written, and I greatly fear that you will be anxious about me. I was so worn out and discouraged that I could not write. For a week past I have found a very serious difficulty in getting on. Indeed, I spent several days, and scarcely received subscriptions to the amount of a hundred dollars. On inquiry I found that some men, who did not want to bestow their money, had raised an objection that our professorship was placed too high. This seemed like ruin to our whole plan. I was alarmed, and feared greatly that success was gone. The difficulty is greatly increased, but not insurmountable. The machine which seemed to stick fast, is moving again. This morning I turned out, and found a *Hatter*, who, with the spirit of a prince, put down \$500. I shortly after met another person, (a poor man who lives by his daily labour,) in the street, who stopped me, and put down \$100. This encouraged my spirits.

I am yet unable to see how long it will take me to get through. I am just now resting in Mr. Taylor's, after walking many a weary step, and finding no person in that I wanted except one man, who said he could not help us. But my health keeps up wonderfully. I hope to be pretty well relieved from my nervous disorder by this bodily labour. The heat here is intense. I never suffered more in Virginia. Sometimes I feel as though I should run away in perspiration.

I have just received your precious letter of June 27th. My dearest, how much I thank you for thus refreshing my heart, by your regular and full epistles. I thank God that he makes you happy. Every time I hear you are well and comfortable, I feel so much the more bound to the cause of that gracious Being who blesses me through you in this way.

I rejoice to hear that the servants do well. I rejoice that the students have a right spirit. May infinite grace be afforded to them. O! may they be holy, efficient ministers.

I have no time now. I am exceedingly hurried to get this hasty note to the post office. I will write more fully in a day or two.

My best love to sister, Major, and all at Willington, all at College, &c. &c.

TO MR. KNOWLES TAYLOR.

*Albany, Aug. 15th, 1827.*

MY BELOVED CHRISTIAN BROTHER,

I should have written to you long before this time, but I had no pleasant account to give of our progress. I have found out by a decisive experiment, that it is impossible for us to do any thing effectual, and to do it *soon*. The reason is this. The people have had various objects of christian benevolence before them now for several years, and have been for some time in the *habit* of reserving their *great efforts* for certain objects in relation to which they have been accustomed to think and to feel; such as the Foreign Mission cause, the Bible Society, &c. But as for new objects, it requires time, and repeated statements, to get the people to appreciate them. It would be easy to go round in a few days and get them to contribute two, five, or ten dollars, as they do for building a church, or finishing a steeple. I never could have believed, until I made the trial personally, that people who have understanding enough to be christians, should be so slow to discriminate between things so widely different as a seminary and a meeting house; or so hard to feel the importance of an object which stands forth in connection with the salvation of millions. But it is even so. And sore as the trial is, I must take time, or do nothing. The people must be waited on and talked to, until they understand the subject, and a current of feeling is excited in favour of our object. There is no other way for it. I find,

too, that it is much harder to excite this interest for a Southern object, than for one nearer home. This accounts for the circumstance of our being so long round about this region. It accounts too for our not having gone to the Springs, as we purposed on leaving New York. There, as we understood, were *beggars* from all parts of the country, picking up dollars, and five dollars, from such men as they could catch. And had we gone thither, we should have done every thing to disadvantage. Men would have been found under influences, and in circumstances, entirely adverse to any great exercise of benevolence; and they would generally have bought off our importunity with a small donation. I thought it best, then, to labour here, and excite a permanent interest rather than pursue another course. We cannot tell how much can be procured yet. I wish to get six thousand dollars before my return to New York, so as to leave only five thousand to be raised in the city, in addition to what has already been done. And this sum I hope can be obtained without difficulty. Whether I shall succeed according to expectation I do not yet know; a few days now will determine. Albany, I apprehend, will hardly make three thousand dollars. Troy, Lansingburg, &c. have not yet enabled us to judge fairly what they will do. But I hope that in a week from this we may turn down the river. My object has been in all this excursion, so to raise the subscription that there shall be comparatively a trifle to do when we return to the city. But it is much harder work to raise money here than in your place. And I feel now, after all that has been said about the progress of religion, that the church is very far below the mark—more behind than three months ago I thought it to be.

Present me affectionately to all friends.

All are well at the Seminary, and going on well.

With true christian affection,

Your brother,

JOHN H. RICE.

TO MR. KNOWLES TAYLOR.

*Union Theological Seminary, Nov. 26th, 1827.*

MY DEAR FRIEND AND BROTHER,

I received your kind favour by our last mail. I should have written before, but sickness prevented. I have been severely handled by influenza, and it has not yet left me. In truth my health is just now in so delicate a situation, that I can not determine to do any thing, but just submit to the Lord's will, and let him do with me what he pleases. In the mean while, I will endeavour to make the reasons contained in your letter, and in those of my other friends, a subject of serious examination and earnest prayer; that I may be ready as soon as health shall permit, to go any way the Lord may seem to point out.

There is great force in your suggestions. I will weigh them well; and compare them with all the reasons urged on the other side; and as soon as I get strength I will write to you fully. At present I am not able; for a little effort gives me a head-ache and fever. And I have more to do to-day than I am able to go through with.

We are going on with increasing prosperity. There are now twenty students in the Seminary. Two more are expected to arrive every day, and others after a while. Our influence is extending. We have got full hold of the hearts of ministers in the *Valley*; and reach into the state of South Carolina. If we go on this way, the Lord will get to himself a name, and a praise in this Southern region.

Our students too are in a fine spirit; they are growing in holiness. I hope a revival is beginning among them.

Our Board has met from Virginia and North Carolina. It was a lovely meeting. Every thing as kind and fraternal as could be wished. And they went home praying for us, and feeling more than ever.

But I cannot write now. I just send you this from my

easy chair, to let you know that I love you, and yours, and am your brother in Christ,

J. H. RICE.

Mention me to Haines, Wilbur, James, Roy, and all the dear people by name. I cannot mention more now.

TO MR. KNOWLES TAYLOR.

*Baltimore, January 17th, 1828.*

MY DEAR BROTHER,

I intended to write before. But, in addition to other causes, I have for some time had a pain in my breast which makes writing very irksome to me. I will not, however, waste time in apologies.

I look back to our co-operation in obtaining the New York Professorship, with peculiar pleasure. This pleasure is derived from two sources. First; there is most manifest evidence of the presence and blessing of God in this thing. Who but God could have accomplished a work of this sort? When I consider the strength of local prejudices which unhappily prevail in our country, and the mighty current of feeling which had long been running in favour of other objects; and, of course, the difficulty of exciting an interest for a new enterprise of magnitude, I do not see how any one can help exclaiming, "See what God hath wrought." And it is delightful to the pious mind to be engaged in a work which is clearly *God's*. To him be all the glory!

But in the next place; this enterprise has offered a fine opportunity for the exercise of Christian friendship. We who have been engaged in it, shall love one another the better, as long as we live, because we have *laboured together* in this work. And here is one of the beauties of the christian religion; every thing else may occasion jealousies and rivalry. And indeed religion itself often does this, when the heart is not singly fixed on the glory of God, and the good of his Church. But when once the

heart is right, how delightfully do Christians co-operate! Their aim and object being one, and that too of the highest benevolence, they cannot make an effort, without a kindling up of love. And when the heart is filled with pure, fervent, fraternal love, there is a taste of heaven on earth. Yes, my brother, we shall look back with pleasure on the days in which we laboured together in this field of God's harvest. And I do trust, that in succeeding years, we shall rejoice in the fruits of our labours. When you become an old, gray-headed elder, and meet in the General Assembly the men who received their education at our Seminary, and hear them magnify the word of God, and see that they are sound, faithful *Bible preachers*, you will rejoice and bless God for what you see and hear. I trust that much such pleasure is in reserve for you, and those who with you took hold of this enterprise.

But it is time to tell you about Philadelphia. I staid there until I obtained about six thousand five hundred dollars. I thought that as matters were situated, Roy could finish the rest. Some men were very liberal. Mr. R—— gave \$1000, J. H—— \$1000, T. E—— \$1000, A. H—— \$500, S. W—— and A. W—— \$500 each, J. M—— \$300. But after that we had hard pulling. The Seminary at Pittsburg works against us. Many hold back because Dr. Heron is coming on in the spring. Some too, are not as fully cordial as I could wish, because they know that I will not be a partizan. One excellent brother told me that he suspected me for being too much of a *Fankee*. But I will not turn from my course for any suspicions. I will acknowledge as brethren those who love the Lord Jesus, of all parties, and I will co-operate zealously and heartily *with any* who aim to promote the truth as it is in Jesus. Our Seminary shall be based on the *Bible*; and we will know no *isms* there but *Bibleism*. I am sure that the Bible will afford good support to sound Presbyterianism, and if it will not, why let Presbyterianism go.

I arrived in Baltimore Tuesday morning. I cannot yet

see what our prospect is. But there does not seem to be ground for much hope. I will let you hear again. Give my love to your family, and to brethren generally. The Lord bless you my brother.

Truly yours,

JOHN H. RICE.

TO THE REV. SAMUEL GRAHAM.

*Union Seminary, Feb. 8th, 1828.*

MY BROTHER GRAHAM,

I feel that I owe you an account of my late movements; and as Mr. Bigelow will pass through Granville, I take this opportunity of writing.

After the Board had adjourned in November, I received several letters which brought me into greater perplexity than I ever remember to have experienced. My own wishes coincided with the opinion of the Board, that I ought to go South. But letter after letter came from the North urging me to return. A mere opinion of any man on this subject would have weighed nothing with me. The case however was this. The very gentlemen who had pledged themselves to make good any deficiency which might occur in the New York Professorship, were the persons who urged my return. They made the pledge on condition that the best possible measures should be employed to make up the deficiency; and should there be any failure, then they would come forward and do their part. Now I did not see how I could ever go to them, and ask them to fulfil their engagements, when they might turn and say, "If you had taken our advice such deficiency would not have occurred; and it is unreasonable for you to expect us to redeem our pledge when you did not fulfil the conditions on which it was made." I really could not see how I could get over this difficulty. In the next place, it was apparent that this was the only time in which we could hope for any thing from Philadelphia. I learned that all the arrangements were made for the two most popu-

lar men in the West of Pennsylvania, Drs. Heron and Jennings, to come to Philadelphia and Baltimore early in the spring, and do their very best to scrape those two cities for the benefit of the Pittsburg Seminary. And if we had not made our application at the time it was made, we should have obtained nothing. But my brother and Mr. Kollock both declined this service until the spring. It would then have been too late. Besides, it was represented to me that I must go to Philadelphia, or nothing would be accomplished.

In the midst of all these embarrassments and perplexities, I wrote to such members of the Board as by any possibility I could hear from, and laid the case before them for advice. They who could for the time answer my letters, advised me to go to the North. Contrary, therefore, to my wishes and feelings; but in conformity to my conscience, and the advice of those with whom it was in my power to communicate, I went to the North. I hope that this will meet the approbation of the Board. If not, I shall regret it; but I shall feel that I acted conscientiously. The result of my journey was in filling up the New York Professorship; the starting of a subscription in Philadelphia, which amounted, when I left, to sixty-four or five hundred dollars; and the starting of a subscription in Baltimore, which amounted to nearly two thousand dollars. The result of the whole mission will be somewhere between thirty-five thousand and forty thousand dollars. I feel that it is God who has thus prospered this work, and I hope that he will receive all the praise. I do not know what would have been the result if I had gone to Charleston. My heart was there all the time; but I have some reason to believe that our Southern brethren have become so excited on this subject, that they will make their experiment before they can be convinced.

Mr. Roy was left by me in Philadelphia, endeavouring to fill up the subscription in that city to ten thousand dollars. He would then come on and try the liberality of Wilmington. Then see what farther could be done in Baltimore.

Perhaps make a little trial at Washington; and then enter Virginia. I hope he will be here in two or three weeks.

We are exceedingly pleased with the North Carolina students. One of them ( \* \* ) seems unable to keep up with his class. The rest are really very fine fellows. I think, too, there is a manifest growth of holiness in the Institution.

Remember us in your prayers. Let all pray that we may be very holy men. We unite here in fraternal regards to you.

Yours truly,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Union Seminary, Feb. 9th, 1828.*

MY DEAR SIR,

I am safe at home, in pretty good health, and found all well.

Had I passed through Princeton in returning from New York as I intended, there is one subject on which I could have wished to converse with you and Dr. Miller.

Some of my old Richmond friends have removed to Florida, among them J—— and R—— G——, and J—— P——. J—— G—— and P—— are members of the church; they are both intelligent, public-spirited men, concerned for the interests of education and religion. G——, who is the best acquainted with the country of any of them, says, that by proper management the direction of the literary and religious interests of that territory may be in the hands of Presbyterians. There is an appropriation of land for a University there, or for a literary fund, worth two millions of dollars. If some men of intelligence and piety do not get the management, it will be fooled away, or worse. He therefore earnestly entreats that some one or two young clergymen of high talents and attainments, of enlarged views, and active zeal, should at once be sent out to him. They

must be adventurous men, who for the accomplishment of a great good, would be willing to run some risk. But the prospect of success is such as to encourage the attempt, and fully to justify it. He advises that one should look at the map of Florida, and see what a range of influence might be established if the enterprise should succeed. A seminary of learning of high character, would draw multitudes from the West India Islands, especially from Cuba, which is to be a great country. It would also have connexion with Mexico, and all the Spanish part of North America. In progress of time, a Seminary might be got up there, to prepare Missionaries for the new Southern Republics. In a word, he says, that the opportunity is one of the fairest in the world for extensive good, and that it may be now seized and employed by the Presbyterians, if they will.

He prays, therefore, that at least one good man may be sent. *We* have nobody to send. The country around us will absorb all that we can raise for many years. I hope, then, that in your large number, you can find some to whom you can commit the execution of this project. G—— says the health of the climate is far before South Carolina or Georgia. Where he lives the face of the country is much like Albemarle, or the middle region of Virginia.

Mrs. Rice unites with me in most affectionate regards to you, Mrs. A., and all the family.

Truly yours,

JNO. H. RICE.

TO MRS. JANE I. WHITE.

*Union Theological Seminary, Feb. 13th, 1828,*

MY DEAR JANE,

I have a thousand times purposed to write to you, since your marriage; but have never yet seen the time when I could fulfil my intentions. It was needless for me just to drop you a line assuring you of my love; for of this you know you have a large share. I wished to write something

that might be profitable to you in the very important relation which you now sustain. But delay never makes any thing easier; and, at present, I can only send you a hasty *scratch* instead of a letter.

I regard you and Mr. White with peculiar interest. You are one of my children, and he one of my students, and I cannot but wish that you both may be very *happy*, and very *useful*.

The first step in the accomplishment of these wishes is, that you should be *very holy*. The former is impossible without the latter. But according to the appointment of God, it is impossible to be very holy without the diligent use of the means appointed by the source of all holiness. Reliance on grace without employing means, is presumption; with them, it is faith. I cannot, however, enlarge on this subject; for it is not my intention to give you a sermon instead of a letter.

I am a minister, and have had a wife a long time. I feel, therefore, as though I could give some advice worthy of your attention as the wife of a preacher. Hear me, then, my daughter, and consider what I say as a token of parental affection. I have no object in view but your happiness and usefulness.

1. The life of a minister is the life of a student. His labours are the labours of a student. Now, nothing so exhausts the spirits of man, or is so apt to produce despondency, as this manner of living. And it is in the highest degree important, that he should have a companion blessed with a strong flow of cheerfulness, mingled with piety, to keep him up, or raise his mind when it is flagging or despondent. I could, therefore, most earnestly recommend to you the cultivation of a cheerful spirit. It is your part never to despond; but to keep your mind buoyant and alert, always relying on a gracious Providence, and cherishing a good hope of the success of the cause of Christ.

2. A minister has often to deal with much waywardness,

and encounter much opposition. And it is hard for him not to contract, in these circumstances, some sourness or severity of temper. Yet nothing can win its way to the heart, and subdue it, *but love*; and it is your business continually to pour this softening influence into the heart of your husband, and make him as kind and tender as a woman's when subdued by divine grace. It will be very much, then, for the good of your husband, as well as for your own happiness, to cultivate a very affectionate, conciliating, winning temper and manner—carefully avoiding all censoriousness, suspicion, and uncharitable judging of others.

3. Many ministers' wives destroy their influence entirely by seeming to think that they have also a sort of official character, which gives them authority to dictate, prescribe, recommend, or oppose measures to be adopted in the congregation. The opposite course of conduct to this, is that of meek, gentle, and affectionate insinuation.

4. Many an hour of precious time is lost by the minister from his study and his closet, in consequence of the wife requiring the husband to pay attention to her; *talk small talk*, or listen to it. But a minister's wife ought to remember that she is, in a certain sense, identified with her husband, and that a great deal of the respect and attention she desires to have, depends on its being thought that her husband is a *growing man*. She ought therefore to aid him in study for her own sake, as well as from motives of a higher and purer character.

5. If a woman is prudent, judicious, and refined in her taste, yet gentle and meek, she will do more than any other person can do, to correct bad habits of a certain kind, or to prevent their being formed. Thus she may correct striking and offensive *mannerisms*, or improprieties in word or gesture; tediousness in prayer, or in preaching, &c. I have often heard it asked of a preacher's wife—"why don't she tell her husband about his long prayers?" And the remark has been made many a time—"that woman can't be much,

or her husband would not have such rough and uncouth manners.”

I would say much more, but time and paper would fail. I do not say these things because I suppose you particularly need them; but because I wanted to give you some token of fatherly affection. And I add as a final remark, that a heart entirely filled with the love of God, and into which the Spirit is fully breathed, will teach you better than any thing else; because you will then, in every case, feel how you ought to act.

Mrs. Rice loves you as I do; and I know she joins in the earnest prayer that in your present relation you may fully discharge every duty, be a blessing to your husband, and a faithful servant of the Lord.

Bless you, my daughter.

Yours truly,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Union Seminary, March 4th, 1828.*

MY DEAR SIR,

I am very much obliged to you for your kind and prompt attention to the case of my friends in Florida; and I hope that I have a heart to rejoice in the prospect of good to be done in that desolate region. I am delighted with the account which you give of Mr. Cox. As far as I can see, he is just the very man for the place. I write by this mail to Col. G——, and shall direct him forthwith to communicate with you on this subject, and point out the way by which Mr. C. may get to this theatre of labour. The gentlemen, I have no doubt, will be liberal. Whether it will be best to get aid from the Home Missionary Society for the present, will depend on circumstances yet to be learned. If Mr. C. should be unwilling to hold himself in suspense long enough for G—— to receive my letter, and send one to Princeton, I

should suppose he had better go with the aid of the society; but if he is willing to wait, he had better wait as I think.

We hear that Finney is making a noise in Philadelphia. He has certainly got G—— and D—— fully with him, and Mrs. G—— is beyond any of them. From what I hear, I should suppose that there is a deep-laid scheme to get support for what are called “the new measures.” Mr. Nettleton thinks that the great object is to get influence among the excitable and enthusiastic part of the community; and that there is a determination to revolutionize the churches, and make what are called Evangelists superior to settled Pastors. From his account, there is a stress laid on employing females in conducting worship; and on mentioning names in prayer, which appears to me truly surprising. And he seems to be fully persuaded that without some vigorous measures on the part of the friends of order, the credit and usefulness of revivals in religion will be completely ruined for the time in this country. He affirms that wherever these measures have been tried, they have run down any revival that may have occurred, have divided the church, and put the judgment and feelings of all that have not been brought in, utterly against religion. From the little that I saw, I would say that if good is done by these irregular means, it is done at a frightful expense. It is like slaying hundreds to save one. It is supposed, too, that there is a strong desire to set the students of our seminaries agog in this new plan. A mighty effort was made at Auburn, and some at least were caught in the trap laid for them. Philadelphia is so near to Princeton, that if a mighty agitation were to take place in that city, it would be felt in your village, and perhaps the unstable in the seminary might be led away. It is proposed in view of all these matters, that there should be a meeting about the last of the first week in May, in New York, of those who are most concerned in this matter, professors in seminaries and heads of colleges, to consult as to the interests of these institutions, and the important matters connected with them, and

see if nothing can be done to keep out extravagance, and prevent the gross animal feeling which is raised by these measures. I should like to know what your opinion is as to a measure of this kind; and I should like to know very soon.

Mr. Douglas is doing most excellently at Briery. He is one of the most efficient ministers in the two states. He is powerful—persevering—decided. They have encouraging times in Richmond.

Mrs. Rice joins me in love to Mrs. Alexander and the children, as well as yourself.

Most truly yours.

JOHN H. RICE.

TO THE REV. LEONARD WOODS, D. D.

*Union Theological Seminary, March 12th, 1828.*

MY BELOVED BROTHER,

It is long since we communed together. Yet my heart has yearned after you, and I have often wished much, very much, to see you, and hold sweet counsel with you as in former times. But I have had a burden on me too heavy to be borne, and have been obliged to confine my attention to business, to the neglect of offices of friendship.

But the other day, I accidentally saw a notice in a newspaper which went to my heart. I saw that you had been afflicted, deeply afflicted; for it was there reported, that God had been pleased to take a son from you. Is it so? I can see no reason to doubt it; for why should report on this subject be falsified? And, I have felt, ever since I saw the notice, that I ought to share with you in all your afflictions. It is the only way in which I can bear your burdens. I trust that you have found all God's precious promises verified to you in this trial. O! may the good Lord bless you, and your family—especially the mother of your children, with his presence, while he lays his rod on you. I have thought, considering how much affliction there is in the

world, that it would be worth while to do a thousand times more than ever has been done to spread the Bible, if it had nothing in it but the 12th chapter of Hebrews. "Whom the Lord loveth, he chasteneth." It tells us how we are to understand affliction, and what use we are to make of it. But I feel that you know all this. I only add, then, that Mrs. Rice and I do most affectionately sympathize with you; and pray that you may be supported by Him who alone can help in time of need.

It has pleased a gracious Providence, by means of my travelling last summer, greatly to improve my health. But yet I feel myself constantly exposed to danger, because I have yet daily to do the work of two men; and as I advance in life, I feel that to be burdensome, which once I did not regard. I perhaps am too anxious to live until this Institution shall be fully established on a firm foundation, and acquire a settled and stable character, which it will retain for ages to come. I regard this as a matter of extreme importance, on many accounts. It is, for instance, unspeakably important that a sound orthodoxy should prevail here, without any cramping irons or hoops about it. And I do not see any prospect of this except in our success. It is necessary for the good of the Church, that we should have an Institution fully endowed, which will maintain a high standard of ministerial qualifications; and yet hold learning for nothing without fervent piety. But there is a strong inclination to hurry men into the ministry before they are half ready, in the Southern and Western country. And a check to this haste is indispensably necessary. We are in this country peculiarly exposed to the extremes of infidelity and fanaticism, and sound expositors of the Bible furnish the only efficient check to these evils. The state of things in some parts of New York alarms me much. I do not see how, from the character of the population, Presbyterianism can apply its provisions fully there. Yet the people generally have had such opportunities of

knowing the truth, that one might think they would keep clear of excesses in religion, if any people would. Yet there, among the descendants of old Presbyterians and Pilgrims, there are "new measures" which must be checked, or the credit of revivals will be run down, and the Church will present the appearance of a forest, in which every tree is blackened, and every green leaf scorched, and every flower withered. If a powerful excitement should pervade our region, no man could conjecture what would be the result. In view of these things, and a thousand more, which I could name, I am delighted with the prospect of a correspondence between all the important Seminaries in the country. I do hope that it will be productive of great good. I wish that the heads of these Institutions could meet in New York about the 7th or 8th of May, and confer together, fully and freely, on important interests.

It seems to me, that it is needful for the wise men in the Church, to agree together on some clear and broad general principles, respecting the qualifications and proper office of Evangelists. They may proceed in such a way as to gain the upper hand of settled Pastors, and even control Presbyteries and Associations. And if they may take hold of the vanity and enthusiasm of men and women, to gain popularity and exert influence; then farewell to every thing in religion that graces human society, and blesses domestic life. Even prayer will become the vehicle of scandal and calumny.

What do you think of making arrangements, to get Drs. Alexander, Richards, Woods, Rice, with several of our most valuable heads of Colleges to meet in New York, early in May, say on the first day of the Anniversaries, to talk seriously about these matters? Pray let me know.

I shall hope to see you at New York, or Andover, or at both places in May.

Mrs. Rice just came in, and on learning that I was writing to you, she exclaimed; "O! I feel as if my heart

ought to go with that letter." It does—and so does mine. Our love to all.

Dear brother, may heaven bless you!

JOHN H. RICE.

TO MR. KNOWLES TAYLOR.

*Union Seminary, March 18th, 1828.*

MY DEAR BROTHER,

I arrived in safety at home on the first day of February—and found all well in the family and the Seminary. But I found I had then the labours of six months duty of two professors, to be performed in three months. The pressure on me has been so great, that my health has already sensibly failed for want of exercise. And as usual I have not let my friends hear from me as I wished. It was because I could not.

I received a letter yesterday from Mr. Roy, the first time I have heard from him since I came home. He is riding in the valley of Virginia, trying to get up subscriptions there. The fact is we are getting greatly crowded for want of room, and the place is too straight for us to dwell in. We hope in Virginia to increase our subscriptions, so that we shall be able to erect new buildings in the course of the summer.

I am much delighted with the present state of the Seminary. The improvement is very manifest in knowledge and piety. God be thanked for his mercies! I do not know of a more promising set of young men than we have now. And the few who have turned out are really *felt* in the region where they have been sent.

\* \* \* \* \*

Give my love to all in your house. Mrs. Rice and Mr. Goodrich unite with me. Dear Brother in Christ, may your soul prosper, and your body be in health.

Most truly yours,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Union Theological Seminary, July 11th, 1828.*

REV. AND DEAR SIR,

I have so much to say to you, that I am afraid to begin, on the subject of my passing through Princeton, without calling, on my return to Virginia. It was a very painful affair to me. But the case was this: I wanted to attend the meeting of the General Assembly's Board of Missions, which was held in June. I arrived in New York about 10 o'clock on Wednesday. The meeting was to be held in Philadelphia, at 3 o'clock on Thursday. I had several hours business to detain me, and could not leave New York until the 3 o'clock boat. This enabled me to get to Trenton about 1 o'clock at night. It was eleven when we passed by your house. I could only, as I went, offer a silent prayer that God might bless you and all yours—and this I did with all the sincerity of old unchanged friendship.

I have no doubt you have heard of the excitement, I think I may say revival of religion, in Prince Edward. It was prepared for by previous labours. Much that our valued old friend, Mr. Lyle, did in the way of sowing seed, is now springing up, and producing a glorious harvest. Douglass has the grace to acknowledge this. Other things paved the way. When Mr. Nettleton had strength to labour, he soon was made instrumental in producing a considerable excitement. This has extended; and now the state of things is deeply interesting. Five lawyers, all men of very considerable standing, have embraced religion. H. E. W——, S. A——, N. P——, M. P——, and P. H——. This has produced a mighty sensation in Charlotte, Mecklenburg, Nottoway, Cumberland, Powhatan, Buckingham, and Albemarle. The minds of men seem to stand a tiptoe, and they seem to be looking for some great thing. I do fear that, un-

der the influence of men of other denominations, there will be a wildfire kindled in this region, and every thing will be seared, and withered by the fierceness of the blast. This, then, would put every thing back for another generation. I saw in Troy and Utica, how the raging flame had passed through the garden of the Lord, and every thing looked black and desolate. But what can we do to prevent this evil? We have no men. And in this case of necessity, as usual, I turn to you for aid and counsel. Is there no possibility of getting three or four sterling young men to come on to this middle region at the present time? Can we not get Kirk, Young, and some others of the same spirit? I have sent a letter to Kirk to Princeton, and will thank my friend William to give it the proper direction, if any of you know where he is now located. I really do not think that in this middle region there is any danger of bilious fevers, except in particular localities. Thus along through Prince Edward, and Buckingham, and on the north side of James River, among the hills of Albemarle, I am sure that there is less danger than in many parts of New Jersey and Pennsylvania.

It is remarkable that the work here is as much among men as women; and, as far as it has yet gone, it is among that class of society which has hitherto been almost entirely free from religious influence, lawyers and educated men. At last Nottoway Court, there were in the bar at once, seven lawyers, professors of religion! This is unexampled in Virginia. O! if we had suitable men, the desolations of many generations might be built, and the ruins of Zion in our native State might be repaired. We cannot get on half fast enough, in raising a supply of religious instructors. And what this country will do I know not. You need not be told how it has suffered in its spiritual interests, from ignorant teachers. But experience of the evil is not sufficient for its cure. It is necessary that the people should have just ideas of something better, and they can acquire these only by experience too. But the difficulty is to find men to send

among them, and thus let them see and feel what is meant by *good preaching*.

Mr. Nettleton is a remarkable man, and chiefly, I think, remarkable for his power of producing a great excitement without much *appearance* of feeling. The people do not either weep, or talk away their impressions. The preacher chiefly addresses *Bible truth* to their *consciences*. I have not heard him utter as yet a single sentiment opposed to what you and I call orthodoxy. He preaches the Bible. He derives his illustrations from the Bible.

Mrs. Rice joins me in love to Mrs. Alexander and the children, as well as to yourself.

I am, as ever, most truly yours,

JOHN H. RICE.

TO MR. KNOWLES TAYLOR.

*Union Theological Seminary, Aug. 22d, 1828.*

MY DEAR FRIEND,

I have received your late letters, and do thank God that you feel so lively an interest for our Seminary. The measures which you recommend, however, would be very much modified, if you were acquainted with all the circumstances of the country about us. It would require a very long letter to explain them; and I have not time to write one now. The statement, however, of a single fact, to a man of your habits of business and calculation, will throw great light on the subject. It is this, that the building of a wooden house with us, costs within about five per cent. as much as a brick one. It is universally admitted here then, that for any permanent establishment it is far best to build with brick. Under this conviction, and feeling the importance of having more room, before I received your letters, I ventured, on my own responsibility, to engage a workman to put up a brick building. And he is now actually engaged in the job, and has engaged to finish it this season.

At present Mr. Goodrich and I, with our wives, and all

our domestic establishments, are in the same building with the students. But I find that, on many accounts, this does not answer well. We submit to it through necessity. The building which I have contracted for, will be occupied as soon as finished by us, and the whole of the seminary building will be given up to the students. This will make room for the accommodation of nearly forty in the whole. And on the general plan which we have laid for the whole institution, this is, I am persuaded, the best measure which we can adopt. If our friends will, on this plan, furnish us with nails, locks, glass, &c. it will be a great relief. For the fact is, in the necessities of the case, I have made myself liable for the whole expense of the building; and if I cannot get the money as agent next spring, I shall be obliged to sacrifice the little property which I have left. Any contributions then in the way of materials which you can procure, will be very acceptable indeed. If you will let me know as soon as you receive this what can be done, I will send you a bill of such things as we want.

I am very desirous to get some person who will answer for a Professor of Ecclesiastical History, ultimately. Do you know any one whom you could recommend? If so, do mention his name in your next letter; for the matter must be brought forward at the meeting of our Board in the fall. My purpose is to recommend the appointment of a young man, who can, by his previous attainments, and his diligence in study, soon qualify himself for the office of Professor.

You mentioned, in a previous letter, that the Education Society would afford aid to the young men, whose names I left with you, as soon as application should be made in due form. Now these young men are all beneficiaries, on the books of the Society; dependent for the whole of last year, and for the present also—and already have they suffered considerable inconvenience, by not receiving the money, which it was expected would be appropriated. It was im-

agined that the American Society would take the beneficiaries of the Young Men's Education Society of New York, just as they stood. Do, my dear sir, have the goodness to attend to this matter, and let me hear about it as soon as possible.

May I trouble you to send the enclosed letter to brother Cornelius? I do not know at present where he is; but hope you will be able to learn.

With sincerest affection, yours truly,  
JOHN H. RICE.

TO MR. KNOWLES TAYLOR.

*Union Seminary, Oct. 31st, 1828.*

MY BELOVED FRIEND,

I have just got home from our Presbytery and Synod; and find that I owe you for two letters, one of the 11th and the other of the 18th inst. I embrace the opportunity offered by the first mail to answer both.

I do rejoice to hear that the affairs took a good turn in Philadelphia. I have received a letter from Dr. Alexander since my return, and find that he was very much pleased with the meeting. If my sermon did good, and shall hereafter do good, I do not take any credit for it to myself. But I shall be glad, indeed, if it promotes the cause of Missions; and the more so, if it indirectly aids our infant Seminary. We do so much need well taught and faithful ministers in the Southern country, that I feel our enterprise to be one of the highest importance. It is deeply to be regretted that somebody did not take hold of this matter fifteen years ago. But perhaps the time had not arrived for success.

Our Synod manifested a very fine spirit in relation to our object. Once they were cold and indifferent; because they said the work could not be done. Now they appear to be encouraged, and there is great hope of ultimate and complete success. Mr. Goodrich has gained much character and influence during the last year in Virginia, and I suppose before

the time is out, (Christmas) will be appointed Professor of Biblical Literature, on the New York foundation. This is well. Being a New Yorker himself, and yet suiting the Southern country exactly, he will, with great propriety, fill the New York Professorship.

The following statement of expenses at our Seminary is founded on the accounts kept by the students the last year. Boarding or diet, per annum \$65—washing, \$10—fuel, \$5—candles furnished—tuition and room rent, nothing.—Total, \$80.

There are several societies organized, which keep a pretty competent supply of oil or candles for the use of the institution, and also a depository of all sorts of clothing except hats, coats, and shoes, from which the poor students are supplied without charge, and which materially lessen their expenses.

We hope soon to have a small field for cultivation by the students, from which they will raise all their own vegetables, and thus still farther reduce their expenses.

Mrs. Rice desires me to say that she has reserved a lodging room in our part of the Seminary on purpose for your brother; and that if he needs any nursing she intends to enjoy the pleasure of affording it herself, and this she will delight to do for your sake. Mr. Goodrich and I both keep a horse, and your brother can ordinarily get one or the other to ride out every day.

I am truly glad to hear that you have procured some Missionaries for us. I hope that they are of the right sort—that is, men who love their work so well, that they will live or die by it just as may be ordained. Mr. Nettleton is now a hundred miles from me, and it will not be possible for me to hear from him in less than a week, or ten days, as I can do this only by means of cross mails. But I shall send Mr. Peters' letter to him to-morrow, with a request that he will answer it immediately. I do this, because I know nothing of Mr. Saxton myself. But I have just finished a note to

Mr. Peters, which you will see, I suppose. In this I tell him that we want plain Bible preachers—men, who instead of thinking that they have made wonderful discoveries which will cause the people to admire their ingenuity, will be self-denying enough to tell them just what is in the Bible, and no more, nor no less.

I hope that you will find no difficulty in making the collections for the New York Professorship, especially as one of the finest sons of New York is in our seminary. I am more and more pleased with Mr. Goodrich as a teacher. He is fully bent on making our institution just what I proposed—a Bible school. He enters entirely into all my plans; and goes beyond my expectation in one thing—he *makes the critical study of the Bible a means of promoting the piety of the students.* This study has always been objected to, on account of its deadening influence on pious feeling; but under Goodrich the case is just the reverse. He is worth more than his weight in gold.

Mrs. Rice joins me in love to you and yours. Pray for us.

Most affectionately yours,

JOHN H. RICE.

I expect to-morrow to set out for North Carolina, to be absent ten days.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Union Seminary, Nov. 18, 1828.*

MY DEAR SIR,

I received your favour by Mr. Lane, and would have answered it sooner, if I could. But you shall judge whether this is a mere excuse or not. On the 25th of September I set out to Philadelphia. After preaching, you know, I set out next morning home. On my arrival my examination had commenced. The day after I set out to attend Presbytery in Albemarle. From thence I went to Synod in Staunton. On my return home, I attended two days meeting of the Board of College, and on the evening of the second

day I went on my way to the Synod of North Carolina. The day after my return, I set out to a meeting of our Presbytery (at Painesville in Amelia!!) and last night I arrived at home, sick with a severe cold. Now, I mention all this, *only* for the purpose of showing why it is, that I so seldom have communicated with you. My life is one of incessant labour—and I hope that it will be so as long as I live. It is a privilege enough to be employed for the building up of the Church. If I do any thing, as far as influence is concerned, and success is gained, it is all from above. As for the instrumentality by which I was originally excited to this course of action,—you were employed for that purpose. I take no credit to myself at all—I deserve none. I am a poor sinner; and deserve nothing but eternal perdition. If delivered from sin and made *holy*, it will be honour and happiness enough. But I did not sit down to write in this way.

\* \* \* \* \*

I was unhappily from home, when my friend James passed through the neighbourhood. I mean unhappily for myself—for I could not have the pleasure of seeing him. I hear that he is well, and preaching with great acceptance in Charlotte.

\* \* \* \* \*

The two Synods of Virginia and North Carolina have concurred, without a dissenting voice, in the appointment of Mr. Goodrich as professor of Biblical Literature. I think this unanimity very remarkable. We are now thinking of a third professor. But whether there will be a similar concurrence of sentiment is very doubtful. I wish much that attention could be directed to a man with learning enough to make the necessary preparation, and with a spirit of action, which might be breathed into all our students. If you should write to any of the brethren either in this state or in North Carolina, I wish you would drop a hint or two on this subject.

I rejoice in Mr. Hodge's safe return; and in his return

safe from German Neology. But this I expected. I should like much to see him. And I like much his new plan of a Repertory. I think Addison has got into his right place, and I trust his work will be profitable. We shall do what we can to get subscribers. But a specimen number will help us on considerably in that business.

There is still a gradual growth of religion in this region; and a strong spirit of inquiry. What do you think of a Presbytery meeting to ordain a minister at Painesville in Amelia county? Thirty years ago, that place went by the name of *Chinquopin Church*; but it was changed by a formal resolution, in honour of Tom Paine, into Painesville! And now, one of our students is labouring successfully there to build up a Presbyterian Church! But we do now want at least twenty Missionaries in our bounds.

I saw a young man named \* \* , sent by the General Assembly's Board of Missions to North Carolina. He was commissioned for five months to labour in the bounds of Concord Presbytery. The young man said he would stay the five months, but not a day longer in that region! This policy is still pursued, and it injures the cause of the General Assembly's Missions. Brief Missionary tours will not succeed in building up churches in the South, and he who comes to perform labours of that sort among us now, must come prepared to "enlist for the war."

Give our love to Mrs. Alexander and the children, including Mary Rice.

I am most truly, &c.

JOHN H. RICE.

TO THE REV. SAMUEL L. GRAHAM.

*Union Theological Seminary, Nov. 23d, 1828.*

MY DEAR SIR,

I was sorry to part from you so unceremoniously at Mr. Sneed's. Indeed, I expected that you would overtake us, and that I should have the opportunity of riding with you.

for several miles, and chatting about many things of common interest. But I had a hard day's travel to accomplish, and knew that I had not a moment of time to lose. And I do not wonder that you were slow to leave so pleasant a place as Mr. Sneed's. I should like to go there again, and stay a good while.

We are in expectation of a new class in the Seminary, of from ten to fifteen. We cannot tell exactly how many. We have two from the North, and expect two or three others; as well as two or three from Ohio; and at least two new ones from North Carolina.

I find that the proposed course of study meets with very general approbation; and if we can carry our plans through, I have no doubt but that we shall see many coming South for a Theological education. And why should not the Board, in the boldness of faith, take a high ground, and enter into large plans of operation without delay? In this age, great enterprises which fill the mind, and excite a powerful interest, succeed; while little timid schemes fall through.

There are some excellent and able workmen in this region at this time, who would undertake to complete our plan of a Seminary building, and erect the necessary number of Professors' houses, on a credit of three years; and then wait as long as the Board would wish, on receiving interest for their money. If a contract, then, were made now, we might in twelve months have room for one hundred students, a Library, a Chapel, Lecture-rooms, and buildings for three Professors. Why should not this thing be undertaken? If the Board were not to meet at the time appointed, I would go to Carolina. But that is impossible. An agent in that region, of proper qualifications, could, I think, do much. Why should we not add a fourth Professorship; and let it be the Professorship of South Carolina and Georgia; and let that Synod appoint their man?

I wish very much to make our Seminary bear on the

religious interests of the Colleges to the South. It clearly will not do to send young men to this place with a superficial Grammar-school education. There is a mighty difference between your Chapel Hill boys, and those who come from Grammar-school. And I do hope you will require all your Carolina beneficiaries to go to the University of the State. We are glad to see Dr. Caldwell's students here. It is very earnestly my wish that our third Professor should be a man from Carolina. And I want him now to be designated; that he may prepare for his work. I have a very high opinion of \* \* \*, and love him much. But I wish you and others to consider the following questions, before you fix on any particular person.

1. Is it not of the utmost importance that our Professors should have, in full measure, the spirit of action, which characterizes the age? and can we find an *old man*, who "*breathes and burns*" as the case demands?

2. Will not the third Professorship require a degree of research, long continued and laborious, through tomes of Greek and Hebrew, which we cannot expect from a man advanced in life?

3. Can you not then find among you a young man, just now approaching his full vigour, who has learning enough to read Ecclesiastical Greek and Latin, with tolerable facility; a spirit of action, which he can infuse into others; a sound, discriminating judgment, which will at once ensure the confidence of his brethren, and command the respect of the students; and who, finally, has had some experience in pastoral life, so as to know something of the practical application of principles of polity in the government and discipline of the Church? And if you have such a man, no matter what letter in the alphabet begins his name, would not he, on the whole, do best? I throw out these hints; and hope you will think of them.

In sincere friendship, I am, &c.

JOHN H. RICE.

TO MR. KNOWLES TAYLOR.

*Union Seminary, March 29th, 1829.*

MY BELOVED FRIEND AND BROTHER,

It devolves on me to perform a mournful office. I have a brother whom I educated for the ministry, and I feel towards him as I do not towards any other human being, a sort of mingling of parental and fraternal affection; and I know you will feel when I tell you dear James is gone. \* \*

His sufferings, for some time past, have been very severe—not so much from pain as from excessive debility. This was so great, that, as you may have seen from my former communications, the wonder was he did not die sooner.

Apart from natural feelings of sorrow for the loss of one so beloved, and grief that the Church should be bereaved of so precious a young minister, there is nothing in the case of your dear brother but cause of joy and thanksgiving. During his whole sickness, and amidst all the changes produced by disease in his spirits, he never had the shadow of a doubt in regard to his acceptance; his faith never failed, nor did his love grow cold. In the midst of all his sickness, the adversary was most mercifully restrained; and he enjoyed the presence of his redeeming Lord. His affectionate heart, too, retained all its kindness, and he enjoyed to the last the sympathetic attentions of those who ministered to his wants. Dear man! he won our love most entirely.

He was graciously permitted to exercise his reason to the very last, and showed what was the bent of his mind by his dying speech: *Strive! strive!* \* \* to enter into the kingdom of heaven. \* \* \*

How mysterious this event! Since it has appeared to me inevitable, that one so prepared for the ministry, and so desirous to be useful, as our dear brother was, should die; the thought has often occurred to me, that there are services for very holy and devoted men in a higher sphere to which they are called, and where they do incomparably more for the

glory of the Divine Redeemer, and are more useful than they could possibly be on earth: and while we are wondering that they should be cut off, and disappoint all our hopes of their usefulness, they probably do more in a day, in heaven, than they could do in a lifetime in this world. The Master had use for our brother above, and called for him. We would have kept him here. I confess I never have seen a young man whom I so much wished should live.

But why should he come here, far from home, to die?  
 \* \* \* On his passage to heaven, God sent him by this place, that it might be seen here what a young minister ought to be, and how a christian can suffer and die. And perhaps *you* have thus been permitted to do more for us than could be done with money.

Dear brother! I sympathize with you and your afflicted relatives. May the Lord Jesus Christ be with your spirit.

Most affectionately yours,

J. H. RICE.

TO THE REV. B. B. WISNER, D.D. AND JOHN TAPPAN, ESQ.\*

*Union Theological Seminary, March 31st, 1829.*

GENTLEMEN,

Your communication as to my proposed visit to Boston,

\* This letter, (as I am informed by the gentlemen who very kindly communicated it to me,) was written under the following circumstances. Dr. R. had visited Boston during the preceding summer, and made known his plans to the friends of religion in that city; but it being then a time of great pecuniary pressure there, those friends preferred postponing their contributions till the following summer, when they promised him they would be ready to make them. The next spring, however, the pressure had not passed by, but had rather increased, and seemed likely to continue to increase through the summer. In this state of things, the gentlemen to whom this letter is addressed, wrote to him, assuring him of an unabated interest in his object, among evangelical christians in Boston, and inquiring whether he could not defer his intended, and authorized application to them another year; and this is his answer to their letter.

has occasioned great perplexity ; and after taking considerable time to think on the subject, I am exceedingly embarrassed. Let me give you a statement of the case.

On my return home, I found that we were to have near thirty students in our seminary. Our building is only fifty feet long and forty wide. And in this contracted space we have two professors with their families, and our students, except two or three, who get lodging in the neighbourhood. One room not eighteen feet square serves for our library, and lecture room, and chapel. The professors have to study in their wives' chambers. The students are obliged to live there in a room, and when the weather admits of it, to seek praying places in the woods.

It must be manifest to any one acquainted with study, that we suffer greatly from having to live in this crowded state. I found it so, and resolved that there must be a change. But in the state of utter exhaustion of the pecuniary resources of this region, it was in vain to think of applying to the people here for assistance. I, however, placed implicit confidence in the pledge given by my Boston friends, and determined that, in reliance on their constancy and good faith, I would make a contract for a building, payment for which should be made next June. Accordingly, I have pledged myself to an amount a little exceeding five thousand dollars ; and hold myself bound to raise it by the time specified. For this my reliance was on my friends in Boston. It is true that there is left to me after the various sacrifices which I have made, property worth about \$5000—one fourth of what I once was worth. This I had thought it my duty to reserve, (as I am advancing in life, and shall probably leave my wife behind me in this world,) for the support of her to whom I am bound by every tie which can bind man to woman. I know well that in every age, those who rise up “do not remember Joseph.” Every sacrifice of worldly interest which I have made, was made by my wife as cheerfully, to say the least, as by me. But when

I am gone, and she is old, there will then be a generation which will not know any of these things. I must, however, raise the money by some means, and if I fail, my little property must go.

To this last measure I have an objection besides what I have already stated. When it was known that I had ventured to make this contract, the people who knew my circumstances, asked me on what I relied to raise the money. I replied "on the faith of my friends in Boston—their promise is as good to me as money in the bank, to be drawn next June." They thought me rash in my procedure. Some said that I never would get a cent. And so I was told in Philadelphia, and every place south of New York. Now, in the present state of things, I would not, for the value of the money, have it known that I was disappointed in the confidence placed in the Boston people.

I have made this statement thus frankly, that you may judge of my feelings on this occasion. But I wish you to understand, that I do not doubt in the least degree, the correctness of any part of your representation; either in regard to the pecuniary pressure on the good people of your city, or your friendship for me. But, fully, admitting all this, I cannot but feel much embarrassed, and at a loss to determine what to do. At one time, I have thought that it would be good policy to negotiate a loan for a year, giving a mortgage on the house and lot, and any other property that may be necessary for security. At other times, I have supposed that this would be a case of considerable difficulty. I want farther advice. Of one thing I am persuaded, that it is of some importance to the cause of religion, that, in one way or another, I should get this money from Boston. I am so convinced of it, that I would cheerfully give five hundred dollars out of my own pocket, rather than it should not be done.

I do not mean to *whine* about this matter; nor do I aim to excite any man's commiseration. I know that, judged

by the cautious policy of this world, I acted imprudently in making a contract, where there was, from the nature of the case, so much uncertainty. But when I saw and felt that interests, in my view, of the highest importance were suffering for want of such measures as I adopted, I thought that I should betray a want of faith in the Head of the Church, of reliance on the promises of brethren, and of disinterestedness on my part, if I did not go forward and prepare to meet the consequences. I did so with my eyes open, and knowing that I was doing what the world calls a foolish thing.”\*

TO MR. KNOWLES TAYLOR.

*Steam Boat Bellona, July 8th, 1829.*

MY DEAR SIR,

Mrs. Rice is reading the memoirs of Urquhart, and why should I not chat a little with you ?

Your plan about the education of young men in our Seminary, pleases me more the more I think about it. And I do hope that you will be able to effect it. A general revival of religion in the Southern churches would bring forward a host of young men to the work of the Lord ; and call for much aid from the Education Society. At any rate, we have reason to expect a gradual increase of our numbers, and a want of increasing aid. At the same time, considering the feebleness of our Southern churches, and the reliance which we must place for some years to come on our brethren to the North for assistance, it is very desirable that every measure should be adopted *decently* to bring our Se-

\* It may be presumed that on receiving this letter, the gentlemen wrote again to him to say that he might come on, and they would do what they could for him ; for we find that he visited Boston in June following, when he received a very handsome amount of contributions from the friends of the Seminary there ; enough, we believe, to pay for the building which he was erecting, and which was afterwards called the Boston House, in honour of their liberality.

minary into mind, and show that it is regarded as important, by members of the church who are active in the cause of the Lord.

I have been much more than usually pressed in spirit lately. I do think that the next five years will be pretty decisive of the religious state of this country. I see a growing disposition in the enemies of the cause of Christ to unite. And I should not be surprised to see organized associations in opposition to christianity. They want nothing now but a name that it will do to assume before the world, to bring them into union and concentrated action. Nothing in the way of means can put down this opposition, but a powerful influence exerted by christians acting together. The devil sees the danger to which his interests are exposed, and has succeeded to some degree in getting christians to act separately. We shall see divisions increase I fear; and a sectarian spirit extend among those who profess to be liberal orthodox christians. But may the Lord forbid!

I ought to have mentioned that Mr. Nettleton wishes a box of his hymn books to be sent as soon as possible to Prince Edward. Mention this to Shipman.

Yours truly,

JOHN H. RICE.

TO MR. KNOWLES TAYLOR.

*Union Seminary, July 25th, 1829.*

MY DEARLY BELOVED FRIEND,

We arrived, by a good Providence, safely at home on the 21st day of this month; but not without a few days of painful delay. Between Philadelphia and Baltimore, my wife was taken with a violent pain in the face. She had a wretched night; and when we awoke in the morning I found her with a high fever. Every thing indicated bile; and for several days she was too much indisposed to travel. We spent the time, however, with our old friend Mr. Wirt, and

were attended to with the warmest kindness. On Wednesday evening, Mrs. Rice was able to ride to the steam boat, and we left Baltimore at three o'clock for Norfolk, where we arrived about the same hour the next day; and tarried with our friends there until Friday morning, when we set out in the boat for Richmond. By the time we had gotten to this place, Mrs. Rice seemed to be quite well, except weakness. But we were obliged to wait for the stage until Monday. This brought us to Raine's tavern in the evening; and next morning we took a hack and came home. Thus experiencing all the way the kind care of the merciful One.

We often talked, and oftener thought and felt about you and your dear family; Fitch, and the venerable parents of you all; and not least of that dear departed brother who has gone before to his perfect rest in heaven. We love to dwell on his memory, and to meditate on his example. We count it a great privilege to have been permitted to watch over him in his last sickness, to soothe his sufferings, and accompany him to the very place from which he went, not indeed in a chariot of fire, but of love, to his Father's house on the hill of Zion. And I am sure that we shall ever be thankful that one who had so much of the spirit of Christ was sent to us, to show us and our young men in the Seminary, how holy and how happy one may be before he gets to heaven. You can hardly conceive how this whole ordering of Providence has bound us to you. There are no friends on earth that we feel to be nearer to us than the relations of James B. Taylor.

We both unite in kindest regards to our friends, and in fervent love to you, and your dear wife, and children.

I am, dear brother, yours most truly,

JOHN H. RICE.

TO WILLIAM M. ATKINSON, ESQ.\*

*Union Seminary, August 12th, 1829.*

MY DEAR FRIEND,

I was greatly pleased to receive your letter on more accounts than one. I love these tokens of your christian friendship; and would gladly receive them more frequently. But principally I was delighted because of what you tell me concerning *dear* Thomas. I express myself thus concerning him, because ever since I have known him he has excited in me a very peculiar interest. Indeed, I have rarely felt towards any youth as I have towards him;—a sort of parental strength and tenderness of affection, which I hardly know how to analyze. You may well suppose, then, that I did indeed rejoice when I heard of him that “behold he prayeth.”

But this joy is mingled with much solicitude. And some of the statements of your letter increased that solicitude not a little. When one is inquiring the way of salvation, and is perplexed and anxious, the attention ought to be kept to the one thing needful. And it is wonderful how even a small matter will sometimes turn away the mind from vital concerns. The least touch on the rein will turn a horse in full speed from his course. And so when the mind is acting with the intensity which religious excitement produces, a little thing even will sometimes put it very far wrong. I do deliberately believe that Presbyterianism, in doctrine and discipline, more fully accords with the Bible, than any other

\* To enable the reader to understand, and appreciate the spirit of this letter, it is proper to state that Mr. A. to whom it is addressed (now a minister of the gospel, and the active agent of the Virginia Bible Society,) was, at that time, a member of the Bar of Petersburg, and a very zealous Presbyterian; and being anxious that his younger brother who had been very seriously impressed upon the subject of religion, should attach himself to the same church, had written to Dr. Rice, requesting him to use his influence with the youth for the purpose.

form of religion in the world ; and that a man using his privileges faithfully as a member of the Presbyterian church, may do better than he can do in any other connexion ; and, therefore, I should be glad that all would become Presbyterians. But I also believe that one may be a member of the Church of Christ, and a good christian, without being a Presbyterian ; and it is really pleasant, on comparing the sentiments of different denominations, even those which are widest apart, to see in how many more points they agree, than differ.

On this view, and because it is so important that the mind should be kept to the great points which enter into the essence of religion, I always deplore the agitation before anxious persons of the questions which arise between the different churches. And, until the work of conversion is over, I advise inquirers to listen to nothing on these subjects from any quarter.

I should be delighted to see Thomas a faithful minister. My dear sir, the Church has no idea of the want of faithful ministers which now exists. My late journey has brought this matter more home to me than it ever was. It is now the greatest want of the world. Every thing goes slowly, and often stops for the want of men, holy, and devoted, and numerous as they ought to be. I hope J——S——'s friends will give a right direction to his mind. He ought to be a preacher, I have heard of a fine young man in Brunswick, named W——, who graduated at Amherst, and thinks of studying law. Cannot you find him out, and convince him that there are more than lawyers enough ? They tell me B—— wants to be a preacher ; well, let him study as well as he can, and preach. The harvest is great ; many a field is white, and the grain is beaten down, and is perishing under sun and storm ; and all because labourers are needed. Pray ! Tell your church from me to pray !

The Lord bless you and yours. My love to all.

JOHN H. RICE.

TO THE REV. LEONARD WOODS, D. D.

*Union Theological Seminary, Nov. 12th, 1829.*

REV. AND DEAR SIR,

It was greatly my wish to be at Albany; but there were several reasons which prevented. In the first place, I cannot go from here to that city and return, for less than sixty five dollars; and I am not ashamed to say, that I am too poor just now, to expend that sum in purchasing even such pleasure as I should have enjoyed in meeting my beloved brethren on an occasion so interesting. I paid more than fifty dollars for it last year, and was obliged to set out home immediately after the first day's meeting of the Board.

But, in the next place, by order of our Board of Directors, I was obliged to set out the day after our examination, to North Carolina, to attend to the interests of our Seminary; and I could not return until about the 24th of October. It was then my duty to go to Presbytery and Synod. I have been just a week at home, nearly confined to my house by a bad cold. And what aggravates the case, we have weather as severe, as, in ordinary seasons, we have at Christmas.

I have been obliged, too, to overwork myself, and begin the present term, worn down with excessive labour. But I do not repine. It is privilege enough to be permitted to do the Lord's work. I only mention these things to show why I have been so slow in answering your last acceptable and affectionate letter.

Our young men, Hurd and Royall, returned highly delighted with Andover. I hope that you were pleased with their spirit and conduct. It is my earnest wish, that our two Institutions, and all our sound orthodox Seminaries, may be bound together by the cords of love. And O! that there were a spirit of union among all the followers of Christ!

But I fear that the day of perfect peace, is yet far distant. The spirit of controversy is like to be awakened up; and we shall see how Unitarianism and Universalism, and other heresies, will triumph on account of the quarrels of orthodox Christians! For my part I think it is yet to be determined, what will be the result of all the conflicting causes now operating on the population of this country. It is a great experiment which we are making in this nation. Religion is perfectly free, and Popery, Prelacy, Unitarianism, Universalism, Arminianism, and fifty other *Isms*, are putting forth all their strength. It is clear to my mind, that in this country a great battle is to be fought. It will be a summoning up of every man's energies—and fearful will be the conflict. To my mind it seems inexpressibly important, that they who hold to plain Bible truth, and love the cause of *vital piety*, should be found rallied round one standard, and united in one phalanx. I do not say that the final issue depends on this; but I do believe that it will mightily affect the great interests involved in the sacred contest.

I am much grieved at the controversy about the American Education Society. I do believe, however, that the brethren on each side are sincere. I do not think that the thing originated in sectarian jealousy; and I hope that all feeling of this sort will be kept out of the pieces that may hereafter be written. In regard to one point in the recent plans of the Society, I have always had some misgivings. It is the accumulation of *permanent funds*. I have always thought that permanent funds were inexpedient, where they could be dispensed with. In seminaries I think them necessary, but in nothing else. And in this respect, I apprehend that many of the churches and christian people will be with the Princeton brethren. But I do not know. May the Lord turn this thing to his glory.

Such has been my situation since last spring, that I have not been able to look at any thing beyond my immediate duties. I do not yet know what our brother Taylor is driving

at. I find it hard to understand him. Is the fault in me or in him? I heard of your conference; but do not know any thing of the results. Did it come to any thing? It is seldom that much good results from meetings of this kind. Pray let me know. And tell me whether Dr. Taylor accounts for the fact, that *every individual* of Adam's posterity *begins* his course of moral action by sinning, and goes on to sin until grace prevents.

Mrs. Rice and I unite in dearest friendship for all your family, and all other friends at Andover. Present us to them by name.

Most truly yours,

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Union Seminary, Jan. 8th, 1830.*

MY DEAR SIR,

Your letter came to hand yesterday. And I want to answer it while the feeling which it excited is fresh.

One of the blessings, and one of the sorrows, which the New Year brings with it, is the more than usually vivid recollection of old friends. To a man somewhat advanced in life, many of the remembrances are very painful. Of all that set out in life about the time we did, how few survive! Among those who are gone, are many of our associates, some of our dearest friends, with whom we used to take sweet counsel together. But there *are* survivors; and here and there one, whose friendship has become more consistent, and more solid in the course of years. This is a season to think of them, and recal past scenes, and live over again in imagination days long gone by.

As far as my observation goes, there are two errors to which aged men are exposed. One is of holding on, and refusing to admit that they are old. We have seen some instances of this. The other is precisely opposite. It is allowing themselves to grow *prematurely old*. Failing to

exercise their faculties, they become rusty, and move like an old door whose hinges are never oiled. I have no doubt about the fact, that when the organs through which the mind acts, fail, mental imbecility ensues. But I am equally certain, that ceasing to exert our faculties greatly impairs their strength. And I am convinced that when a man, whose life has been very active, *retires*; he very soon sinks into second childhood. It is a dangerous experiment, and I feel very unwilling that you should try it. The harvest is so great, and the labourers are so few, that I think they who have borne the heat and burden of the day, ought still to go out into the field, and if they can do no more, hand food and drink to the young men who are strong to labour, and active in working.

I perfectly agree with you, that there is too much bustle and noise in our religious enterprises. Too much challenging and provoking and fighting the world. The greater union and co-operation manifest now among the enemies of religion is, I believe, to a considerable extent owing to this very cause. And I do expect that they will be goaded on, until they find that in every trial of strength they have an overwhelming majority. Perhaps the discovery is already made, and the enemies of righteousness are willing enough to come out to the encounter. If so, *we* may live to see bad days for the church. It will require no cunning, no effort, to divide the Christian host. That work is done already. And there is nothing now to be done, but to conquer the *sections* in detail.

The great fault, it seems to me, in this day is, that christians instead of going steadily and zealously forward to promote *true religion*, and then relying on its influences to make every thing work well, are endeavouring to conquer the men of the world by force. The effort is not so much to convert them by the means prescribed in the gospel, as to overpower them. The weapons of their warfare are often carnal.

The Lord is prospering the Seminary, thus far, beyond

my expectation. I know that you take an interest in it, and will remember us in your prayers.

There has been no breach in your old friends since you last heard from this neighbourhood. Major Morton is very healthy and very happy. He comes to see me every Saturday, and stays until Monday. We have had thus far a very open, mild winter—the weather generally very delightful.

Mrs. Rice unites with me in love to Mrs. A. and in earnest wishes that the Lord may bless you and your family, this year also.

Most truly,

J. H. RICE.

TO MR. KNOWLES TAYLOR.

*Union Seminary, March 2d, 1830.*

MY DEAR BROTHER,

I have not written to you a long time; but you are never long out of my thoughts. My spirits have not been good since Christmas; and one reason is, that I have had too much to do. Another is, that my health has been much less firm than common; and for the last six weeks I have been consumed by a slow, debilitating fever, which has put it out of my power to do any thing at all. This makes all my work go on very slowly. I have lately, however, had some good hope that I was about to enjoy more health, and better spirits. I do not know, however; and it is all just as the Lord pleases.

The progress of our Seminary is good. We have this winter thirty-five students; and a very fine spirit of piety among them. The number of our friends, and the influence of our Institution is growing. I do not think the liberality of New York ever did a better thing than when it gave us a Professorship.

I am sorry that the business of Mr. Bruen's Library is so delayed. It is impossible for us to take any decided and

energetic measures until we know what sum must be raised, and for what books. But this cannot be known without a catalogue, and an appraisement. My wish is to purchase the Library for our Seminary, and get it all here by the time our new building (for the Seminary,) is put up; and I wish the books all to be kept together, under the name of the *Bruen Library*. I should value it so much the more, because of the beloved brother, whose cherished memory could thus be perpetuated in our Institution.

I do not like the aspect of the religious world at all. There is a fearful spirit of infidelity awake and active in the country. Popery is making its destructive progress. High-church principles are growing in the nation. And the Evangelical men are disputing, some for *old* orthodoxy, and others for *new* metaphysics. The Church stands more in the way of the Millenium than all the world.

I fear the Sabbath cause is losing ground. Have friends pursued the best policy? Is it wise, when we know that the world has the majority, to push matters to a vote? Is it wise to push men until they commit themselves against the cause of holiness? I throw out these questions for your consideration. I confess that I have my serious doubts. In my weakness I write in haste, and hope you will excuse this poor scrawl.

My love to your wife and children; also, to all friends.

May the Lord bless you—pray for us.

Your brother in the best bonds.

JOHN H. RICE.

TO THE REV. ARCHIBALD ALEXANDER, D. D.

*Union Seminary, March 9th, 1830.*

MY DEAR SIR,

I was particularly gratified with your last letter. I well remember when we first formed our acquaintance at Hampden Sydney; and I know well that from that day to this, there has been no breach in our friendship; nor even the

least unpleasantness in our intercourse—indeed nothing uncomfortable, except that it has not been so frequent, either personally, or by writing, as I could wish. And I gladly accept your proposition to make it more so.

I do from my heart rejoice that Addison has embraced religion—on his account—on that of his parents—their older children—and the church. May the Lord direct his way into the ministry! His talents, his attainments, his opportunities of further improvement, warrant the hope that he may render the most important service to the cause of truth in our country. It appears to me, at length, entirely necessary that there should be a change in our theological literature. I have been for some time distressed to think, that so much of that which candidates for the ministry are directed to study, and which, in the present state of the world, must be put into their hands, should be defiled with heresy or marred by error. In this age, a preacher must, in many cases, prove his doctrine by a reference to the original languages of the Bible. But to enable him to do that, he must use lexicons, which often contain meanings made to suit a purpose, and critical commentators, who employ vast learning to pervert Scripture. There is, too, a continual increase in the number of theological systems, which present views of truth of which we cannot approve. They however are published, and reviewed, and talked of; and young men will have them. The old writers are thought to have lived in times of comparative ignorance; and a recommendation of them as guides in a course of theological study, is regarded as a proof positive of a deplorable *behindness* in reference to the march of mind. In the meanwhile, we have a flood of German books, partly neological, and partly exegetical. We have English books, Arminian and superficial. We have metaphysico-theology from other sources; and true, old-fashioned orthodoxy produces nothing but now and then a valuable little thing on practical religion. If there should be no change, sound Presbyterian doctrine will be destroyed by the very

books which are brought into our Theological Seminaries. Now, I want Presbyterians to form better Lexicons, better Commentaries, better systems, and better Ecclesiastical Histories than any other denominations; and so much better that the people will be glad to get them; and even be obliged to use them. And I have already allotted to Addison the work of making a Hebrew Lexicon, which shall displace every other. I shall never live to see it; but I do not jest about it.

There is indeed a storm raging against Presbyterians. How long it will last, and how far it may destroy, I pretend not to conjecture. It is a genuine display of the opposition of the heart to religion. But I must believe that, in many cases, there has been a provoking of opposition where there was no necessity for it. I fear that this is very often done by ministers of the gospel. They often act as though they thought, that it was a part of ministerial honesty to speak the truth in the most offensive form. And hence, many are thrown off from religion to a *returnless* distance. For my own part, I am more and more convinced that in building up the church, more is to be accomplished by the gentleness of Christ, than by all other methods. If you beat even a christian in argument, unless at the same time you win him by love, he will be more apt to go farther from you, than to come over to your side. I have lately thought that in all our seminaries, we wanted special instructions for students on the duties of *Christian prudence*.

But I am wandering a little from my subject. The tide of prejudice *is* setting powerfully against Presbyterians. This cannot be altogether prevented. For although our strength is overrated, we are strong enough to excite fear. Our talents and learning are estimated too highly, yet we have enough to provoke jealousy. We are thought to have more zeal than we have, yet even as we are, the world is alarmed at the prospect of what we will do. We are thought, moreover, to be more strict in our discipline than the prac-

tice of our church proves us to be, and the *mobocracy* of the age hates us because we are not *liberal* enough to suit their taste. In this way, or somehow else, people of all sects, and of no sect, hate us; and from every quarter there is a hideous outcry against us. Now I do wish from my heart, that all Presbyterians would live so, that "by well doing they should put to silence the ignorance of foolish men." But if among all our enemies, and notwithstanding all their vigilance, we have men who are perpetually occasioning offence, I do not know what can be done. I have for a long time been of opinion, that it was our true policy to mind our own business, and let other things alone. Our business I take to be simply this—to be really good christians ourselves, and try to make as many and as good christians as possible. Had this, our appropriate work, always occupied our attention, and all our ministers had let alone presidential elections, and kept clear from party contests, I think that the state of the Presbyterian church would have been very different from what it is.

I have given this long, and I fear tedious *rigmarole*, for the sake of proposing a question for your consideration. Would it not be well for the next General Assembly to appoint a very wise and able committee to prepare a pastoral letter, to the ministers and churches, giving earnest and affectionate advice, suited to the present times? I have thought that some good might be done in this way.

Mrs. Rice wishes you and Mrs. A. to know, that she rejoices with you in Addison's happy change; and that she joins me in the kindest remembrance of the whole family.

As ever, faithfully yours,

JOHN H. RICE.

About this time, Dr. Rice commenced publishing a series of letters to the venerable James Madison, Ex-President of the United States, in the Southern Religious Telegraph (a weekly paper published by his highly esteemed friend

the Rev. A. Converse, in the city of Richmond,) the object of which was to show that our politicians and patriots should honour and favour the progress of the christian religion among the people, on account of its happy influence upon all the interests of our country. He addressed them to that gentleman, as he frankly stated, not only from the respect which he felt for his public character, and public services; but from the hope that the well-earned popularity of his name would induce more persons to read them; and he published them anonymously both to enjoy more freedom in writing them, and, as he hoped, to excite more interest in the minds of those for whose benefit they were more particularly intended. Indeed he took some pains, for a time, to conceal his connexion with them; but the trains of thought which were known to be his favourite ones, though they were now more enlarged and expanded, and the force and perspicuity of his style, soon betrayed the hand of the master that was writing them.

The following letter was written with a view to obtain some information which he wished to use in this work.

TO THE REV. FRANCIS BOWMAN.

*Union Seminary, March 17th, 1830.*

MY DEAR SIR,

For a particular purpose, I wish to know *some things* in regard to which you can possibly assist me. If you can, I know you will.

I have reason to believe that between the years of 1776 and 1784 or 5, there was some correspondence between Mr. Jefferson and some members of Hanover Presbytery. I am pretty sure that I have seen a letter from Dr. Samuel Stanhope Smith to Mr. J———. Now will it be possible to ascertain the fact, and find out what is the true nature of this correspondence?

Moreover, I have understood that the "Act for securing religious freedom," though drawn up by Mr. Jefferson, was

carried through the Legislature by Mr. Madison in 1784, or 1785. And I know that Mr. Madison was for some years in habits of strict intimacy with Dr. John B. Smith; and I have heard that they visited each other and corresponded. Are any of your friends in habits of intimacy with Mr. Madison, so that you could find out whether he has any of John B. Smith's letters, or S. S. Smith's, or Dr. Witherspoon's; and if so, what are their contents?

I will tell you why I make these inquiries. There is a remarkable similarity between the sentiments, and words even, of the act for religious freedom, and the sentiments and words of some other people; and I wish very much to trace the secret history of that event which separated church and state in Virginia. I believe that Presbyterians aided in it more than is generally known; and I wish, if possible, to prove it.

As far as I can see, there is a mighty effort now to discredit, and, if possible, to put down Presbyterians. I suppose it is felt that we are making progress. I am not at all alarmed at this outcry. I hope good will come of it. Presbyterians have a plain course to pursue; and if they will let every thing alone but their own proper business, they will do well. Their proper business is to endeavour to make their fellow men good christians; in full confidence that if a man is a good christian, he will be a good citizen, a good neighbour, friend, father, &c. I am satisfied that we do not generally confide enough in the power of our religion; and, therefore, endeavour to carry it *directly* to the accomplishment of many things which had better be let alone. Some good men to the North do infinite mischief by meddling when it would be best to say nothing.

I do wish that, in the present state of the country particularly, the members, and especially the ministers, of our church, might manifest the meekness and gentleness of Christ. And when bitter things are said, let them return  *blessings for railing.*

Bishop Ravenscroft is dead! I am truly sorry to hear it. I thought, and do still think, that he was greatly wrong as far as his high-church notions went; but I never had a doubt of his sincerity; and I held him in much higher respect for his frank and open avowal of his sentiments, than I can feel for those who hold the same opinions, and yet endeavour to pass for men of liberal minds.

We continue to grow at the Seminary. Two new students have lately arrived; and we hear of others coming. May we grow in piety and wisdom, as we do in numbers!

I need not say how much I love you and Harriet, and your boy. Nancy may perhaps wish to add a postscript. If not, I can bear witness to the strength of her maternal feelings.

Most truly yours,

JOHN H. RICE.

TO MRS. ANNE S. RICE.

*New York, May 10th, 1830.*

MY BELOVED,

I sat down just now by *the fire* in sister's little back room, and just as I had taken up my pen to address you, your delightful letter was brought in, and it refreshed my heart. I had a very pleasant ride to Washington with our Boston friends. But I was exceedingly fatigued, and a good deal feverish. There I met with two ministers, Ross of Tennessee, and Dixon of South Carolina, coming on to this place. Here again I was greatly favoured. We came on together to Philadelphia, and arrived there a little after eight o'clock. But the morning boat was gone, and no twelve o'clock boat runs at present. Thus I was stopped in Philadelphia for the day. But it happened well. For I was not in a condition to travel. Coming to Richmond, by some roguery or carelessness, I lost my *dear old blue* cloak! It became very cold at Washington, and on the passage from Baltimore I suffered severely. On arriving at Philadelphia, however, I went to G——— H———'s, where I was treated as kindly

as could be, and by keeping myself very tranquil I was greatly refreshed. Next day I came on to New York, and arrived at brother's about an hour by sun. (I forgot to tell you that I spent four hours in Baltimore, where I saw the *Wirts*, all as loving as ever; also Nevins, and Breckinridge, very affectionate, and Mr. and Mrs. Reed, of Marblehead—all sent great love to you.) Brother and Mr. Taylor met me at the wharf, and exclaimed, "where is sister? Where is Mrs. Rice?" It was so every where. And I give you notice now, that I *don't* travel this way again without you. My pride won't let me do that. Why, some go so far as to tell me that they are not glad to see me at all; and nothing is more common than to hear, "I am very *sorry* to see *you* without Mrs. Rice. I have just one plain reply to that: "*I am sorrier than you are.*" Mrs. T—— proposes to send for you right away, and get you here as soon as possible.

On Sabbath, I was still indisposed, and so I staid in the house all day. In the evening, M—— B—— came in a carriage, and took me to Murray-street Church, where was one of the largest congregations I ever preached to in my life. House crowded,—aisles and all. And there, with my folly, I preached a full hour and a half, about all sorts of things. I must get sister, or K. Taylor to write, and enable you to tell the Major *how I preached*. You know my modesty, or rather bashfulness, will not allow me to say any thing about my own performances, *unless I think them mean*; but I will just say to you, that the people were very still and attentive all the time. And as they were going out, *one* of them in the crowd was heard to say, "*Old Virginia never tires.*" But there was nothing in that, for he was a Virginian himself.

Dr. Woods, Dr. Cornelius, Mrs. H——, Mr. Armstrong, and many others, are here from Boston, and many more are coming to the anniversaries. This will create some delay; but I think it will be better for me to go on, and do what I can among those who remain in Boston,

and by that time, they who attend the anniversaries, will return home.

I am not gratified by any thing which I see in the state of the Presbyterian Church in this country, from Richmond to New York. Every thing is cold and dead, except the spirit of controversy. In Philadelphia and New York, things are in a dismal condition. And, in my opinion, the Lord is permitting opposition to rage against our Church in particular, to purify it. I fear that nothing but the fire of persecution will do the work. Oh! how calm and peaceful every thing at the South is, compared with the rivalry and contention which exist here.

Give my love to all at Willington, and all at Col. Burwell's. Remember me particularly to any of the young men at the Seminary—I mean those who are in our house; if at home, &c."

He continued writing his Letters to Mr. Madison during the summer, as his leisure allowed; and also a memoir of his deceased friend the Rev. J. B. Taylor, which he had undertaken to prepare at the request of the young evangelist's brother; and, notwithstanding his arduous labours in this way, and about the Seminary, seemed to enjoy an unusual portion of health. Indeed, at the commencement of the college, which took place about the 20th of September, he appeared so well, and in such fine spirits, that he received the warm congratulations of many of his friends who had come from a distance on this occasion, and who were fondly flattering themselves that they would enjoy his services, and his society for many years. Immediately afterwards, the Board of the Seminary met, and he attended its sessions, and aided it in its labours with his usual spirit. Anxious, however, to finish his collections at the North, he was obliged to leave them before they had closed their business, and, (accompanied by Mrs. Rice,) he repaired to Richmond, and proceeded thence by Baltimore and Philadelphia to New York. There he stayed a

day or two with his brother, (who was now pastor of the Pearl Street Church in that city,) and afterwards hastened up the river to visit the small towns on its banks. The weather, however, proved very unfavourable to his progress, and the heavy rains which fell compelled him to stop for some days in Hudson, where he had the misfortune to contract a severe and distressing cold, which fastened itself upon his lungs, and laid the foundation of the disease which was to destroy his life.

Returning thence to New York, he stayed there a short time, suffering much from soreness in his breast, and inflammation about his throat and face, but still pressing on in his engagement, from which nothing could divert him.

From New York he proceeded with Mrs. R. to Philadelphia, calling by the way at Princeton to see (for the last time on earth) the beloved and long-cherished friend of his youth, Dr. Alexander, in whose society he seemed to forget his indisposition, and himself, and every thing but the great cause in which he was engaged. In the city, however, he appeared to feel his increasing disease with new pressure, and went about his work with evident labour and pain. His spirits, too, obviously flagged, in spite of all the soothing attentions of his kind host and hostess, and other friends; and his mind appeared to be oppressed with the most melancholy forebodings. Still he seemed to struggle with his malady, and went about among the brethren, but beyond his strength, and with increasing difficulty, until he was taken one evening, while at prayer with the family in which he was staying, with a distressing sensation of something like suffocation, which he at first thought proceeded from some affection of the heart, but which was more probably one of those painful strictures which continued to increase upon him (with some intervals) to the end of his life. After some time, however, he obtained relief from it, and left Philadelphia the next morning, in the steam boat for Baltimore. From that city, after spending the night with his friend Mr. Wirt, he

proceeded to Norfolk, where he took leave of another friend whom he loved, but who could not detain him, as he was pressed in spirit, (suffering as he was,) to spend the ensuing Sabbath with his *own people* in Richmond. He did so accordingly, preaching to his flock both parts of the day, with great earnestness and warm affection, for the last time.

The next morning, he set off with his wife, in his own small carriage, for the Seminary, where he arrived safely the next day, and immediately applied himself with great diligence to the duties of his professorship, in which indeed he seemed to find some relief from his pains; although his disease was still hanging upon him, and feeding in secret upon his frame.

In this state of body, however, his mind appeared to be even more vigorous than ever, and the following letter, which he wrote to a friend in Boston, whom he very highly esteemed, (and who has since followed him to the Upper Sanctuary,) will show with what kind of thoughts it was teeming at the time.

TO THE REV. B. B. WISNER, D. D.

*Union Seminary, Nov. 22d, 1828.*

MY DEAR FRIEND AND BROTHER,

I should have been truly glad could I have visited Boston in October. But our vacation took place so late in the season, that I could not reach your good city in time to attend the meeting of the American Board, and that being the case, no *duty* compelled me to go further eastward. The *self-indulgence* I could not afford.

But I feel that I want to have a long talk with you. Many things are now brewing in my mind, even to effervescence, and as *I am just running over*, I have seized my goose quill conduit, to direct the stream into your bosom.

This is the most wonderful year in which we have ever lived. Where will the overturnings end, which we now see beginning? Heaven grant that they may result in the coming of

Him "whose right it is to reign." I do believe that the present is a crisis in the affairs of human nature. It is the age of Revolutions, succeeding the age of the Reformation. The Lord is pulling down old establishments, and overturning deep laid foundations of spiritual tyranny. He is disenthraling the mind of man, and opening a way for the universal diffusion of the Bible, and sending the heralds of mercy to all lands. In a word, he is making opportunities, and waiting to see how the church will improve them. The Reformation was a crisis. Men's minds were mightily stirred up, and a great opportunity was afforded them, for setting the world at liberty from every yoke but the "easy" one of the Redeemer. In some respects that opportunity was nobly improved. But the Reformers committed some capital mistakes. It seems to me that the two principal were: 1. Distrust in Providence, and dependence on kings and princes to protect the church and sustain the truth. This brought religion again into alliance with the world, and it was corrupted. 2. The Spirit of Controversy which rose up, and raged, and divided the Protestant world into fiercely contending factions. This flame burned up the Spirit of Piety; and these divisions frittered away the strength of the church, and marred its glory in the presence of Papists, Mahometans, and heathens. That golden opportunity was lost, and religion on the whole made very little progress for three centuries. Look at Germany, look at Switzerland, at Protestant France, at England, at Scotland, and say whether there is as much religion now, as there was in 1580.

It has occurred to me most painfully, that the present opportunity may pass without suitable improvement; and the church sink down into a torpor to continue for ages: while the Spirit of Infidelity shall go through the world, breathing all its pestilence, and inflicting its plagues, tenfold more terrible than those of Egypt. But if so, no arithmetic can calculate the amount of guilt which will rest on the church.

In making this remark, I assume as true the proposition, that when individuals, or associations, have opportunity to do good, and do it not, they are guilty of great sin. If we can save life, and do not save it, we kill. (See Mark iii. 4.) It is so of the souls of men, as well as of their bodies. O how fearful is the responsibility now resting on the church! How great the need of wisdom and holy love!

But yet I cannot perceive that any branch of the church, or any leading individuals are awakened up by the spirit stirring events of which every day brings us the tidings. We are all standing with the gaze of astonishment, or we are taking an interest as politicians in the passing occurrences, as though we had forgotten that we have to do with the affairs of a kingdom which is not of this world.

It does seem to me, that the Devil has been beforehand with the Church, and has employed his cunning agency in bringing about that very state of things which will prevent the united, energetic efforts of the church, until the season shall have passed away. In regard to some particulars, some of the best friends of evangelical truth in our country have been looking to government, and have become interested in efforts to influence the rulers of this world, until they are *entirely full* of matters and measures of this kind.

But the most fearful sign of the present times, is the rising of the spirit of controversy and disputation, much like that which broke out in the time of the Reformation. In all the strong parts of both the Congregational and the Presbyterian churches, we see the existence of this evil; and I fear its increase. My last journey made me sick at heart. Both in New York and Philadelphia, I was in continual pain and mortification.

Besides, I do think that in a year or two, there has been a considerable increase of local and sectarian feelings among Congregationalists and Presbyterians. That these two denominations are further apart than they were some years ago, is manifest. I thought, too, that during my visit to Bos-

ton, I saw tokens of a growth in the strength of *New England* feeling. *Presbyterian* feeling also is considerably roused up. And yet these denominations have in every particular the same enemies who are everlastingly attacking them. They have, moreover, the same responsibilities to the Head of the Church, and about the same duties to perform in converting the world.

There is another view of affairs which alarms me. From time immemorial, the world has been governed by the few. But it seems as if it would be so no longer. The power is every where passing into the hands of the multitude. They feel this, and will not be slow to assert their privilege, and put forth their strength. This would all be well, if the multitude were wise and virtuous. For nothing is more to be desired than that virtue and intelligence should govern the affairs of mankind. But the infelicity is, that population far outruns improvement; and the desire of the people to hold and exercise power is awakened up, before education and moral discipline have prepared them for the work. Instead, then, of a beautiful theory carried out into beneficial practice; I am afraid that we shall see the rule of physical force established in the world. A machinery of this sort is liable to most violent disturbance; and there is no balance wheel to regulate the motion. Friction, fire, and terrible combustion, is like to be the result. In other words, the progress of liberty is greater than that of religion. But where there is not enough sound, enlightened religion to clothe *Law* with moral energy, and produce self-government among the people, a calm, well regulated liberty is out of the question.

I regard the human race as at this moment standing on the covered crater of a volcano, in which elemental fires are raging with the intensity of the "Tophet ordained of old." Heaven has provided conductors of wonderful power, by which this heat may be diffused as a genial warmth, and a cheering light, through the world. And

the necessary process must be performed by the Church. Otherwise, there will be an explosion, which will shatter to pieces every fabric of human hope and comfort.

But let us look at the state of the Church. In the United States, we find every thing much as Cotton Mather said Rhode Island was. If any kindred or people under heaven have lost their religion, they may find it among us. I need not attempt an enumeration of denominations. Among Presbyterians and Congregationalists, there are no external observances to be substituted for true piety; there is intelligence; there is wealth; there is the power of true revivals; there is a free country, and a growing population. There is here also, a nation held up by Providence as a spectacle, and an example to the world. Here is a work to be done, which will tell on the destinies of mankind. And we are the people to do it. Such an opportunity for good has perhaps never been afforded since the foundation of the world. I find no power in language to express the weight of our responsibility. *Deep, deep* will be our guilt, if we are found unprofitable servants. But while we are called, as with an archangel's trumpet, to rise and shine, and let the world see our light; we are dividing, and disputing, and strengthening local feelings, and cherishing sectarian jealousies, and letting sinners go to perdition! But what can we do? In answer, I say, that when men are excited argument is of no avail. **NOTHING BUT ONE STRONG FEELING CAN PUT DOWN ANOTHER.** Our learned Doctors may wear out their pens, and put out their eyes, and they, and their partizans, will be of the same opinion still. The Church is not to be purified by controversy, but by holy love. And ignorant as many of us are, and far behind the discoveries of the day, by knowing Christ crucified, we know enough to kindle up holy love, and to make us feel all its constraining influences. I have, therefore, brought my mind to the conclusion, that the thing most needed at this present time is a revival of religion

among christians, and especially a larger increase of holiness among ministers. We had a pleasant meeting at the last General Assembly. On marking what was done then, I made a vow to the Lord, that in my poor way I would do what I could, to have next spring such a General Assembly as never before met on earth. I know that this *looks like* presumption in me. But I hope that many will aid by prayer, and mighty effort, in this thing. I want some of my beloved New England friends to come to Philadelphia, just to try to get good, and to do good; to come without feeling that they belong to New England, but that they belong to Christ and his Church; not to say one word about any matter in dispute among christians, but determined to know nothing but Christ and him crucified. And I wish that this meeting may be a subject of much prayer, and previous preparation. We must fight fire with fire, and kindle such a flame of divine love, that it will burn up every material for unhallowed fire to work on.

I wish, too, that some plan might be devised for kindling up in the Presbyterian church, the true spirit of Missions, and rousing this great sluggish body from its sleep. Here is a subject of delicacy and difficulty. The *Presbyterian* spirit has been so awakened up, that I begin to apprehend that no power of man will ever bring the whole body to unite under what is *thought* to be a Congregational Board. But the church must not be under the guilt of letting souls perish, who might be saved. What can be done? Here we want wisdom. I never will do any thing to injure the wisest and best Missionary Society in the world, the American Board. But can no ingenuity devise a scheme of a Presbyterian Branch of the American Board—co-ordinate—sufficiently connected with the General Assembly to satisfy scrupulous Presbyterians, yet in union with the Original Board—having the same object, and tending to the same result? Do think of this. Something must be done; but I cannot say what. You are the only person in the world to whom I have men-

tioned this, and I throw it out to set your mind to work. Do let me hear from you soon.

Yours most cordially,

JOHN H. RICE.

In this state of mind and feeling, on the second Sabbath of the following month, he preached in the neighbouring church to a large and attentive congregation, the last sermon that was ever to come from his lips; and with striking effect. I have been told, indeed, by several judicious persons who were present, that it was undoubtedly the very best and ablest discourse that they had ever heard from him, and one which, they thought, could hardly be surpassed. The subject of it, it seems, was the SIGNS OF THE TIMES; and they describe it as presenting the most striking and solemn views of the mighty and magnificent contest between the Church and the World, which he saw (as it seemed,) rapidly approaching, and almost at hand. At the same time, they say, his whole manner was deeply and singularly earnest and impressive, and there was something in the very tone of his voice that appeared to be of a "higher mood," and hardly belonging to the earth. The whole discourse, in fact, seemed to be as it were the warning voice of a prophet, and the conclusion particularly, in which he exhorted his hearers to come out more visibly and palpably from the world, and show themselves openly and distinctly on the Lord's side, fell forcibly on all their hearts.

Soon afterwards, on the Wednesday evening following, his disease returned upon him with new violence, and retiring to bed with a distressing cold, he awoke in the night with a severe stricture in the throat, and great soreness in his breast, and immediately sent off for his friend, Dr. Mettauer, who soon came, and bled him, and gave him a dose of calomel, which relieved him from his paroxysm for the time. The disease, however, still continued upon him, and confined him, for the most part, to his bed from which he sel-

dom rose, and hardly ever to leave the room. In general, indeed, he suffered no great pain, but complained only of a dull aching sensation in the left side. At times, however, he had severe fits of nervous distress, during which he appeared to have lost all his powers and faculties; but his eye still beamed with even more than its usual brightness, and his pulse continued strong.

At this time, the physicians who attended him, Dr. Morton, Dr. Mettauer, and Dr. Farrar, and who vied with each other in their kind and assiduous services to him, did not apprehend that he was in any immediate danger, nor indeed that his disease was likely to prove fatal. His old preceptor, too, Dr. Wilson, came to see him occasionally, and encouragingly said, "he will come out with the butterflies"—in the spring. He had himself, however, it seems, from the first, a strong presentiment that his sickness was unto death; but he was fully prepared for the event, and ready for all the will of God. Indeed, he seldom spoke of himself; but seemed to consider himself as nothing, and gave all his attention (as long as he could attend to any thing,) to the Seminary, and to the cause of Christ, which was always in his heart. In this spirit, he continued to prescribe and direct the studies of the young men under his care, through his attentive and devoted assistant, Mr. Ballantine, who came regularly to his bed side for his directions about the studies of the pupils, and by whose hand, and that of Mrs. Rice; he continued to write such letters as he found necessary, or thought might be useful. Among these, I find the following, which displays his zeal for the cause of popular education in a very lively manner.

TO WILLIAM MAXWELL, ESQ.

*Union Seminary, Jan. 7th, 1831.*

MY DEAR SIR,

I was in bad health when I met you in Philadelphia, and continued unwell until about twenty days ago, when I was

taken violently sick. Since that time, I have been confined to bed where I am now dictating this letter to a young friend. Uncertain of course of the issue of the disease, and separated from many of the objects of customary influence, I have thought much of those whom I love, and with whom I have in times past taken sweet counsel. The remembrance of no one has more frequently recurred than of yourself.

You are now occupying a situation in which I have long wished to see you. Your entrance into the councils of the state at the present juncture, is very opportune; and I exceedingly rejoice that you were brought in entirely in consistence with your principles. It gave me particular pleasure, too, to understand that you were a member of the committee for Schools and Colleges. Knowing how you appreciate sound education, I do hope that you will be enabled to exert a highly beneficial influence on that all-important interest. It would be worse than useless for me to undertake to stimulate your zeal in regard to this subject, or suggest the urgency with which the signs of the times call attention to it. I am incapable in present circumstances of offering any general observations worthy of attention; but there is one particular topic which I wish to present to your consideration. I am most fully persuaded that none of us have any adequate idea of the extent of the deficiency of common education in Virginia. In the county of Prince Edward, where this subject is perhaps as well attended to as in any other county in the state, there are some where about one thousand four hundred persons between five and fifteen years of age, that is, persons whose education ought to have commenced, but yet cannot be considered as complete. Now nearly forty-five schools at an average of thirty scholars each, are necessary for this county. But after all my inquiries I cannot learn that there are as many as eighteen schools with thirty scholars each. So that in Prince Edward some where about eight or nine hundred children are not obtaining any thing like a suitable education. Making every allowance for in-

accuracy, how alarming is the result. Inquiries which I have made on this subject, have enabled me to account for most painful facts, which on unquestionable authority, have been reported to me respecting the astonishing number of citizens, young and old, unable to write or read. Now it seems to me obvious that in order to provide an adequate remedy, we must know the extent of the evil. And I would propose whether some measure might not be adopted to obtain the annual statistics of common education. Might not the Commissioners of the Revenue, when taking every year the list of taxable property, be required by law to ascertain the number of children going to school in each county? My object is in some way or other to collect facts which will enable the wise men of the state to ascertain what must be done for the extension and proper support of primary schools. But I can only throw out these hints, assured that you will make use of them as far as they are of any real value.

Although my disease is greatly mitigated, and the doctors entertain hope of a speedy recovery, I find that my strength is weakness, and I am obliged to conclude with assurances that, in sickness and in health,

I am truly your friend.

JOHN H. RICE.

Some time in the following month, he received a letter from his friend, Dr. Alexander, condoling with him in his afflicted state, and telling him, among other things, that public prayers were offered up in the Seminary at Princeton for his recovery; which seemed to affect him greatly, for a while. But he soon turned his thoughts away from his own state to that of the church, which was always uppermost in his heart; and, deeply impressed with the conviction which he now felt more strongly than ever, that it was the duty of the Presbyterian church in this country, as such, to move forward with her whole weight and power, in the cause of Foreign Missions, he dictated to his amanuensis as he lay upon his

bed, the following Project of an Overture to be laid before the General Assembly at its ensuing session, and which he caused to be forwarded to his friend, Professor Hodge, of the Theological Seminary at Princeton, with a request that he would lay it before the other Professors also, for consideration and advice.\*

*Project of an Overture to be submitted to the next General Assembly.*

The Presbyterian Church in the United States of North America, in organizing their form of Government, and in repeated declarations made through their Representatives in after times, have solemnly recognized the importance of the Missionary cause, and their obligation as Christians, to promote it by all the means in their power. But these various acknowledgments have not gone to the full extent of the obligation imposed by the Head of the Church, nor have they produced exertions at all corresponding thereto. Indeed in the judgment of this General Assembly, one primary and

\* The paper was forwarded to Professor H. by Dr. R's assistant with a note in these words:

*Union Seminary, March 4th, 1831.*

DEAR SIR,

The Rev. Dr. Rice had the above Overture, which he indited while lying on his sick-bed, copied upon a large sheet, intending when Providence should restore his health, to occupy the blank space, in laying before you more at large, his views and feelings on the subject which the overture presents. But there is no prospect of his being soon at least able to write, and the time of the assembly draws near. He is therefore compelled to send you the article as it is. He wishes you to submit it also to the other Professors of your Seminary, and desires a communication of your views with regard to it. His health does not sensibly improve. He is confined entirely to his bed. The physicians do not appear however to anticipate a fatal result.

Respectfully,

E. BALLANTINE, Amanuensis.

REV. PROF. HODGE.

principal object of the institution of the Church by Jesus Christ was, not so much the salvation of individual Christians,—for, “he that believeth in the Lord Jesus Christ shall be saved”—but the communicating of the blessing of the Gospel to the destitute with the efficiency of united effort. The entire history of the Christian Societies organized by the Apostles affords abundant evidence that they so understood the design of their Master. They received from Him a command to “preach the Gospel to every creature”—and from the Churches planted by them, the word of the Lord was “sounded out,” through all parts of the civilized world. Nor did the missionary spirit of the primitive Churches expire, until they had become secularized and corrupted by another spirit. And it is the decided belief of this General Assembly that a true revival of religion in any denomination of Christians, will generally, if not universally, be marked by an increased sense of obligation to execute the commission which Christ gave to the Apostles.

The General Assembly would therefore, in the most public and solemn manner, express their shame and sorrow that the Church represented by them has done, comparatively, so little to make known the saving health of the Gospel to all nations. At the same time, they would express their grateful sense of the goodness of the Lord, in employing the instrumentality of others to send salvation to the heathen. Particularly would they rejoice at the Divine favour manifested to the American Board of Commissioners for Foreign Missions, whose perseverance, whose prudence, whose skill, in conducting this most important interest, merit the praise, and excite the joy of all the Churches.

With an earnest desire therefore, to co-operate with this noble Institution; to fulfil, in some part at least, their own obligations; and to answer the just expectations of the friends of Christ in other denominations, and in other countries; in obedience also to what is believed to be the command of Christ; be it therefore *Resolved*,

1. That the Presbyterian Church in the United States is a Missionary Society; the object of which is to aid in the conversion of the world; and that every member of the Church is a member for life of said Society, and bound in maintenance of his Christian character, to do all in his power for the accomplishment of this object.

2. That the Ministers of the Gospel in connection with the Presbyterian Church, are hereby most solemnly required to present this subject to the members of their respective congregations, using every effort to make them feel their obligations, and to induce them to contribute according to their ability.

3. That a Committee of — be appointed from year to year by the General Assembly, to be designated, "The Committee of the Presbyterian Church of the United States for Foreign Missions," to whose management this whole concern shall be confided, with directions to report all their transactions to the Churches.

4. The Committee shall have power to appoint a Chairman, Corresponding Secretary, Treasurer, and other necessary officers.

5. The Committee shall, as far as the nature of the case will admit, be co-ordinate with the American Board of Commissioners for Foreign Missions, and shall correspond and co-operate with that Association, in every possible way, for the accomplishment of the great objects which it has in view.

6. In as much as numbers belonging to the Presbyterian Church have already, to some extent, acknowledged their obligations, and have been accustomed, from year to year, to contribute to the funds of the American Board, and others may hereafter prefer to give that destination to their contributions; and inasmuch as the General Assembly, so far from wishing to limit or impede the operations of that Board, is earnestly desirous that they may be enlarged to the greatest possible extent; it is therefore to be distinctly understood,

that all individuals, Congregations, or Missionary Associations, are at liberty to send their contributions either to the American Board, or to the Committee for Foreign Missions of the Presbyterian Church, as to the contributors may appear most likely to advance the great object of the conversion of the world.

7. That every Church Session be authorized to receive contributions; and be directed to state in their annual reports to the Presbytery, distinctly, the amount contributed by their respective Churches for Foreign Missions: and that it be earnestly recommended to all Church Sessions, in hereafter admitting new members to the Churches, distinctly to state to candidates for admission, that if they join the church, they join a community, the object of which is the conversion of the heathen world, and to impress on their minds a deep sense of their obligation as redeemed sinners, to co-operate in the accomplishment of the great object of Christ's mission to the world."

A noble "project," indeed; and worthy to be, as it was, (in a sense,) the last public act of such a man!\*

Some time afterwards in this month, there was a four days' meeting held at the Brick Church, in the neighbourhood of the Seminary, when the Rev. Messrs. Stanton, Armistead, White, and others, preached in demonstration of the Spirit; and many persons were suddenly and strikingly awakened, convinced, and converted to God. Among these, not a few ascribed their first impressions of religion to Dr. Rice's faithful preaching, and the news of one, and another, and another, rejoicing in the hope of salvation through Jesus Christ, carried to him as he lay on his bed, filled his heart

\* I may add here, that the measure recommended in this overture, was adopted (in substance,) by the last General Assembly, whose act upon this subject deserves the cordial support of every member of the Church throughout the country.

with unspeakable joy. "Amazing—astonishing!" said he, and "O! that I could aid the triumph with my voice!—But the Lord's will be done!" He seemed indeed to think, for the moment, that this was a beginning of the gathering of the Lord's host for the coming conflict of the Church, to which he had alluded in his last sermon; and the fact that two of his attending physicians, and several of his connexions and friends were among the converts, filled him with inexpressible delight.

Animated and excited by these events, he now seemed occasionally to feel a cheerful hope that he should recover, and said more than once, "When I get well, I shall have a new lesson to give my pupils. At least, I shall give them an old one with new emphasis; and it is this,—that they must never let their zeal for active service run away with their private devotions." In general, however, he was still persuaded that his disease was mortal, and when his friends expressed their hopes that he would rally again, he said, "No, it cannot be; I feel an iron hand upon me that is crushing me to death. I cannot escape from it. I have a secret malady that my physicians, with all their skill and kindness, cannot find out; and it must carry me off at last."

Still, as the spring advanced, he seemed to gain a little strength; and his brother-in-law, Dr. Morton, had a small hand carriage made for him, with an arm-chair placed on it, and, lifting him out of his bed from which he could no longer rise without help, either he, or Mr. Ballantine would draw him out occasionally into the garden, where he might see the trees and flowers which he had planted with his own hand to adorn the ground; but the sight of them now only filled him with distress, and he was soon glad to confine himself again to his room, and his bed. His situation, indeed, was now truly pitiable. Without appetite—without taste—yet full of nervous sensibility, he could not bear the noise of a pen, or even the sight of a rose, which he would

once have viewed with so much pleasure ; and almost every thing seemed to give him pain.

While in this state, Mr. Ballantine read to him one day, from a newspaper, the death of that eminent and excellent man of God, the late Jeremiah Evarts, Secretary of the Board of Commissioners for Foreign Missions, which affected him greatly. "Alas!" said he, "God is taking away the staff and stay from Israel. *The few* that are left will not be regarded, and *the many* will carry all before them. *Numbers* will overwhelm us at last."

Shortly afterwards, he received a letter from the late Mr. Cornelius, whom he highly esteemed, (and who has since followed him,) in which that zealous and devoted servant of the church endeavoured to cheer him with the sentiment, that "every man was immortal until his work was done," but he could not bear to hear the whole of it read.

He received, also, the following letter from his friend Mr. Wirt, who had lately been called to mourn for the death of his youngest daughter, under circumstances well calculated to affect him deeply, and who, having heard of the protracted and alarming sickness of Dr. Rice, now wrote to him, to assure him of his sympathy, in the most amiable and affectionate manner, as follows :

TO THE REV. JOHN H. RICE, D. D.

*Baltimore, May 25th, 1831.*

How are you, my dear friend? Though we have been in deep affliction from our own loss, my mind has been often wandering to you, with painful anxiety on account of your ill health, as described in dear Mrs. Rice's letter, and now we are almost in despair from what Mrs. Nevins has told us. But the Lord can still raise you up to do farther good among us, if it be his blessed will, and, if otherwise, we know that our loss will be your gain. I have thought from the friendship you have always shown us, it might be some consolation to you to know that the dispensation with which we

have been visited has not been lost upon us. The selection was too significant not to be understood. And although we have suffered all the anguish that parents can feel under such a bereavement, we have learned to bless and thank our God, for his mercy to her and to us, in removing her from the storms and dangers of this wicked world, and transplanting our tender flower into his own garden, and cutting the strongest cord that bound us to the earth. We have seen her, almost visibly, ascend to heaven before us, and now feel that we have nothing to do but to prepare with all our might, under the assistance of our God and Saviour, to follow her. We know that there is no access to heaven but that through which she passed, the merits of our Redeemer; and we are all seeking him, in sincerity I trust, who has promised that if we seek him properly he will in no wise cast us out. May the Lord meet with us, and bless us in his own good way. I know that I deserve no such favour. God called me in my youth, and I heard him for a season; but the infidels of Augusta, in Georgia, were permitted to prevail over his spirit, and to ridicule me out of my religion. My Heavenly Father might then have justly forsaken me,—but he never did. On the contrary his Spirit has always been striving with me, and maintaining a powerful, and at length a victorious contest, I trust, with the world. All unworthy as I know I am, and an object of offence to a pure and holy God, yet I know the all-sufficiency of my Redeemer's blood to purify and cleanse me, and present me an acceptable offering before his Father's throne. My beloved wife and children are all looking to Heaven, and seeking preparation for a fit entrance there; not *self* preparation, which we know is impossible, but "by grace, through faith, and that not of ourselves; it is the gift of God." And now, dear friend, if it be the will of Heaven that we part in time, farewell. We know not the specific mode of existence and happiness in that better world; whether departed spirits take cognizance of what is passing on earth, or are permitted to know or feel any

interest in what their friends are doing here. If they do, it has often occurred to me that our darling who loved us so tenderly here, might have even the joys of Heaven enhanced by being permitted to know that her parents, sisters, and brothers, are deriving their highest consolation from the hope of meeting and embracing her again, where all tears shall be wiped away, and there shall be no more parting or sorrow.

Our love and prayers are with you, dear friend : may the Almighty bless you. We desire to be gratefully and affectionately remembered to dear Mrs. Rice.

WILLIAM WIRT.

But this letter also, he was unable to read, or to hear. Indeed, his nervous sensibility was now so great, that he could not even bear the sight of his books; and the reading of a single verse in the Bible seemed to agitate his whole frame.

He lay in this state (only growing weaker every day,) until about the beginning of July following, when a change took place in the character of his disease, and he was attacked with a diarrhœa, which soon exhausted his little remaining strength, and reduced him so much, that Dr. Morton was able to take him up in his arms, and carry him from the basement-story, up stairs, to another room. Here he lay, day after day, and night after night, rather dying than living; saying very little to any one, and apparently only waiting, in silent submission, till his change should come.

His relatives and friends had now lost all hope of his recovery; and about the beginning of August, his beloved brother, the Rev. Benjamin H. Rice, came on from New York, with his wife and daughter, to see him once more before he died. It was evening when they arrived at the Seminary, and Mrs. Rice, wishing to prepare him for the interview, did not immediately inform him that they had come; but he seemed to divine it by his own heart, and said, "there is some one in the house, and you are keeping it from me. I

suspect it is brother Benjamin; let him come in." He was accordingly brought in, with his wife, and daughter; and Dr. Rice took them all affectionately by the hand, but without saying a word. Shortly afterwards, he said, "It is too much for me; they must leave me soon." They staid, however, a fortnight with him; and did all his situation and circumstances permitted, to show their attachment to the best of brothers, and of men. But it was at length necessary for them to depart; and when he saw his brother before him, as he knew and felt for the last time on earth, he fixed his eye upon him with unspeakable affection, and said faintly, "God bless you;" when his brother, overcome with his feelings, hurried out of the room, and Mr. Ballantine gently closed the door after him, that the voice of his grief might not reach the ear of his suffering friend.

Shortly after this, a small quantity of blood was taken from him, which seemed to check his disease, and give him some respite. At the same time, his appetite increased a little, which, with some other symptoms, made his physicians flatter themselves that his malady might be about to take a favourable turn; but this hope was not realized, and he soon grew sensibly and rapidly worse. He complained now, more and more, of the stricture in his throat, which he compared to a band of leather drawn tightly around it, and which, he said, would strangle him at last. He had also nervous spasms in his feet and legs; his feet particularly were often drawn up hard and stiff, and could scarcely be bent; and he required almost constant rubbing with the hand; which would sometimes soothe him to sleep, and so give him a little relief from pain.

At length, on Friday night, the 2d of September, (1831,) after a violent paroxysm, in which he appeared to suffer greatly, he took an anodyne of laudanum which relieved his pain, and he fell into a gentle sleep, which lasted through the whole night. The next morning, however, as the day

broke, Mrs. Rice who was watching by him, saw a striking change in his countenance—a ghastly hue upon it—which alarmed her greatly, and calling in her brother, Dr. Morton, who was staying in the house with his patient, they tried to rouse him from his stupor—but in vain. An hour afterwards he awoke, and, seeming to be sensible of his approaching end, addressed his wife, as she sat by him, with her head leaning upon the bed, “I wish,” said he, feebly, yet firmly, “to see you, and to assure you at *this* hour,” (as if it were his last,) “that I love you with unabated affection. I know that the Lord will take care of you, and I trust you entirely to Him. I cannot tell you where you had best live; but He will provide. Give my love to the Goodriches—to Ballantine—and to all the students,” (many of whom had by this time come into the room,) “and to little Rosa Kent—may the Lord bless her. And the dear old Major”—here Mary Morton, the daughter of his niece, Mrs. Elvira Morton, came in, when he turned to her and said, “My dear Mary, may you be blest of the Lord.”

Mrs. Rice then said to him, “Here is your sister Sally too.”

He said, “My dear sister, don’t weep. Give my love to all my relations in Bedford—and especially to my dear eldest sister Edith.”

Here, seeing the students who had come in, and seeming to think that they were waiting to hear his last words, he said, “I have no set speech for this occasion.”

Doctor Morton now entered the room, when, addressing him, he said, “I wish all the world to know how I love you, and what confidence I have in you.”

Then hearing Mrs. Goodrich, his sister, and his niece weeping, he said softly, “Don’t weep so—you distress me.”

At this, Mrs. Rice said to him “you see *I* do not weep.” “No!” said he, gazing on her with unutterable tenderness, “I see you do not; and I hope you will be sustained to the last minute.”

Yet his hour was not quite come ; but he lingered through the whole day, apparently in great pain. Indeed, he said once, " I feel as if the wheels of my life were going one way, and the axis of the earth the other, and I am breaking between them." He complained, too, of great weariness, and exclaimed, " Oh that I could rest for one single moment !" Mrs. Rice said to him, " You will soon have a glorious rest." He answered, " Pray for me."

Once also, when he complained of his sufferings, she said, " Can't you look up to the Saviour ?" he replied, " My bodily agony is so great that I can look no where." Still, his countenance was calm, his eye was serene, and he was wholly resigned to the will of God.

In the mean time, the students were coming in and going out, and friends from the neighbourhood, among whom he recognised President Cushing, and some others, all anxious to hear or see him for the last time.

As the sun went down, he grew evidently weaker and colder, and appeared to be in great pain, when Mrs. Rice suggested that a little opium might give him ease. He said, " I should be glad of any thing that would." Doctor Morton then gave him a little, which seemed to sooth him for a moment. Still he breathed hardly, and no doubt suffered extremely ; but he said nothing, (probably engaged in silent prayer,) till about 9 o'clock ; when, all at once, as Mrs. Rice was reclining on the bed, by his side, and Mrs. Goodrich, Dr. Morton, and a number of the students were about in the room, he turned towards his wife, and throwing his arms about her neck, and looking in her face with a clear bright eye, beaming with heavenly joy, he exclaimed, " Mercy is triumphant." As he spoke the last word, however, his voice fell, so that they could not hear it distinctly, and Mrs. Goodrich asked, " was it *great* ?" Mrs. Rice said, " no, it was a longer word"—when, as it seemed, to answer their inquiry, and impelled by the energy of the sentiment in his heart, he repeated the word—" triumphant"—when

instantly his head fell—they all exclaimed “he is gone,”—and Dr. Morton coming up, took down his arms from about his wife’s neck, and straightened his body on the bed, to give him a more easy position, when he gave two or three gasps, and expired without a groan.

So died this admirable man—crowning (by the grace of his Master,) an eminently useful and honourable life, long laboriously employed, and at last consumed, in promoting all the best and dearest interests of his fellow men, by a happy and triumphant death, and ascending, as we believe, in the spirit, to reap the reward of all his toils upon earth, by “an abundant entrance into the joy of his Lord.”

In contemplating the character of Dr. Rice, as exhibited in his life, in all its bearings, and more particularly in its aspect and influence upon the movements of the church, and, of course, upon the destinies of the country, I cannot but feel that to display it as it deserves, requires a far abler hand than mine; and I gladly avail myself, accordingly, of that of Doctor Alexander, who could more properly discharge this duty, and who has, most obligingly, favoured me with the following just and appropriate tribute to the memory of his friend.

“To give a proper view of the character of Doctor Rice, is, I feel, a very difficult task; for although it would be easy to declare, in the general, that he was a truly great and extraordinary man, yet to delineate correctly those traits of character by which he was distinguished, is not easy.

“It was undoubtedly one prominent characteristic of him, that his views were uncommonly large and comprehensive. He felt, indeed, as became a man who believed that he stood related to the whole human race, and considered himself a citizen of the world. No narrow horizon of sect or country, circumscribed his benevolent views and efforts. And in relation to this, he furnished by his own example, a proof, that our love to our own country, and to our own religious denomi-

nation, is not lessened by the exercise of a general and expansive benevolence. That Dr. Rice was a sincere patriot, and that he was ardently attached to the Presbyterian Church, none can doubt, who had the least acquaintance with him. But still his benevolent solicitude extended far beyond the limits of his own country and his own church. The interests of all mankind, and of all branches of the Christian church, were objects of his regard. The scale on which he contemplated men and things, was as wide as the world. And not only were his views comprehensive, but discriminating and profound. Appearances which often impose on less sagacious minds did not deceive him: he often apprehended lurking dangers of an appalling kind, where a superficial observer would see nothing to create alarm. And as he extended his views to take in the interests of the whole existing race of men, so he carried them forward to unborn posterity; and calculated the good or evil which would be likely to arise to many generations from the operation of existing causes, or the influence of particular plans and institutions. Perhaps, no man in the United States, had meditated more justly or profoundly on the state of civil and religious society, as exhibited in this country. As a specimen of his mode of thinking on this interesting subject, I refer with pleasure to the series of letters which he addressed to James Madison, Esq., late President of the United States, through the public press; and the continuance of which, according to a plan which he had sketched for himself, was interrupted by the invasion of that fatal disease which terminated his useful life.

“I do not know that I can more justly designate the true character of Dr. Rice than by saying, that he was influenced at the same time, by an ardent love of truth, and by an almost invincible desire to promote peace and unity among all real christians. That his general views of evangelical doctrine were clear and sound, and conformable with the adopted formularies of our church, will be clearly manifested

by a perusal of his Theological Lectures, delivered to his students, at the Union Seminary; and which, though left unfinished, contain a learned and thorough discussion of those points which have been most frequently disputed, and on which all the other parts of the system of sacred theology depend. Accordingly, no man with whom I have been acquainted, appeared to be more deeply grieved than Dr. Rice, when certain theologians, fond of innovation, and reckless of consequences, came before the public with new views in theology, which were either logomachies, or contained the germs of some exploded heresy.

“ But while he was thus firmly set for the defence of the great cardinal doctrines of the gospel, his zeal was not indiscriminate. He never was inclined to dispute about trifles and metaphysical subtleties. Controversy of this kind, was the object of his sincere dislike; and he firmly believed, that in regard to many points, on which there has arisen much warm and acrimonious discussion, the only road to peace is, to relinquish our disputatious spirit, and to confine ourselves to such things as are revealed; and to such as are clearly within the limit of the human understanding. On this general principle most would agree; but respecting the real importance of many disputed points in theology, opinions are exceedingly diverse. And I need not conceal, that some of Dr. Rice’s most intimate friends entertained the opinion, that he was disposed to extend this excision of controversy, to more points than was consistent with a maintenance of the complete system of sound doctrine. If we should even admit, that he pushed this principle to an extreme, it only shows how strongly his benevolent mind was inclined to promote peace among brethren, who agree in all fundamental points, and who are often in fact, much nearer together in opinion, than on either side is supposed. When leading men, thus agreeing in all essential matters, entered into the public arena of polemics, and contended before the world, and to the disturbance of the peace

of the church, it grieved him exceedingly; and he spared no pains to prevent such controversies, or to bring them to a close where they existed. And his efforts to promote peace were not altogether ineffectual. It is somewhat remarkable, that the Presbyterian clergy of Virginia, although differing from one another in as many speculative points as is common elsewhere, yet have managed so as not to suffer these minor differences to disturb their mutual harmony, or to be agitated as matters of controversy before the churches. This has been owing very much to the governing influence of an ardent love of peace, in such men as the late Rev. Dr. Hoge, and the Rev. Dr. Rice, and others of a like spirit.

“Our friend, when quite young, brought himself into notice before the representatives of the Presbyteries, met in General Assembly, in Philadelphia, by a discourse which he delivered at the opening of that judicatory, at the request of his esteemed friend, the Rev. Drury Lacy, who had been the moderator of the preceding year, but was prevented from performing this duty. This sermon proved to be a most seasonable one; for the two parties in the Presbyterian church, at that time, seemed ready to come to an open rupture. The discourse itself contained nothing very striking or remarkable; but it was delivered with so much of the spirit of meek benevolence, and breathed so entirely the love of peace, that it operated as oil upon the troubled waters. From this time, Dr. Rice became a favourite with the public: and the reputation which he now acquired, he never forfeited, but continued to increase, as long as he lived. No man in our church, I believe, enjoyed, as generally, the confidence of all parties. In ecclesiastical bodies of which he was a member, his weight was felt, although he was not often upon his feet: his voice was seldom heard in the management of common business; but on subjects of importance he was sometimes eloquent.

“There was, perhaps, no one thing connected with the church militant, to which Dr. Rice uniformly manifested

stronger opposition, than ecclesiastical tyranny; or the attempt in clergymen to lord it over the consciences of their fellow christians. The love of liberty led him specially to oppose what are called *high church principles*. This induced him to animadvert with some severity on some discourses of bishop Ravenscroft, in which he believed these principles to be avowed, which led to almost the only controversy in which he was ever engaged. And although he was from principle and disposition averse to controversy; yet he made it manifest, on this occasion, to all impartial judges, that few men have ever wielded the polemic pen with more adroitness and effect. Perhaps, nothing that he has written evinces so clearly his intellectual superiority, as the review of bishop Ravenscroft's virulent but injudicious attack. It is a specimen not only of unusual learning and ability, but an example of as complete a triumph as has almost ever been achieved. I speak not now respecting the main points in the Episcopal controversy, which were not the points at issue between Dr. Rice and bishop Ravenscroft, but of those high-church principles which had been assumed by the bishop, and of the ungracious assault which he had made on the character of his reviewer. I know that it was with extreme reluctance that he engaged in this contest, and not until his friends, far and near, assured him, that he owed it both to himself and to the Presbyterian church, to make a reply.

“The deep and solid piety of our highly esteemed friend was not diminished by increasing years and multiplied engagements; but during his latter years, every time I saw him, he gave fresh evidence of a state of growing spirituality. His religion did not, as is the case with many, go and come by fits and starts; it took deep root downward, and brought forth abundant fruit upward. I never knew a man of more perfect sincerity. He was never, even by feeling, transported to assume a character or exhibit an appearance which did not correspond with his habitual principles. There was in his looks and manner, both in public and private, a peculiar

expression of benignity, which will be remembered by all who knew him; but which was especially manifested to those with whom he was most intimate. Of the disinterested character of his friendships, I could furnish many convincing proofs, but this would be removing the veil from a subject not proper to be brought before the public.

“I will only add, that if we judge of the character of Dr. Rice by the unerring rule of our Lord, ‘By their fruits, ye shall know them,’ our estimate of him must rise very high. He was a man of deeds rather than words. His professions were always modest and sober; but his works were numerous and highly important. Of the arduous course of study which he pursued without intermission from his earliest youth, I mean not now to speak; nor, of the useful occupation, in which for years he was faithfully and diligently engaged, as an instructor of youth; many of whom, now filling important stations in society, no doubt remember him with gratitude. Neither do I think it necessary to say any thing of his pastoral labours and difficulties, while settled in a retired country congregation; where necessity required him to add the duties of a preceptor to a select number of youth, (boarded in his own house,) to his pastoral labours. Passing all these scenes of early exertion, I will consider Dr. Rice as having fairly entered on the scene of his public labours, when he engaged in the arduous enterprise of establishing a Presbyterian Church in the city of Richmond, where one had never before been organized. No one but the beloved companion of his life, and partner of all his joys and sorrows, knows fully the difficulties and discouragements which he had to encounter in this work. But ultimately, success crowned his exertions; and the flourishing condition of the first Presbyterian Church in that city, is itself a monument to his pious zeal and indefatigable industry. That church, which was long feeble, and seemed to be struggling for existence, is now one of the most important in the State, and promises to be the mother of numerous spiritual chil-

dren for generations to come. While labouring as a pastor, and encountering as many hardships and privations as any missionary, the labours of his pen alone were sufficient to occupy the time, and task the powers, of any common man. The *Periodical* which he established and conducted, exercised a most important and salutary influence over the public mind; and though, occasionally aided by some of his brethren, yet the incalculable labour of providing materials every month for this publication, fell almost entirely upon himself. The volumes of 'The Virginia Evangelical and Literary Magazine,' continued for so many years, furnish indubitable evidence both of the vigour and versatility of his talents; and at the same time, of the indefatigable industry and perseverance with which he prosecuted his work. But in addition to Dr. Rice's incessant labours as a Pastor and Editor, he was frequently called upon to visit destitute places, and to attend sacramental and protracted meetings, to which calls, he never turned a deaf ear when it was in his power to comply with them; and on these occasions, on account of the confidence of his brethren in him, and the wishes of the people, a much more than equal share of the labour fell upon him. Sometimes after long and fatiguing journeys, he would not have time to rest himself at home, before he was again called upon to go abroad, to perform some important service for the church. In this connexion I need scarcely mention the time and labour necessarily demanded by the judicatories of the church, on which he made it a matter of conscience punctually to attend; and was always ready to aid in all the business which came before them, in every way that he possibly could, having ever the edification of the church as his primary object.

“But his last works were the most laborious, and the most important. The founding of the Union Theological Seminary was very much the work of one man, and that man was Dr. Rice. When he was called to engage in this enterprise, the prospect of success was exceedingly gloomy; and most

of his friends apprehended, that under existing circumstances, the object could not be accomplished. For a considerable time the enterprise was an up-hill undertaking. Not only were funds to be collected, but an interest in the scheme was to be created. The people, generally, were indifferent; and there existed no small apathy among his clerical brethren. But by the blessing of God upon his almost single efforts, an institution of respectable character, and well endowed, has risen up in a country, where ministers are greatly needed. As long as this Theological Seminary endures, it will remain a monument, more honourable, and, we trust, more lasting, than marble or brass, of what may be accomplished by the untiring labours of one man. I need not mention here, the frequent, long, and toilsome journeys which he performed to collect funds for the institution: these are facts well known to all; but the far more difficult part of the enterprise was, to awaken the churches and the ministers from their apathy; and, especially, to conciliate the friendship and co-operation of such as were inimical to the plan. But even this he accomplished by patient, firm, kind, and persevering exertions. When he began, only one Presbytery were concerned in this institution; but by wise counsel and well timed exertion, two large Synods which had never before had any mutual intercourse, were now brought to unite cordially and vigorously in the prosecution of the plan. I do confess, that I was long incredulous about the success of this enterprise. I thought I saw insuperable obstacles in the way of its accomplishment; although I did every thing in my power to promote it; and, now, when I see what has been achieved, by the labours of one man, I am filled with grateful wonder, and feel ready to exclaim, "What hath God wrought?" For we must ascribe all the praise to Him, from whom all good counsels, and all successful works proceed.

"I will only add, that the true secret of Dr. Rice's success, was that his motives were always pure. He had no selfish and sinister ends, and this was apparent to all.

“And, finally, he trusted in God, and from Him received strength to labour and persevere, and also that wisdom which is profitable to direct.”

Such indeed was the character, and such were the services, of this truly eminent, and now exalted man; to whom, in concluding our work, we may well apply his own words: “Scarcely can a spectacle of greater moral sublimity be presented to our view, than that of a man who by his genius and learning has acquired a mastery over the understandings of others, and by his goodness has gained their confidence, swaying them to purposes, and rousing them to the accomplishment of designs, which all the truly good in the universe approve, and which God Almighty himself sanctions”—and rewards.

## APPENDIX.

### NOTES OF A SERMON.

I am indebted to Doctor Speece, of Augusta, for the following notes of a sermon which (if circumstances had permitted,) he would have delivered according to appointment, before the Board of the Seminary, on the occasion of Doctor Rice's death; and can only regret that he was prevented from expanding them as he would doubtless have done in the delivery, in a manner worthy of his subject and of himself.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.—*James* i. 12.

“The world deems those happy who enjoy the pleasures of this life; those who are rich, powerful, famous. But our inspired apostle decided very differently. Blessed is the man, &c.

We are to consider the Christian's conflict, his victory, his reward.

I. The servant of God, ordinarily goes through a series of temptations, or trials of his faith, patience, and integrity. His course is indeed a conflict. Take as samples,

1. Bodily ills: sickness, pain.

2. Anxieties about obtaining, about holding, and on losing objects dear to the heart. Sympathy with friends in distress. Sorer affliction from their faulty conduct.

3. Personal, unremitting contest for holiness, with the world; with Satan; and especially with his own wayward, treacherous heart, the most dangerous of all his enemies.

4. Anxieties about this wicked world, hurrying to utter destruction; and about the Church of God, as to its purity, peace, increase.

II. The servant of God, through grace, endures successfully all these trials. He comes out of them *approved*. Not human philosophy, but love to God, his Father in Christ, is the principle of his strength, perseverance, and victory. Thus the grace of God is illustriously manifested before spectators innumerable, seen and unseen, and God is glorified in every one of his redeemed people.

III. The servant of God shall receive, not a fading wreath, but immortal life, glory, and happiness; not as a matter of just claim, in whole or in part, but as the crown of victory which God has graciously promised him.

Such a conflict, substantially, has been maintained, and is now happily consummated by our brother and friend, Dr. Rice; and that under some more than ordinary amount of responsibilities to God, the Church, and the world. We can only touch the prominent features of his character.

1. He was a man of sincere and devoted piety; of which, notwithstanding the infirmities which cleave to the best of mortals, we have as ample evidence as man can give to man. He consecrated a mind rich in genius, and furnished with large acquisitions of knowledge, to the glory of God and the good of mankind.

2. As a preacher; though his organs of speech did not admit of a fluent and fascinating delivery, his matter was luminous and weighty; and his manner frequently, at least, was uncommonly solemn and impressive. In writing, he excelled others still more: he was the most accomplished writer in our Synod.

3. He was a very zealous friend to general education and human improvement. He laboured much in this noble cause.

He was a powerful advocate of pure, Protestant, christian liberty; strenuously resisting all usurpation upon the rights of private judgment in matters of religion. Urged, contrary to his wishes, into controversy on this subject, it was here that he put forth the utmost energy of his talents and learning.

5. He distinguished himself, among many brethren of the same spirit, as an able advocate for an enlightened, able ministry in the church of Christ. He was from the first, the principal founder of this Theological Seminary; and continued through his life to serve its interests more than any other individual. May his sentiments on the great subject of qualifications for the holy ministry be remembered and regarded as they deserve to be.

Let the mourning relict of Dr. Rice, and all his friends, console themselves with the assurance that he is gone to heaven; and subordinately, that he has left an honourable name, long to be borne in mind by many within and without Virginia, his native land.

## LETTER FROM DOCTOR WOODS.

I have been favoured by the Rev. Dr. Woods, of Andover, with the following affectionate tribute to the memory of Dr. Rice; which will be read with interest by all who read this book.

TO WILLIAM MAXWELL, ESQ.

*Theological Seminary, Andover, Oct. 30th, 1832.*

DEAR SIR,

I rejoice that a biography of our beloved Dr. Rice is to be published, and that the work of preparing it has fallen into your hands. It must, I am sure, be a source of improvement to you, as well as of pleasure, to survey the bright example of such a man, and trace out the attributes of his character, and the variety of ways in which his distinguished powers were employed for the benefit of the church and the world.

You ask for my *recollections* of Dr. Rice. But, my dear sir, they are too many to be recounted, and all delightful, except the recollection of his lamented death. I began to respect and love him, and to correspond with him, before I saw him. Subsequently to our personal acquaintance, our correspondence was, as you suggest in your letter, of the most affectionate kind. The pacific and benevolent spirit which breathed in a sermon of his before the General Assembly of the Presbyterian Church, was the first thing which gave me an insight into his heart. After that time, and especially after he entered on his favourite plan of establishing a Theological Seminary in Virginia, he visited me often, and disclosed to me all his views and plans, his difficulties, his hopes, and his fears. The recollection of those visits will ever be dear to my heart. He was a man whom I could not but love ardently. Such was his excellence of character, both intellectual and moral, and yet he was so unpretending; he united such humility and meekness and gentleness with such real greatness, that he gained one's whole heart. I often recall his visits which were rendered doubly delightful by the company of his beloved wife. I dwell in pleasing remembrance on his conversation, which always displayed piety and vivacity, and the steady glow of friendship sincerity and devout prayers, which exhibited every mark of and were always touching to my

feelings. Such was my confidence in his piety, that I was led to seek opportunities to join with him in prayer more frequently than is common. One such opportunity several years ago, I recollect with particular satisfaction. It was at the installation of Rev. Mr. Bardwell, after his return from India. My dear brother Rice and I were soon to separate, and, as we supposed, for a long time. Shortly after the public solemnities were closed, we left the crowd for a while, and sought a retired place in a little upper room, where, with tenderness and tears, he poured out the fulness of his heart in prayer to God.

The attributes of Dr. Rice's mind were all adapted to usefulness. His understanding was lucid and strong, and well furnished; his imagination prolific, but under just restraints; his taste delicate, his judgment sound. The powers and habits of his mind, and his acquisitions, were remarkably well balanced, and in good proportion: nothing excessive, nothing manifestly deficient. He was pre-eminently fitted to take the lead in the establishment and instruction of that Seminary, which was so dear an object of his affections, and in which he had the best prospect of growing success had his life and health been continued. He had some qualifications of special value, as a teacher of Theology to young men preparing for the ministry. His reasoning powers were active and bold, but were uniformly directed to their proper objects, and kept within their proper limits. He was as far as the east is from the west, from whatever savoured of a sectarian spirit, or tended to foment division in the church. His heart sickened at the thought of unchristian strife among the ministers and followers of Jesus.

He enjoyed the blessedness of being a *peace maker*. He had no dreams in religion, no favourite opinions, except indeed the pure doctrines of revelation. He had no erratic notions, no singular phrases, no whims,—no, not one. I never knew a man who had more zeal for the great truths of the gospel, or less zeal for unessential matters, or less bitterness against those who, in such matters differed from him. I never knew a man who showed less selfishness, or a more pure, disinterested attachment to the cause of the church. Oh that God would raise up many like him!

But our dear brother had one fault, of which I took the liberty often and most solicitously to warn him, though, alas, with but little effect. It was a great fault, and was probably the occasion of his usefulness being cut off in the midst of life. He was urged on by such ardour of soul to do good, and

especially to promote the prosperity of his beloved Seminary, that he was too little mindful of the importance of guarding against excessive and exhausting labours; the importance of taking care of his health, and using the necessary means of prolonging his useful life. This is the fault of many; and unhappily it is a fault which frequently cuts short the labours and the life of those whose life and labours are most important to the church.

There have been but few instances in which the decease of a christian minister has occasioned sorrow so deep and lasting, as I have felt in this case. But the Lord liveth, and will raise up others of like spirit with our departed friend, to bless the church, and to adorn the sacred office.

I am glad, my dear sir, that your letter has given me an opportunity to tell you, though in haste, how I loved my brother Rice, and however deeply I mourn his departure. I would not forget to utter the memory of God's great goodness, in continuing his precious life and eminent usefulness so long, and in giving me the happiness of enjoying his friendship.

Wishing that you may be divinely assisted to accomplish in the best manner, the good work you have undertaken, I am, dear sir, with great respect and affection,

Your friend and servant,

LEONARD WOODS.

THE END.

JUN 7 1848